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TRANSLATION OF THE HOLY QUR-ÂN

TRANSLATION
OF
THE HOLY QUR-ÂN

FROM THE ORIGINAL ARABIC TEXT
WITH CRITICAL ESSAYS, LIFE
OF MUHAMMAD, COMPLETE
SUMMARY OF CONTENTS

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INTRODUCTION

A REVIEW OF THE PREVIOUS TRANSLATIONS OF THE HOLY QUR-ÂN

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

THERE are already four notable translations of the Holy Qur-ân in the English language:—

- (1) By George Sale, first published in 1734 and often reprinted and re-edited.
- (2) By J. M. Rodwell, M.A. (1861), 2nd edition 1876, and reprinted.
- (3) By E. H. Palmer, in two volumes (Sacred Books of the East Series), 1880.
- (4) By Maulvi Muhammad Ali, M.A., LL.B., 1917, and 2nd edition (1920).

It is my object in this short review to give the reader of the Holy Qur-ân some insight into the merits of these translations and to show why a new translation is necessary. In what respects my own humble attempt meets modern requirements is a question which I cannot decide, but I hope the reader will be able to judge for himself.

GEORGE SALE'S TRANSLATION

Let us begin with George Sale.

He was born in 1697 and was the son of a London merchant. In 1720 he was admitted as a student of the Inner Temple and subsequently practised as a solicitor. He seems to have studied Arabic in England. He had gained sufficient knowledge to become, in 1726, one of the correctors of the Arabic version of the New Testament, begun in 1720 by the Society for Promoting Christian Knowledge. It seems quite likely that it was his connection with the Society for Promoting Christian Knowledge which induced him to undertake the translation of the Holy Qur-ân. In fact, what he himself says in his address "To the Reader" makes it quite certain that it was so. The following extracts from Sale's remarks ("To the Reader") will be of use. I am copying from the 1836 edition:—

"I imagine it almost needless either to make an apology for publishing the following Translation, or to go about to prove it a Work of use as well as curiosity. They must have a mean opinion of the Christian Religion, or be but ill-grounded therein, who can apprehend any change from so manifest a forgery." . . . "But whatever use an impartial version of the Koran may be of, in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture. . . ." After these outbursts as to the Koran being "so manifest a forgery" and "to enable us effectually to expose the imposture," Sale lays stress on the

NOTE.—The Arabic word ALLAH in the Holy Qur-ân has been translated by me as God, but otherwise the ordinary spelling of God is observed in this Introduction. The holy prophet's name is spelt by me as Muhammad, but others have it as Mohammad. I spell the word Qur-ân as such, others have it as Kuran or Koran. Other variations of spelling are explained in the same way.

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“Rahman” and “Rahim” are both derived from *rahm*, meaning kindness, love, exercise of goodness towards others. It is mercy in its sense of benevolence. Both are active participle nouns of different measures denoting intensiveness of meaning. The article *al* (the) is added to each, and the *l* of *al* muted into *r* of Rahman and *r* of Rahim, and therefore they mean, according to Arabic idiom, Ar Rahman, the one who has the greatest preponderance of the quality of benevolence.

Ar-Rahim, the one in whom the attribute is constantly and excessively repeated. The Holy Prophet Muhammad (God’s blessings and peace be upon him) has explained their meaning as follows:—

“Ar-Rahman is the attribute of GOD whose love and mercy are manifested in the creation of the world, and

Ar-Rahim is the attribute of GOD whose love and mercy are manifested in the state that comes after.”

Hence I have translated the Bismillah as:—

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

This translation of mine is not a paraphrase, but a real bringing out of the sense inherent in the words themselves. The *Ba* in *Bism* = We commence with. Sale’s translation is utterly incomplete. Sale, therefore, is not only guilty of unnecessary paraphrase, but also of not being able, or being unwilling, to catch the sense of the original. He leaves out the article *al* in hundreds, if not thousands, of places.

The next verse is also imperfectly translated. He translates “Al-Hamdu lillahi” as “Praise be to GOD,” leaving out the article *al* (the) from Hamd. Beidawi and all other Muslim commentators and translators of the Holy Qur-ân are most emphatic in laying stress on the importance of *al* in Al-Hamd. They all agree in translating it as “all” or “Complete,” or “whole” or “The maximum.” “All praise belongs to GOD” refutes the joining of other deities with GOD. This mistake is repeated by George Sale scores of times in this phrase and hundreds of times in other phrases.

The next verse again is imperfect, being:—

Arrahman-i-Arrahim, which Sale again translates merely as “the most merciful,” without even allowing a capital letter to the “Merciful.”

Verse 4 is again imperfect. He translates “Thee do we worship and of thee do we beg assistance.” The force of *Iyyaka* (thee alone) is left out by both Sale and Palmer. Rodwell has put it in.

In chapter 2, verse 3, he translates *al-ghaib* as “mysteries of faith.” This is utterly wrong. The words “of faith” are unnecessary, and *al-ghaib* means *the unseen*, not “the mysteries.” No Muslim commentator or translator has ever dreamed of translating *al-ghaib* as “the mysteries of the faith,” and Sale knows that, for in his foot note he has got the correct version, but in the text he has distorted it.

In verse 10, chapter 2, “because they have disbelieved” is given for “because they have lied.”

Verse 17 is not understood, and the note says: “The sense seems to be here imperfect, and may be completed by adding the words, He *turns from it, shuts his eyes, or the like.*” In the previous note he says: “In this passage Muhammad compares those who believed not on him to a man who wants to kindle a fire, but, as soon as it burns up and the flames give a light, shuts his eyes, lest he should see.” But in the parable the person who kindles the fire is Muhammad (God’s blessings and peace be with him), and that is why the person kindling the fire is in the singular, whilst those who shut their eyes, being the unbelievers, are in the plural. Sale’s translation, ch. 2, v. 21, begins:—

“O men of Mecca.” Here the words “of Mecca” are an unnecessary addition and destroy the sense of the original. These words are put in by Christian writers

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to show the distinction between Meccan chapters of the Qur-ân from those supposed to have been revealed at Medina. They say (see *Encyclopædia of Islam*, article: "Koran") that where the words "O men" occur the address is to the men of Mecca, and where the words "O ye who believe!" occur the address is to the believers of Medina. This is an absolute lie on the face of it. This chapter (2nd) is one revealed at Medina. Sale says, "Partly at Mecca and partly at Medina," but that is not so. Even if it be so, Sale must prove that this particular verse was revealed at Mecca, which he cannot.

The point is put beyond dispute because chapter 4 of the Holy Qur-ân, which is revealed entirely at Medina, as admitted by Sale himself, begins with this very phase:—

"Ya-ayyohannas!" ("O men!") and even Sale has not the audacity to translate it as "O men of Mecca." There are scores and scores of places where the word "nas" ("men") is translated by Sale himself as men and not "men of Mecca"; and wherever he does put in his addition of the words "of Mecca" it is with the positive intention of distorting the sense.

In verse 26, chapter 2, the words "fama' fauqaha" are translated "or even a more despicable thing" instead of "or something above it."

In verse 54, chapter 2, the four words of the text which literally mean "so kill your souls" are expanded into "and slay those among you who have been guilty of that crime."

This is what the *Encyclopædia Britannica* describes as "extremely paraphrastic," and the paraphrase is introduced to justify the ridiculous note on the verse which says that the number of the slain was 70,000.

The Holy Qur-ân means nothing of the kind. The injunction is "so mortify yourselves," i.e. "repent to the utmost." Even in English we have such phrases as "I am worked unto death." "Death" has, like most other words, a real as well as a figurative meaning. There is a saying or tradition in Arabic which says: "Mutu qabla an tamutu" = "Die before you die," i.e. make yourselves humble during your lives.

Verse 61, "Get ye down into Egypt," is wrongly put down for "Get ye down into a city."

Verse 87, "And gave evident miracles to Jesus the son of Mary," is Sale's own idea. There is nothing in the text to stand for "miracle." This word, *al-bayyinat*, means "clear proofs," not "evident miracles." The word occurs in scores of verses and Sale does not translate it as "evident miracles." For example, in verse 92 on the same page (page 14 of Sir Denison Ross's edition), the same word occurs in a sentence which Sale translates: "Moses formerly came unto you with evident signs." In the eyes of George Sale, what is "clear signs" in the case of Moses becomes "evident miracles" in the case of Jesus. And yet Sale calls his translation an impartial one. On the next page, verse 99, the same word with the addition of *ayat* occurs and Sale translates the two as "evident signs."

Just as Sale distorts the meaning of the Holy Qur-ân by substituting "O men of Mecca" for the general expression "O men" or "O mankind," in the same way he puts in (v. 143, ch. 2) "You O Arabians," whereas God means "Ye" (Muslims). The words "O Arabians" or "of Mecca" are not in the text, but Sale's interpolations.

In verse 148, chapter 2, the whole meaning of the Holy Qur-ân is destroyed by mistranslation of the word "direction" by "tract" and the addition of the words "of heaven" . . . "in prayer."

"Every sect hath a certain tract of heaven to which they turn themselves in prayer, but do ye strive to run after good things" is Sale's translation, instead of, "And to every one there is a direction towards which he turns, but you (Muslims) should excel in all things good." The latter part of the verse makes the meaning quite clear. Each people have their own tendencies, but the Muslims are enjoined to love the doing of good and excel therein. It is for this reason that the followers of Muhammad (God's blessings and peace be with him) are invited to become the best of peoples.

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In verse 191, chapter 2, "And persecution in faith is worse than war," is rendered by Sale, "For temptation to idolatry is more grievous than slaughter." The interpolation of the words "to idolatry" being intended by Sale to insinuate the intolerance of Islam to other religions, whilst God says, "Let there be no compulsion in religion" (v. 256, ch. 2). It is these poisonous interpolations and still more poisonous notes which make Sale's translation a most mischievous book to be placed in the hands of people who are ignorant of Islam, as most Europeans are.

"The present life was ordained for those who believe not" (v. 221, ch. 2) is Sale's translation, in place of "Fair seems the life of this world to those who choose disbelief." In verse 152, chapter 3, "Will anything of the matter happen unto us?" is Sale's rendering instead of "Have we anything to do with this command?" which is made clear in the next sentence, when the same people say: "If we had anything to do with this command, we would not have been slain here," instead of Sale's, "If anything of the matter had happened unto us, we had not been slain here." Sale's translation is meaningless and his interpolation of the word "happening" quite unwarranted either by the text or by the commentaries.

In verse 23, chapter 4, the prohibition with regard to having two sisters together as wives is carelessly rendered: "And ye are also forbidden to take to wife two sisters."

The sense of verse 84, chapter 4, is utterly destroyed by Sale, who translates a part thereof as "Fight therefore for the religion of God, and oblige not any to what is difficult, except thyself."

Before I give the correct version of the above, let me mention that throughout this chapter (4), and elsewhere, where the Holy Qur-ân mentions the words "fi-sabilillahi" (in the way of God), Sale renders them "for the religion of God." I can only suppose that his idea is to show the Western world that fighting is made compulsory in the Holy Qur-ân for the sake of religion, whereas the truth is that prayer, fasting, and almsgiving are included in the words "in the way of God," and fighting may, in many cases, mean nothing but a struggle with one's self in GOD's way. Sale's translation, however, would make it a religious war with the unbelievers in every single instance where "God's way" and "fighting" are mentioned together. Now, coming back to the translation in question, it simply means (literally): "Therefore fight thou in GOD's way, thou art not burdened except with regard to thyself," which is quite different from Sale's translation.

Verse 100, chapter 4, is entirely misunderstood. "And he who emigrates from home in God's way will find in the earth resting-places many, and abundance" is translated by Sale as: "Whosoever flieth from his country for the sake of God's true religion, shall find in the earth many forced to do the same, and plenty of provision." There is no justification for this mistranslation. It has been put in to show how intolerant the Muslims are. Wherever they go they will find, according to Sale, "many forced to do so." And the numerous editions of Sale's translation go on repeating his lies and his mistakes.

In verse 127, chapter 4, he purposely mistranslates, "And whom you desire to marry" as "neither will you marry them." There is no negative in the original.

A similar mistake is made in verse 161, chapter 4, where "And their taking of usury" is translated by Sale as "And have given usury." The reference was to the Jews and their lending of money on usury.

In verse 12, chapter 5, "And send forward to God a goodly sending," is rendered by Sale, "And lend unto God on good usury." This is simply ridiculous.

In verse 63, chapter 5, "Why do not their teachers," is translated by Sale, "Unless their doctors," and the mistranslation entirely gives a wrong sense to the original. This mistake is often repeated.

But what shall we say of the following (v. 100, ch. 5)? Sale translates God's

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command to Muhammad: "Say, evil and good shall not be equally esteemed of, though the abundance of evil pleaseth thee." This translation, which is followed by others, makes Muhammad (peace be with him) pleased with the abundance of evil. The word "ajabaka" which means "surprises thee" has been distorted into "pleaseth thee." The correct translation is:—

"Say: Equal are not the impure and the pure

Even though the abundance of the impure may surprise thee."

God says (v. 184, ch. 7): "Have they not considered (this) that their companion (Muhammad) is not mad?" which Sale renders, "Do they not consider that there is no devil in their companion?" The implication requires no explanation. Sale not only abuses Muhammad (peace be upon him), but would like God to talk like any ignorant pagan.

On page 166 (Sir Denison's edition) there is a misprint "my Lord" for "thy Lord" (last verse, ch. 7). The mischief of Sale's mistranslations is that his mistranslations are followed by his successors in England and on the Continent. And the misrepresentations, especially in the foot-notes, are so numerous that it is beyond the capacity of a short review, such as this, to go fully into them. The text is extremely cleverly twisted by means of small additions on which an entirely false doctrine is raised up in the foot-notes. May God give us patience! Take the following translation (Sale's translation, ch. 9, v. 122, p. 198):—

"The believers are not *obliged* to go forth to war all together; if a part of every band of them go not forth, *it is* that they may diligently instruct themselves in *their* religion; and may admonish their people, when they return unto them, that they may take heed to themselves." That there may be no manner of doubt as to what Sale means by this translation let me quote his foot-note in full (p. 198, n. 1):

"That is, if some of every tribe or town be left behind, the end of their being so left is that they may apply themselves to study and to attain a more exact knowledge of the several points of their religion, so as to be able to instruct such as, by reason of their continual employment in the wars, have no other means of information. They say, that after the preceding passages were revealed, reprehending those who had stayed at home during the expedition of Tabuc, every man went to war, so that the study of religion, which is rather more necessary for the defence and propagation of the faith than even arms themselves, became wholly laid aside and neglected, to prevent which, for the future, a convenient number are hereby dedicated to be left behind, that they may have leisure to prosecute their studies."

I dare say Sale has some support from others for this translation and this commentary, yet it seems to me that both the translation and the commentary are wrong. Let the reader consider the following points:—

The words "*obliged . . . to war . . . it is, their*" are not in the text, especially the word *war*. If one leaves the word *war* out of the translation, Sale's commentary falls to the ground. What the Holy Qur-ân says and means is that it is not possible for all Muslims to leave their homes to study their faith, therefore a small party should go out to the Prophet or other teachers of religion, learn it, come back and teach it to their people who have remained behind. Sale and his brother commentators, by a misdirection of the pronouns and by the interpolation of the word *war*, would make those who stay behind teach those who go out to war, thus making war the occupation of the majority of Muslims, a people who, by their name and profession, are "The Peaceful." The correct translation without the addition or subtraction of a single syllable is as follows:—

"And it is not possible for the believers to come out altogether;
Then why should not a party from each tribe of them set out to get
an understanding of the faith,
And in order that they should warn their people when they return
to them that they may be cautioned?"

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The last part of verse 12, chapter 10, is given by Sale as follows:—

“Thus was that which the transgressors committed prepared for them,” instead of, “In this way is made fairseeming to the transgressors what they do.” Sale’s translation would excuse the transgressors because what they committed was prepared for them.

Sale knows perfectly well what the meaning of the word “Zuyyina” (was made fairseeming) is; but he is bent on distorting the Qur-ân. May God reward him according to what was made fairseeming to him, or perhaps what was prepared for him by those who helped him and educated him and led him to his task! God prevails in His command.

The following is another example of the same kind of misapplication of a pronoun: the reference is to Noah and his son, who would not accompany his father in the ark (v. 46, ch. 11). Sale’s translation is as follows:—

“God answered, O Noah, verily he is not of thy family, *this intercession of thine for him*, is not a righteous work. Ask not of me, therefore, that wherein thou hast no knowledge.” The reader will see that the words in italics, *this intercession of thine for him*, are Sale’s interpolation. What God says to Noah is that Noah is ignorant of the deeds of his son and that his son’s deeds are not good and therefore he (Noah) should not pray for him. The object of Sale and of all Christian missionaries is to establish the “original sin” in all mankind, including the prophets, so as to argue in favour of their doctrine of atonement. In order to succeed in that aim they try to catch at every straw they can see within their reach, but God alone can save the drowning fanatics. The correct translation, which is also literal, is as follows:—

“He said: O Noah! surely he is not of thy family; surely his work is other than good; therefore ask me not that about which thou hast no knowledge.”

And now I come to a series of “lies.” They begin on page 227 (Sir Denison’s edition). Sale translates (v. 23, ch. 12, “Joseph”):—

“And she, in whose house he was, desired him to lie with her,” . . .
 “And Joseph said, She asked me to lie with her” (v. 26).
 “The nobleman’s wife asked her servant to lie with her” (v. 30).
 “I solicited him to lie with me” (v. 51).

The word in each of these cases is from the root *Ruwada* (he desired) with the addition of the preposition *ʿan* (from, about, or concerning). Sale has adopted this gross translation to show that the Holy Qur-ân uses such inelegant expressions. Nothing is farther from the truth. In this very chapter the same word, with the same preposition *ʿan*, is used in other places, which show what its true meaning is (v. 61). Joseph, after he had furnished his brothers with their requirements, requested them to bring their brother on the father’s side, whom they had not brought with them, and they replied: “We will endeavour to obtain him of his father” (Sale’s translation, ch. 12, v. 61, p. 232). The verb in Arabic is “*Sanurawadu an-hu*” (*lit.* soon shall we desire about him). If Sale was correct in his other translations he should have translated the verse as: “We will lie with him.” The absurdity of the “lie with” translation is further demonstrated by the question of the king to the women who tried to entice Joseph (Sale’s translation, ch. 12, v. 51, p. 231).

And when the women were assembled before the king, he said unto them, what was your design when you solicited Joseph to unlawful love?” (Sale’s translation, the italics are always Sale’s).

All the women of the town could not possibly have asked Joseph “to lie with them,” yet if Sale be correct that must be so, for the words in the Qur-ân are:—

Iz (when) *rawadtunna yusofa ʿan nafsihi* (“You asked Joseph to lie with you”).

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The correct translation is:—

“ He said: How did it fare with you, when you desired Joseph to yield himself? ”

I have not given any examples of Sale's paraphrasing ability. In the following example (v. 43, ch. 15), fourteen words of the original have been enlarged into forty-seven in the translation. The translation runs as follows:—

“ They shall hasten forwards, *at the voice of the angel calling to judgment*, and shall lift up their heads; they shall not be able to turn their sight *from the object whereon it shall be fixed*, and their hearts shall be void of sense *through excessive terror*.” If the reader turns to my translation he will find it read as follows:—

“ Running forward with their heads raised high, their eyes unable to turn back, and their hearts gone blank ”—only four words more than the original, due to the fact that each of the verbs, Running-forward, Raised-high, to-turn-back, gone-blank is counted as a single word in the original. Sale delights in making his sentences heavy, and in another verse the simple word *mauzun* (“in due proportion”) is rendered by him as “according to a determinate weight.”

Let me quote him in full (v. 19, ch. 15): “And we have caused every kind of *vegetables* to spring forth in the same, according to a determinate weight.” The interpolation of the word *vegetables* is unnecessary and mischievous. The word *anbatna* in the original is applied to plants as well as to animals, including men.

“God hath also produced and caused you to spring forth from the earth” (Sale's translation, ch. 81, v. 218, p. 554).

“So her Lord accepted her (Mary) with a good acceptance and made her grow up a good growing” (Maulvi Muhammad Ali's translation, ch. 3, v. 36).

The same root as in *anbatna* is used in all these cases. My own translation (of v. 19, ch. 15) is, “And We have caused to grow therein everything in due proportion,” which is absolutely literal and correct. There is no doubt that Sale knew Arabic, because if he did not, he would not have been able to choose the worst translation in most cases as he does. He was a lawyer by profession and he was arguing against the Holy Qur-ân, and it was his business to make the “best appear to be the worst.” He could not have, unless he had known the different meanings of most Arabic words, chosen the wrong idea in the following translation in the way he has done it (v. 35, ch. 16):—

“The idolators say, if God had pleased, we had not worshipped anything besides him, neither had our fathers; neither had we forbidden anything, without him.”

The point of my remark lies in the last seven words, “neither had we forbidden anything, without him,” which is literally nonsensical. The word *harramna*, “we had forbidden” (as translated by Sale), here means “we had sanctified,” and “without” is entirely wrong; it should be “besides,” and the correct translation should read, “Nor had we sanctified aught besides Him,” which has quite a different meaning from that given by Sale. The great mosque at Mecca is called *masjidul-haram*, the sacred mosque. The first month of the Muslim calendar is called *Muharram*, the sacred month, and so forth. Sale could not be ignorant of that (*vide* v. 91, ch. 27). The same word *harramna* occurs there, referring to Mecca, and Sale himself translates it “sanctified.” His translation runs as follows: “Verily I am commanded to worship the Lord of this territory of Mecca who hath sanctified the same.” He has purposely chosen the wrong meaning in the verse under discussion to confuse the sense of the original, because his psychology led him to choose such equivalents as would enable him to overthrow the Qur-ân. The Qur-ân overthrows him.

Sale makes Mary say, “I am no harlot” (v. 20, ch. 19). The word *harlot* does not occur in the text of the Holy Qur-ân. God forgive us our sins and save us from evil translations and worse suggestions!

But I come now to a real gem in Sale's translation. Sale has been caught in his own net of imposture. People say truth lives and falsehood dies. It is not

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quite so. Falsehood also lives to curse its authors, as the following does in the case of Sale. He translates verse 26, chapter 18 (pp. 287-288): "Say, God best knoweth how long they continued there: unto him are the secrets of heaven and earth *known*; do thou make him to see and to hear." The foot-note on "do thou make him to see and to hear" (him referring to God) says: "This is an ironical expression intimating the folly and madness of man's presuming to instruct God" (Al-Beidawi, Jallaloddin).

Now, the irony in this case consists in the fact that Sale did not understand, or would not understand, the meaning of the Arabic idiom, and has translated it wrongly and supported himself by a forged authority, because Beidawi and Jalalain give the correct meaning and the meaning given by Sale is not theirs, but his own forgery. E. H. Palmer, in his note on this passage referring to the words in question, "absir bihi w-asm'i," says: "This expression Sale takes to be ironical, and translates 'make thou him to see and hear';" Rodwell renders it, "look thou and harken unto him." Both translators having missed both the force of the idiom and the explanation given by the commentators, Al-Baidhavi and Jalalain, to whom Sale refers. The meaning is that which I have given, and the idiom is equivalent to that which occurs in a passage of Hariri, Maqamah 3 (p. 30, De Sacy, 1st edition): *akrim bihi*, how noble it is! *abzar bihi* being equivalent to *ma abzarahu*, "how observant He is!" The point of my remark is that Sale was both wrong in his translation and false in his note. He was not ashamed of what he said, and the later editions, though they have been touched in his notes and translation here and there, go on repeating his mistakes and his lies.

This very phrase is given in Lane's *Lexicon* and it says: "Absir bihi wa-asm'i in the Kur (xviii, 25), means 'ma absarahu wa-ma asma 'a hu' (Jel). How clear is his sight! and how clear his hearing! the pronoun relating to God (Bd. Jel); and thus used, the phrase is tropical, i.e. nothing escapes his sight and hearing (Jel)." God be praised! In this way does He permanently nail the lie on the head of George Sale, who imposed on former generations but has now been found out by his own people. God be praised for all that, and peace be with His noble messenger!

I leave out a number of passages which I had marked for comment to come to another forgery of Sale's. Sale's translation (vv. 107, 108, and 109, ch. 21, p. 326, of Sir Denison's edition) runs as follows: "We have not sent thee, *O Mohammad*, but as a mercy unto all creatures. Say, No other hath been revealed unto me, than that your God is one God: *will ye therefore be resigned unto him?* But if they turn their backs to the confession of God's unity, say, I proclaim war against you all equally."

All the words in italics are Sale's interpolations. Some of them are innocent, but the interpolation of the word *war* is the most mischievous of all. The Holy Prophet Muhammad, who by verse 107 (above) is affirmed by God to be a mercy for all creatures (*lit.* people of the world or worlds), is made by Sale to declare *war* on all mankind. This lie has been repeated by Palmer, who also interpolates the word *war* into the text (p. 55 of vol. ii.). Rodwell, however, translates verse 109 as, "But if they turn their backs, then SAY: I have warned you all alike."

There is no justification whatsoever for the insertion of the word *war*, and the translation of '*ala sawa*' ("against you all equally") is an absolute lie. The preposition '*ala*' (which has been translated as "against") does not govern *you*, but *sawa* ("equality"). The "you" in the sentence is the object of the verb *azantokum* ("I have informed you"); '*ala sawai*' = equally or with justice (*vide* Lane's *Lexicon*, p. 1479).

In the days when few Arabic-knowing Muslims knew English, such forgeries as are perpetrated in Sale's translation, notes, and Preliminary Discourse might have passed unnoticed, but the attempt to repeat them is much to be regretted. The Christians know the truth but go on repeating a lie in the hope that it may

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take the place of the truth. The correct translation of these verses is as follows:—

107. And We have not sent thee (O Muhammad!) save as a mercy for the people of the world.

108. Say: "What I have been ordered is that your God is only one God. Will you then obey (be Muslims)?"

109. But if they turn back, then say: "I have informed you all equally."

Let all the readers of the Holy Qur-ân be aware of Sale's forgeries. The following is a most wilful mistranslation of Sale's (Sir Denison's edition, ch. 22, v. 52, p. 332): "We have sent no prophet, before thee, but when he read, Satan suggested *some error* in his reading." All Christian writers have harped upon this verse and the fancied occasion on which it is said to have been revealed, but I have no space to enter into a discussion on that subject. What I say is that the translation given above is entirely wrong, for the words "read" and "reading" are not in the original text. Rodwell's translation is, "Nor have We sent an apostle or prophet before thee, among whose desires Satan injected not some wrong desire," which is nearer the original than Sale's. Palmer (p. 62, vol. ii) translates this verse: "We have not sent before thee any apostle or prophet, but that when he wished, Satan threw out something into his wish." Now it cannot be said that Sale did not know the meaning of the word *tamanna* used in the text, for if he did not he can hardly be said to know Arabic. The fact, however, is that he did know, for in numerous other places in his translation he does not translate *tamanna* as "read" or *umniu* as "reading" (*vide* Sir Denison's edition, ch. 4, v. 123, p. 90): "It shall not be according to your desires, nor according to the desires of those who have received the scriptures" (Sale's translation).

The word for "desires" in the original is *amani*, the same root as *tamanna* and *umnia*, in fact, the same word in a different grammatical shape. The fact that the word *qira* happens to be mentioned in some commentaries on this verse by a few writers is enough for George Sale to pounce upon it and translate the verse wrongly. But even *qira* is not equivalent to the English word "read." It strictly means "recite." The idea which the verse conveys is a simple psychological fact, viz. that when a man, no matter what his station or position, follows his sentiment rather than reason, the evil tendencies in man get a chance of coming in; but in the case of the messengers of God this inclination is always cancelled as the following part of the verse makes it clear, even in Sale's translation (pp. 332-333): "But God shall make it void that which Satan hath suggested." It is too ridiculous altogether for George Sale and other Christian writers to expose themselves like this. Sale knew the meaning of Arabic words, but he did not understand the idiom.

He translates *lau-la* as "unless" instead of "why not," and many verses in which he does so lose their sense (*vide* Sir Denison's edition, ch. 28, v. 46, p. 373): "Unless ye ask pardon of God, that ye may obtain mercy, ye are lost."

Palmer renders it (p. 105, vol. ii.): "Why do you not ask forgiveness of God? haply ye may obtain mercy."

The reader will see that Sale had to interpolate the words "*ye are lost*" to make any sense out of his translation. He is always doing so and the sense is often not that which is in the original. The same thing happens in Sir Denison's edition, chapter 29, verse 49, page 392: "They say, Unless a sign be sent down unto him from his Lord, *we will not believe*," instead of, "They say: Why are not signs (Sale is wrong in putting down sign for signs) sent down upon him from his Lord?" The reader will notice again that Sale had to interpolate the words "we will not believe" to complete the sense. The meaning is, of course, changed. It is not the business of a translator to change the meaning.

I will skip chapters 30 to 63. The second verse of Sir Denison's edition, chapter 64, p. 538, is thus translated by Sale: "It is he who hath created you;

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and one of you is *predestined to be* an unbeliever; and *another* of you is *predestined to be* a believer; and God beholdeth that which you do."

The reader will see again that the words *is predestined to be* are Sale's interpolation, for, thank God, Sale always puts them in *italics*. Surely if God had wished to say that some were predestined to be believers and others were predestined to be unbelievers, nothing could have possibly prevented Him from saying so. But George Sale wishes to be wiser than God Almighty. God save us from George Sale! It is a blessing that neither Rodwell nor Palmer follow him in this fancy of interpolation. Rodwell has the most straightforward translation of this verse: "It is He who hath created you; and some of you are unbelievers and others believers: And God beholdeth your actions."

The reason why Sale brings in predestination is his desire as a Protestant to overthrow the "Koran," as he says in his address "To the Reader." God, on the contrary, establishes His word out of the mouths and pens of His very enemies and overthrows Sale.

I will skip some more chapters and come to the very end. The last five verses (17-21) of chapter 92 are thus rendered by Sale (Sir Denison's edition, p. 583):—

"But he who strictly bewareth *idolatry and rebellion* shall be removed far from the same; who giveth his substance in alms, and by whom no benefit is bestowed on any, that it may be recompensed, but who bestoweth the same for the sake of his Lord, the most High: and hereafter he shall be well satisfied with his reward." The verses are crystal clear in the original and some of the most musical in the Holy Qur-ân. The words "the same" in this translation mean "hell-fire," and the verses are a telling description of the purity of actions of the pious. The translation is more or less correct, but what a curious specimen of complex English we have here from the pen of George Sale. It is true that the English of the early eighteenth century is not quite the English of the early twentieth century, but the style is characteristic of the man. My own humble translation, with which I am not yet fully satisfied, is as follows:—

17. And the most reverent one shall be saved therefrom:
18. He who gives his wealth to purify himself;
19. And he gives to none for favours to be recompensed,
20. But to seek the Presence of his Lord, the most-High.
21. And surely in time he shall be satisfied.

This is absolutely following the text, not leaving out a single particle or adding anything, and it is almost word for word of the Arabic text. Those who understand Arabic and who will take the trouble to compare the text with my translation will at once see the letter and the spirit of the translation following, though only as human composition can follow, the incomparable original.

I shall content myself with one more illustration of George Sale's English (Sir Denison's edition, ch. 54, vv. 3 to 5, p. 510): "And they accuse *thee*, O Muhammad, of imposture and follow their own lusts: but everything *will be* immutably fixed. And now hath a message come unto them, wherein is a deterrent from *obstinate infidelity*; *the same being* consummate wisdom: but warners profit them not."

This is what Rodwell calls anglicized Latin. Surely, if for no other reason, then for the sake of the purity of the English language, Sale's translation should be allowed to have a peaceful abode, and should not be dug up again.

I have very rapidly rushed through Sale's translation for the sake of the reader's convenience, but the minor defects are too numerous to be detailed. The word "ungodly" has been extensively used by Sale for the "unjust," "the unbelievers," "the wicked," and so forth. The meaning, perhaps, does not suffer, but it does not speak much for George Sale's acumen. The words, "malice" and "crime" are used for "sin." The word "creatures" is used for "world" or "the people of the world." "Denouncer of threats" for "warner"; "worshipping" for "bowing down" or "adoring"; "secret" for "unknown";

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“prevaricate” for “wickedness” or “disobedience”; “medicine” for “healing”; “seduce” for “causing to be lost.”

The word “vengeance” has been unnecessarily introduced in such phrases as “fear God’s *vengeance*.” In most cases it is purely an interpolation put in by Sale, but where it has any justification its real equivalent is “suffering” or “agony,” which the wicked suffer as a consequence of their evil actions both in this world and the next.

Sale has left no stone unturned to represent the Holy Qur-ân as preaching the very opposite of what it does. But he has not succeeded in his attempt. All scholars have now recognized his limitations and his bias. His translation is biased, wrong, and antiquated.

As to his notes, they are a mixture of honey and filth. There is no other way of describing them. He has distorted his authorities (the commentaries mentioned in his notes) far more extensively in the foot-notes than he has done in his translation. His account is with God.

I shall only say one word about his Preliminary Discourse before I pass on to a review of the other translations.

The Holy Qur-ân (v. 6, ch. 3) lays down that the verses of this Book are of two kinds, some are to be taken literally and they are called the “wise ones” or “decisive ones,” such as those relating to the commandments to be observed in daily life; whilst others are allegorical and are not to be interpreted literally. In fact, their real explanation is known to God only, for the real thing not being before human eyes and being beyond human comprehension, no amount of description can bring the real object itself before our physical or psychical eye. All we can do is to form pictures thereof. This is the poetical or musical part of the Holy Qur-ân, not poetical in the sense of being versified, but poetical in the sense of appealing to our imagination and spiritual idealism. All schools in Islam, modern or ancient, Arabian or non-Arabian, are agreed that the Attributes of God and the descriptions of Heaven and Hell come under the category of the allegorical part of the Holy Qur-ân. Let me quote George Sale himself first. Sale’s translation of the verse in question (p. 43 of Sir Edward Denison’s edition) is: “It is he who hath sent down unto thee the book, wherein are some verses clear to be understood, they are the foundation of the book; and others are parabolical. But those whose hearts are perverse will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof; Yet none knoweth the interpretation thereof except GOD.” The foot-note reads as follows:—

“This passage is translated according to the exposition of Al-Zamakhshari and al-Beidawi, which seems to be the truest. The contents of the Koran are here distinguished into such passages as are to be taken in the literal sense, and such as require a figurative acceptance. The former, being plain and obvious to be understood, compose the fundamental part, or, as the original expresses it, the mother of the book, and contain the principal doctrines and precepts; agreeably to and consistently with which those passages which are wrapt up in metaphors; and delivered in an enigmatical, allegorical style, are always to be interpreted.” So far so good. The question I wish to discuss here is, “Are the passages which describe the condition of those in heaven or hell to be taken literally or allegorically?” Many people would think, and rightly think, that the question was unnecessary, and that the descriptions of the state of next life could, by their very nature, not be taken literally. But unfortunately we have got to consider and decide the matter in order to see how far Sale is governed by reason or by malice when he says in his Preliminary Discourse (p. 109, Sir E. Denison’s edition): “Had Muhammad, after all, intimated to his followers that what he had told them of paradise was to be taken, not literally, but in a metaphorical sense (as it is said the Magians do the description of Zoroaster’s), this might, perhaps, make some atonement; but the contrary is so evident from the whole tenor of the Koran that some Muhammadans, whose understandings are too refined to admit such gross conceptions, look on their prophet’s descriptions

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as parabolical, and are willing to receive in an allegorical or spiritual acceptation, yet the general and orthodox doctrine is that the whole is to be strictly believed in the obvious and literal acceptation."

George Sale thus definitely denies that the description of heaven in the Holy Qur-ân is to be taken in its spiritual acceptation, and he affirms that the whole is to be believed in the obvious and literal acceptation.

Remembering that the Holy Qur-ân has already laid down that some of its verses are *muhkimat* (clear to be understood) and others *mutashabihat*, "figurative" or "*parabolic*" (as Sale puts it), we must see whether the descriptions of heaven in the Holy Qur-ân are literal or figurative. For this we have the Qur-ân speaking clearly and distinctly (Sale's translation, ch. 32, v. 17, p. 405): "No soul knoweth what joy of the eyes is reserved *for the good* in recompense of their works." I take this translation from Rodwell (p. 194, 2nd edition). My own translation, which is literal, is as follows:—

"So that no soul knows what is concealed from them of that which cheers the eye—

A reward for what they did."

Maulvi Muhammad Ali's note on this passage runs as follows (p. 808, n. 1961):—

"This is a true description of what the blessings of paradise are: *No soul knows what is hidden for them*. These blessings are hidden from the physical eye of man, and therefore their description in words which convey to the mind an idea of the blessings of this life is metaphorical. Words cannot reveal to us the real nature of those blessings. The Holy Prophet's own comment on these words shows the truth of this statement, for he is reported to have said: "Allah says: I have prepared for My righteous servants what no eye has seen and no ear has heard, and what the heart of man has not conceived."

We therefore have it on the authority of the Holy Qur-ân and the Prophet Muhammad (peace and blessings of God ever be with him) that knowledge of heaven is impossible to man here. If the numerous descriptions of the heaven were to be taken literally, it would be the easiest thing to know what heaven would be, at least by the mind's eye. "But," says the Holy Qur-ân, "that no soul knows it," i.e. even our spiritual powers here on this earth are incapable of realizing what heaven really shall be. All the descriptions of an unknown and unknowable quantity can only be "figurative," "metaphorical," or "parabolical" (to use Sale's own term). It would be a tedious business for the Holy Qur-ân to go on repeating this warning to the people, but even then, in most cases where the description of heaven is given, it is prefaced with the word *masl* ("likeness," "similitude," or "parable") or the particle *Kaf* (meaning *like*). The same rule is adopted in all the parables in the Holy Qur-ân throughout, and *masl* (plural *amsal*) now stands for a parable. (See the heading of parable in Maulvi Muhammad Ali's Index, pp. 1269-1270, which I take leave to copy):—

- Parable, setting forth of, 2: 26 (chapter 2, verse 26)—
- of the gnat, 2: 26;
 - of fire kindled, 2: 17, 18;
 - of rain and lightning, 2: 19;
 - of birds obeying call, 2: 26;
 - of seed yielding manifold fruit, 2: 261;
 - of garden on elevated land, 2: 65;
 - of garden smitten by whirlwind, 2: 266;
 - of one perplexed, 6: 71;
 - of one who rejects God's signs, 7: 175, 176;
 - of the dog, 7: 176;
 - of the scum, 13: 17;
 - of the good tree, 14: 24, 25;
 - of the evil tree, 14: 26;

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of milk, 16: 66;
of wine, 16: 67;
of master and slave, 16: 75;
of the dumb man, 16: 76;
of one who unravels her yarn, 16: 92;
of a secure town, 16: 112;
of the rich man and the poor man, 18: 32-44;
of rain and luxurious vegetation, 18: 45;
of one who falls from the sky, 22: 31;
of a fly, 22: 73;
of the pillar of light, 24: 35;
of the mirage, 24: 39;
of intense darkness, 24: 40;
of the spider, 29: 41;
of the slave of many, 39: 29;
of the garden with rivers of milk, 47: 15.

This last is the parable of the Muslim Heaven. Just as all other parables have the word *masl* prefixed to them to show that what follows it (*masl*) is a parable, so is the word *masl* added to the garden or heaven of Muslims.

Rodwell translates *masl* as "A picture of" the paradise. Palmer, however, goes back to the root meaning and translates, "The similitude of paradise which is promised to the pious . . ."

Perhaps it would be as well if I gave the translation of the whole verse:—

"There is the likeness of the garden which is promised to the reverent:
Therein are rivers of water which does not become noxious;
And rivers of milk which changes not its taste;
And rivers of wine which is delicious to drink,
And rivers of purified honey;
And there are all kinds of fruits,
And forgiveness from their Lord" (v. 15, ch. 47).

Is this likeness offensive to the taste of the holiest? Certainly not. Water, which never becomes hurtful, the purest milk, wine and honey and fruits, are those obnoxious to the æsthetic tastes of the civilized people? These are the tokens and symbols of the spiritual life of the future, but the whole of Paradise is wound up in the last sentence, "And forgiveness from their Lord." The happiness of being forgiven our sins, and being in the Presence of our Creator without any further backsliding—that is the Greatest Happiness and that is the Muslim Paradise. May God make us its inmates—those who live in God's favour! Whoever has that has everything, and whoever lacks that has nothing but sorrow and grief and the gnawing memory of evil deeds done. The wicked man's soul shall be his hell and the pious man's soul shall be his heaven. Heaven and hell are within us, not outside. O ye who understand! do listen and obey and be happy. And O ye who live in the darkness of your souls! Come out of that darkness. Follow not George Sale and his companions, but obey God and follow His word. Amen.

RODWELL'S TRANSLATION

WE now come to review the second great attempt to translate the Qur-ân into English, viz. that of

J. M. Rodwell, M.A., of Caius College, Cambridge, and Rector of St. Ethelberga, London. My copy is the second edition, dated 1876. To pass from George Sale to Rodwell is to pass from a covered bog or marsh to the open country. There may be pitfalls even in the open country, but there are no treacherous quagmires.

Rodwell's translation is a most careful piece of work done in an extremely

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scholarly way, and although there are many mistakes, they are not of such a nature as to call for adverse criticism. Anyone may make a mistake. But the man who purposely introduces forgeries into God's word is an intolerable beast. I do not propose to go through Rodwell's translation as I have done in the case of George Sale. I do sincerely wish that someone who is capable of doing the work may rearrange Rodwell's translation according to the order of *suras* in the original and reprint it, with Rodwell's comments left out of the translation.

Rodwell is a great scholar, but he is also as great an opponent of Islam as any other Christian ever was. He is, however, a refined man and I wish to treat him as such. We know that George Sale undertook to translate the Holy Qur-ân in order to have the pleasure of overthrowing it. Nearly a century and a quarter afterwards (in fact a little over) Rodwell, knowing the failure of Sale's attempt, undertakes to translate the Holy Qur-ân, and why? In order to confuse Islam! to make it look like a mass of disjointed fragments. We have it on his authority. Says he (p. xxii, note of the Preface):—

“ A line of argument to be adopted by a Christian missionary in dealing with a Muhammadan should be, not to attack Islam as a mass of error, but to show that it contains fragments of disjointed truth—that it is based upon Christianity and Judaism partially understood—especially upon the latter, without any appreciation of its typical character pointing to Christianity as a final dispensation.”

After this confession, both of the truth of Islam and Rodwell's desire to make it a mass of disjointed fragments, our task of understanding his position becomes comparatively easy. He digs many pitfalls, but we can easily avoid them. Whereas George Sale was like a clever forger altering the signature of his MASTER, Rodwell distributes the letters and recomposes them into a new name. It is like a cockney pronouncing the name of ALLAH as HALIA. Rodwell is the cockney of Christendom. He has taken the 114 chapters of the Holy Qur-ân, disrupted their order and rearranged them according to what he calls the chronological order—as if Muhammad (peace be with him) sat down and wrote one *sura* and when he finished it he wrote another, somewhat like Shakespeare's plays. Nothing could be more foolish to imagine. The verses of the Holy Qur-ân were revealed according to God's pleasure and not according to Rodwell's time-table or Noldeke's chronology.

Take the very first chapter according to Rodwell. Only the first five verses of this chapter were revealed at the beginning of Muhammad's mission, the remaining fourteen, from six to nineteen, were revealed quite at a later period after several other complete and partially complete chapters had been revealed. This is acknowledged by Rodwell himself, and the internal evidence is conclusive that verses six to nineteen relate to a very much later period. Says Rodwell, in his note to verse six of his first chapter:—

“ This, and the following verses, may have been added at a later period, though previous to the Flight.”

Where is, then, his chronological order? And what is the use thereof? The Holy Qur-ân is a book of Spiritual prescriptions. In it, that comes first which is first, according to the needs of humanity and not of the times of Muhammad himself. The verses were revealed as God pleased, and they have been put down in *suras* as He also pleased. Apparently the original order of revelation was for the training of Muhammad's mind (peace be with him), but the arrangement, as it is now, is for all mankind in which the definition of faith, faithlessness, and hypocrisy comes first, then the creation of man, then the history of the Jews and the Christians, and the various commandments about Mecca, Kaaba, Haj, Fasting, Prayer and Alms, and the laws of marriage, divorce, and other ordinances, and then follow the references to the happenings of Muhammad's time followed by references to the previous prophets, with illustrations for the Muslims and Unbelievers—the supporters and opponents of Islam. Then come various individual histories of Jesus, Mary, Zacharias, Moses, David, Solomon, Joseph, Jacob, and various other personages, both amongst believers and non-

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believers. Running throughout this great book is the ever recurring evidence of God's Presence in this universe of His, and the necessity for man to prepare for the Future. As the Holy Qur-ân draws to its close, the references to the spiritual needs increase and worldly matters are left behind, for it is a mature mind which can comprehend these. As I have already pointed out above, the Parable of Heaven is almost at the end of the great parables of the Holy Qur-ân. It is only after the soul has become ripe for heaven that the Parable of Heaven is propounded. To reverse the order of the *suras* of the Holy Qur-ân is to reverse the order of the spiritual growth of mankind. It is like feeding a baby just born on tough beefsteak instead of the natural milk meant for it. If a baby were born with its bones all complete first, it would never grow any further. Rodwell puts the baby's flesh inside its bones rather than outside. The Holy Qur-ân is a natural growth like that of a man or of a tree. You cannot cut a man into his bones, flesh, hair, and rearrange them and say, "Lo! this is man according to his chronology!" Can a rose be a rose or a lily be a lily if it is cut up and rearranged? Can anything ever be rearranged chronologically? Can time past be recaptured? In order to understand the chronology of anything properly, we must relive it. Only those few whose souls are perfect can ever make this attempt. For the ordinary human being it is almost a hopeless task to rearrange the events of yesterday in their proper order. At every attempt he is barred by things that have happened in between and which are happening whilst he is trying to retrace his steps. The only proper life we can have is from now onwards. Chronology, as far as dates are concerned, is one thing, chronology of the spiritual progress of humanity is another and a very much more difficult task. The man who could rearrange the verses of the Holy Qur-ân according to their order of descent might be a genius, but that order would be of no use or value to us because we could not possibly re-live those times. And if we did, what would that re-living be to us? We are neither Muhammads nor Abu Jahals. When a doctor prescribes for a patient he does not start from the A B C of medicine, but chooses the drugs out of his pharmacopœia which are suited to the needs of the occasion. Similarly, the Holy Qur-ân—the Spiritual Pharmacopœia—is there: let the Spiritual doctors pick out what is useful to the needs of the moment. In what way can the rearrangement of the *suras* help us? It confuses us. In his contents, Rodwell gives the arrangement according to the Arabic text, and where the printer makes an error, as he does in *suras* 46 and 86, one does not know where to find them. One reason why Rodwell's translation is not so popular as it deserves to be is its awkward arrangement of the *suras*. The reader gets confused because the original and the translation do not follow each other, and every time one has to refer to Rodwell's translation one has first to hunt the contents for the place where to find any particular *sura*, or chapter, and when one has done that one has again to hunt up the particular verse—a tedious and tiresome process: and when the reference to the *sura* is wrong the task of finding a required verse is wellnigh hopeless.

And as I said before, what is the use of arranging the *suras* in a chronological order, when part of the contents of one *sura* which follows another preceded part of the contents of that which has gone before? From the very first chapter Rodwell is constantly obliged to say that such and such verses of such and such chapter belong to a later or an earlier period. This fact reduces his chronological order to an absurdity. Moreover, there is no agreement amongst scholars as to the chronological order of the *suras*. The first five verses of chapter 96 are by their very content and by undeniable evidence of Muhammad's (peace be with him) contemporaries acknowledged to be the very first revelation, but beyond that there is no absolute certainty. The last fourteen verses of chapter 96 (the first in Rodwell) mention Muhammad (peace be with him) praying and his being forbidden to pray by the chief of a certain *Nadi* (association) of Koresh. This person was Abu Jahal, and his opposition did not arise till after the command to pray had come in later *suras* and Muhammad (peace be with him) had made converts.

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The second *sura*, according to Rodwell, is No. 74 in the Holy Qur-ân. In note 4 (p. 4) on the words, "Leave me alone to deal with him whom I created," he says: "This portion of the *sura* seems to be of a different date from the first seven verses, though very ancient, and the change of subject is similar to that at verse 9 of the previous *sura*."

Then again, in his note 1 on page 5, in the words, "None but angels have we made guardians of the fire," he says: "This and the three following verses wear the appearance of having been inserted at a later period . . . perhaps at Medina."

The reader will therefore see the very second chronological chapter of the Holy Qur-ân seems, according to Rodwell, to have verses which were revealed twelve years afterwards or thereabouts. What is the use of his chronological order? Nothing but mischief.

In his note 2, on page 7, in the third chapter according to Rodwell's chronological order, he says: "This verse (No. 20), according to a tradition of Ayesha, was revealed one year later than the previous part of the *sura*." Rodwell then goes on to explain what he thinks about the matter. What does it matter what he thinks when he is undertaking an impossible task? If he could arrange the verses of the Holy Qur-ân in their order of descent we could say whether his task was useful or not, but his arrangement of the *suras* helps nobody, including himself. It creates more difficulties than he can cope with.

On page 10, note 4 (on the 8th chapter according to Rodwell's chronology, and the first in the Holy Qur-ân, the famous *Fatiha*), he has this note: "This *sura*, which Noldeke places last, and Muir sixth, in the earliest class of Meccan *suras*, must at least have been composed prior to *Sura xxxvii*, 182, where it is quoted, and to *Sura xv*, 87, which refers to it. And it can scarcely be an accidental circumstance that the words of the first, second, and fifth verses do not occur in any other *sura* of the first Meccan period as given by Noldeke, but frequently in those of the second, which it therefore, in Noldeke's opinion, immediately precedes. But this may be accounted for by its having been recast for the purposes of private and public devotion by Muhammad himself, which is the meaning probably of the Muhammadan tradition that it was revealed twice."

This sort of academic discussion is a pure waste of time and does not add an iota to our knowledge of anything at all. The reader may take it from me that this kind of discussion for the sake of discussion goes on in Rodwell's notes, and the reader very naturally cares nothing for it at all, and Rodwell's translation remains comparatively neglected. It deserves a better fate. Rodwell tried to confuse Islam, God has confused him as one can see by his falling into the pitfalls of his own digging.

Sometimes Rodwell's desire to belittle the Holy Qur-ân leads him to take up a most absurd position, and the scholar in him sinks into a bigoted unbeliever.

There is a very famous prophecy in the Holy Qur-ân which was fulfilled exactly as it was foretold, and it was of such a nature that the circumstances, at the time of its being made, seemed to be all against its realization. In order to get over the acknowledgment of the truth, Rodwell suggests a most unworthy and untenable fraud on the part of the Holy Prophet. In doing so, however, he loses his *bona fides* and proves himself to be as bad as George Sale, if not worse. The prophecy is laid down in the first six verses of chapter 30, called "The Greeks," or more properly "The Romans."

Rodwell's translation of it (p. 217, 2nd edition) reads as follows:—

"The Greeks have been defeated
In a land hard by: But after their defeat they shall defeat their foes,
In a few years. First and last is the affair with God.
And on that day shall the faithful rejoice
In the aid of their God: He aideth whom He will;
And He is the Mighty, the Merciful.
It is the promise of God: To His promise God will not be untrue: but
most men know it not; . . ."

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The phrase, "In a few years," is not a correct translation of the words *Fi-bid'e sinin*, which means, "In a number (not less than three, not more than nine or ten) of years" (*vide Lane's Lexicon*).

This prophecy was made some time after the defeat of the Greeks by the Persians in the year 615, and it was foretold that *within nine or ten years from the date of the prophecy* the Greeks would again be victorious, which happened in the year 625, thus fulfilling the prophecy to the letter. The unbelievers of Mecca and Arabia were jubilant over the defeat of the Christians, and the Muslims were correspondingly despondent, and it was prophesied that when the Greeks would again be victorious, the Muslims would be happy thereat.

The account of the events, as given in Palmer's note on the second verse above, (p. 125, pt. ii) reads:—

"About the beginning of the sixth year before the Hijrah, the Persians conquered Syria, and made themselves masters also of Palestine, and took Jerusalem. The Greeks were so distressed by their defeat that there appeared little likelihood of their being able to retrieve their fortune, and in the following year the Persians proceeded to lay siege to Constantinople itself. In the year A.D. 625, however, the fourth year after the Hijrah, the Greeks not only gained a signal victory over the Persians, but carried the war into Persian territory, and despoiled the city of Medayen. It is the defeat which is alluded to in this passage and the subsequent victory that is prophesied, the date of the chapter being ascribed to the period when the Persians took Jerusalem."

Very few Christians (not even George Sale) have denied the truth of this prophecy, but Rodwell, after acknowledging it, makes this most astonishing comment (p. 127, n. 4): "This, i.e. 'But after their defeat they shall defeat their foes,' alludes to the defeat of the Persians by Heraclius, A.D. 625. The Muhammadans appeal to this passage as a clear proof of the inspiration of their Prophet. But it should be borne in mind that the vowel points of the consonants of the Arabic word for *defeated* in verse 1, not being originally written, and depending entirely on the speaker or reader, would make the prophecy true in either event, according as the verb received an active or passive sense in pronunciation. The whole passage was probably constructed with the view of its proving true in any event."

This is the vilest and most malicious comment that has ever been made on the Holy Qur-ân, and the reader will forgive my going into it at length. The reader who is at all acquainted with the history of the Holy Qur-ân knows that it was, as its name Qur-ân implies, something which was recited, and the prophecy in question, like the rest of the Holy Qur-ân, was proclaimed and not put in a sealed envelope to be opened after the event and the vowel points to be made known then. The prophecy was proclaimed and the vowel points given out before the victory of the Greeks because, although one can write Arabic script (which is a sort of shorthand) without always putting down the vowel points, one cannot pronounce it without the vowels being most clearly pronounced. The Arab is by the very nature of his language forced to make his vowels very clear and conspicuous, otherwise he would not be understood, or, what is worse, he would be misunderstood. There is, on the face of it, no earthly reason for Rodwell's surmise as to the vowels. In the Holy Qur-ân the vowel points are always most scrupulously inserted and have always been so inserted from the very first. It was the Prophet's habit, after receiving any revelation, to proclaim it at once to all the people ("O Apostle! proclaim all that hath been sent down to thee from thy Lord! for if thou do it not, thou hast not proclaimed his message *at all*," v. 71, ch. 6, "The Cattle." Rodwell's translation, 2nd edition, p. 548). This rule was so strictly enforced against the Prophet that if there was anything revealed to him against himself or his wives he had to proclaim it as well, and that without delay ("He Frowned," *vide* Rodwell, ch. 80, p. 23, "The Forbidding," Rodwell, ch. 66, p. 513).

In the same way this particular prophecy was proclaimed. Its object was to give heart to the desponding Muslims and to warn the Meccans that they, like

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the Persians (both pagans), would soon be defeated, which happened at Badr and other places

Maulvi Muhammad Ali gives a long commentary note (n. 1930 pp. 789 and 790) where this strange assertion of Rodwell is also discussed. The reader who has a copy of Maulvi Muhammad Ali's translation should refer to it. I quote only the concluding part of his comment.

"Moreover, there is clear evidence that when this verse was revealed, Abu Bakr asserted in a public assembly that the Romans would overcome (the correct rendering of *Sayaghlibun*) their enemies within three years, and Ubayy bin Khalf, an unbeliever, denied this, and ten camels were betted on the issue. This coming to the Holy Prophet's knowledge, he told Abu Bakr that the time limit of three years was not correct, for *bid'-un* signified *from three to ten years*. The time limit was accordingly extended and the bet raised to a hundred camels. This shows how sure were the companions and the Holy Prophet himself of the fulfilment of the prophecy" (Razi).

But apart from every question of the publication and proclamation of the prophecy, which certainly did take place, let us put the verb "defeated," referred to by Rodwell in the first verse quoted above, in the active instead of the passive form. The translation would then read (adopting Rodwell's own rendering).—

"The Greeks have defeated

In a land hard by: But after their defeat they shall defeat *their foes*."

This makes nonsense, the object of the verb defeat in the first verse would be left out. And "after their defeat" would have to be changed to "after their victory," and "they shall defeat *their foes*" would have to be changed into "they shall be defeated by their foes." I suppose Rodwell would again like to change the vowel points in this last phrase.

But how are we going to change the words "after their defeat" into "after their victory"? But even if we allowed all the changes that Rodwell would wish, how would the prophecy tally with the facts? The prophecy was made after the *Greeks* (or Romans, because they were then part of the Eastern Roman Empire) had been defeated by the Persians, not after the *Persians had been defeated* by the Greeks.

A single straw may show which way the wind blows, and a single error will disclose the state of mind of a man to a psychologist like Freud. Sale, Rodwell, Palmer, and numerous other critics of Islam do nothing but disclose their own secret desires in their writings. They often try to conceal their feelings, but their mistakes—statements made in unguarded moments—disclose their real natures.

Rodwell's notes in the body of the translation are full of such disclosures. Rodwell, in spite of the fact that he is a great scholar, makes the most ridiculous statements that could be imagined. Take, for example, his note (p. 174) on this verse (n. 111, according to Rodwell, ch. 67, "The Night Journey"). "Say: Call upon God (Allah) or call upon the God of Mercy (Arrahman) by whichsoever ye will invoke Him, for He hath most excellent names." (The translation is not quite good. H.G.S.)

The note on the above passage reads: "The infidels hearing Muhammad say, Ya Allah! Ya Rahman! in his prayers imagined that he was addressing two Deities; hence this passage. Comp. (LXXIII) xvi, 52; (LXVI) xxv, 61. As this title of God (Rahman) disappears from the later *suras*, it has been inferred that Muhammad's original intention was to have combined it with Allah, but that, through fear lest Allah and Arrahman should be supposed to be two Gods, he dropped the latter."

How ridiculous this remark is can be seen from the fact that in forty-six out of forty-seven chapters following this one, we have the formula, "Bismillah-i-Arrahman-i-Arrahim" at the head of them. Rodwell asserts that the name Arrahman is dropped in these forty-seven chapters.

In the very next chapter (ch. lxviii, according to Rodwell, and xxvii in the

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original) occurs the well-known letter of Solomon to the Queen of Sheba, in which is this (p. 177 of Rodwell): "In the name of God, the Compassionate, the Merciful." The Compassionate is *Arrahman* in the original, and one has only to turn one leaf from the place where Rodwell says that Arrahman disappears from later *suras* to find it in the body of the Holy Qur-ân. Ch. lxxi, *Sura* xli, "The Made Plain," begins (Rodwell, p. 196): "Ha. Mim. A revelation from the Compassionate, the Merciful."

"The Compassionate" here stands for *Arrahman* as it does throughout Rodwell's translation in the formula Bismillah-i-Arrahman-i-Arrahim. On page 386 of Rodwell's translation (v. 163 of the chapter called "The Cow," the longest and one of the latest) we have the words: "And your God is one God: there is no God but He, the Compassionate, the Merciful." The Compassionate stands for *Arrahman*. Rodwell's translation of verse 30 (chapter called "The Thunder," p. 364) reads: "Thus have We sent thee to a people whom other peoples have preceded, that thou mightest rehearse to them our revelations to thee. Yet they believe not on the God of Mercy. Say: He is my Lord. There is no God but He. In Him do I put my trust, and to Him is my conversion." The original of "the God of Mercy" is no other than *Arrahman*. These examples which I have given are apart from the forty-six invocations at the beginnings of the forty-six chapters in each of which the words Allah and Arrahman occur together.

The fact is that Rodwell and other biased critics of Islam are tempted to make these remarks in the hope of their word being accepted without any further investigation. But even if no human being found them out, God knows the truth. Do they not fear God? It would seem that they do not; and therefore Arrahman confutes and confounds them even in this world. May He save us from their lies and evil suggestions, for it is certainly a lie on the part of Rodwell to say that our noble Prophet dropped the name Arrahman in certain *suras*, whereas I have proved that it occurs at least fifty times in those very *suras*, forty-six times in the opening verses of forty-six chapters, in which he says Arrahman has been dropped, and four times in the body of the text itself.

"My Lord! decide with the truth. And our Lord is Arrahman (the most Merciful), whose help is invoked against what they attribute" (v. 112, ch. 21).

E. H. PALMER'S TRANSLATION

We now come to the last of the three notable English translations of the Holy Qur-ân by Christians, viz. that by E. H. Palmer, volumes vi and ix of *The Sacred Books of the East*, edited by F. Max Müller, and printed at The Clarendon Press, Oxford (1880).

One would have expected that a translation coming out of Oxford, with such a great name as that of Max Müller added to it as editor, would be an authoritative one. But the fact is that Professor Max Müller was not himself an Arabic scholar, and no one else seems to have restrained or guided Palmer in his work. The translation, therefore, has merely a nominal connection with Oxford—the home of light and learning, the sanctuary of many noble men and noble ideas. My own University is Cambridge, but the Oxford men have a greater share in moulding my thought than those even of my own Alma Mater. It is a pity that such a rough and careless piece of work as Palmer's translation of the Holy Qur-ân is connected with the name of Oxford.

Let me now explain what I mean: says Palmer (see pp. lxxvi-lxxvii of his Introduction): "The language of the Qur-ân is universally acknowledged to be the most perfect form of Arabic speech. . . . The language is noble and forcible . . . To Muhamamad's hearers it must have been startling from the manner it brought great truths home to them in the language of their everyday life. . . . It is often difficult to enter thoroughly into the spirit of the old Arab

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poets, Muhammad's contemporaries or immediate predecessors. . . . With the Qur-ân it is not so. Muhammad speaks with a living voice, his vivid word-painting brings at once before the mind the scene he describes or conjures up. . . . To translate this worthily is a most difficult task."

After such admissions as those mentioned above one would have expected an ideal translation of the Holy Qur-ân from the pen of Palmer. But alas! Palmer took it into his head that the language of the Qur-ân was like the talk of the ignorant Bedouins of to-day and was to be translated as such. He says so. "The language is noble and forcible, but it is not elegant in the sense of literary refinement" (lxxvii, Introduction).

"To render it by fine or stilted language would be quite as foreign to the spirit of the original: while to make it too rude or familiar would be to err equally on the other side. I have, therefore, endeavoured to take a middle course; I have translated each sentence as literally as the differences in structure between the two languages would allow, and when possible I have rendered it word for word. *Where a rugged or commonplace expression occurs in the Arabic I have not hesitated to render it by a similar English one, even where a literal rendering may perhaps shock the reader.* (The italics are my own.)

Palmer really does shock me. He is like a mason who purposely knocks off the corners and edges of his bricks and builds a house full of holes and chinks in the walls and then says, "Lo! what beautiful work I have done!" He throws the literary point of view into the gutter. "Rodwell's version," says Palmer (p. lxxix.), "approaches nearer to the Arabic, but even in that there is too much assumption of the literary style." Palmer, therefore, is purposely bent on making his style as "rugged" as he can—the last thing an Oxford editor should allow. But Palmer was not an Oxford scholar! He, unfortunately, belonged to the same College as I did at Cambridge—St. Johns.

On page 43 (vol. i) Palmer, in his foot-note on the words, "The poor who are straitened in God's way and cannot knock about the earth," says: "I must again remind the reader of the remarks in the Introduction that the language of the Qur-ân is really rude and rugged, and that although the expressions employed in it are now considered as refined and elegant, it is only because all literary Arabic has been modelled on the style of the Qur-ân." If that be so, then all Arabic is rude and rugged because it is modelled on the style of the Qur-ân. God forbid that the Holy Qur-ân should ever fall into the hands of such rough-ridden literary hacks! Woe be to those who take the Word of God to be the production of their fancies! Palmer, in calling the Holy Qur-ân's language as rude and rugged, has done no harm to God's word, but his own language remains an everlasting testimony of the rudeness and ruggedness which preoccupied his soul.

Palmer says he translates the Holy Qur-ân literally, yet hundreds of *vow's* (and), *fas* (so, so that, then, therefore, or but), uncountable number of definite and indefinite articles, and all the other little aids to clarity of language and smoothness of style are entirely ignored in his translation.

The work seems to have been done with such haste and hurry that it is almost beyond my power to narrate its defects. Sale and Rodwell are not perfect either, but Palmer had not the decency to treat the original with the respect due to it. In the chapter (16) called "The Bee" (Palmer, vol. i, p. 259) a whole verse is left out. It is 85 in my translation. It should be inserted as follows:—

"And when those who have done wrong see the agony,
Then it shall not be made light to them,
Nor shall they be made to wait."

In verse 46, chapter 29, the words "say ye" (Muslims) in the imperative mood of the original have been translated as "who say" (meaning the Christians and Jews say). The sense, of course, is entirely changed. "I give the two translations (my own and Palmer's) in parallel columns:

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E. H. PALMER'S TRANSLATION
(vol. ii, p. 122)

And do not wrangle with the people of the Book, except for what is better; save with those who have been unjust amongst them and who say, "We believe in what is sent down to you, our God and your God is one, and we are unto Him resigned."

MY OWN
(v. 85, ch. 16)

And dispute not with the people of the Book, except in the best manner, barring those who do wrong amongst them and say ye: "We believe in that which has been sent down to us and what has been sent down to you, and our God and your God is One and we are obedient (Muslims) to Him."

On page 49, vol. i, line 7 from the bottom, he leaves out part of a verse, viz. "And the dead from the living doest Thou bring forth." So shocking to me are Palmer's renderings that although I have possessed his translation for over thirty years (it was given to me as a prize book in 1896 with that of Rodwell's translation and other works), I have never been able to go through it from end to end, although I have gone through Rodwell scores of times. These mistakes were only discovered casually.

The minor omissions are too numerous and too appalling to be mentioned. In verses 40 to 46 of the second, chapter ("The Cow"), seven conjunctions "and" and one adverb, "indeed," have been left out, and although the sense does not suffer much loss, the style in English is made rugged, whilst it is perfectly smooth in the original. For the better understanding of the reader I will quote Rodwell and Palmer in parallel columns. Rodwell has not added a single word to the original and his translation may be said to be as literal as that of Palmer, yet what a vast difference between the two from the point of view of accuracy! I have put (O) to show where there is an omission in Palmer's translation.

E. H. PALMER'S TRANSLATION
(ch. 2, vv. 40-46)

O ye children of Israel! remember my favours which I have favoured you with; (O) fulfil my covenant and I will fulfil your covenant; (O) me therefore dread. (O) Believe in what I have revealed, verifying what ye have got, and be not the first to disbelieve in it and do not barter my signs for a little price and me do ye fear. (O) Clothe not the truth with vanity, nor hide the truth while ye know. (O) Be steadfast in prayer, (O) give the alms and bow down with those who bow. Will ye order men to do piety and forget yourselves? (O) ye read the Book, do ye not then understand? (O) seek aid with patience and prayer, (O) though it is (O) a hard thing save for the humble, who think that they will meet their Lord, and that to Him will they return.

RODWELL'S TRANSLATION
(ch. 2, vv. 40-46)

O children of Israel! remember my favour wherewith I showed favour upon you, and be true to your covenant with Me; I will be true to my covenant with you; Me therefore, revere Me and believe in what I have sent down confirming your Scripture, and be not the first to disbelieve it, neither for a mean price barter my signs; Me therefore, fear ye Me! And cloak not the truth with falsehood and hide not the truth when ye know it! And observe prayer and give alms, and bow down with those who bow. Will ye enjoin what is right upon others, and, though ye read the Book, forget your own souls? Will ye then not understand? And seek help with patience and prayer: and a hard duty indeed is this, but not to the humble, who bear in mind that they must meet their Lord, and that unto Him shall they return.

Palmer either did not know enough classical Arabic, or, having known it, abused its idiom to his heart's content. There are several mistakes in the two translations given above from Palmer, but he carries the palm of ignorance of the classical as well as of modern Arabic. On page 149 (vol. i.) he translates

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part of verse 89, chapter 7 (or 87, ch. 7, according to Palmer): "O Lord! open between us and between our people in truth, for Thou art the best of those who open." This is part of Sho'aib's prayer to God after his people had told him: "We will of a surety turn thee out, O Sho'haib! and those who believe with thee, from our village; or else thou shalt return unto our faith" (Palmer, p. 119, vol. ii).

In his note on the first of these two translations, says Palmer: "That is 'give us a chance,' the idiom is still current in modern parlance. A shopkeeper, for instance, who has not sold anything all day or who refuses a bargain, always says 'yefta 'h' allah,' 'never mind! God will give me a chance of selling it.'" Now the fact is, and I speak from personal knowledge of the idiom as heard at Mecca, Jeddah, and in Egypt, that when an Arab shopkeeper, or, for the matter of that, any Arab man, woman, or child, refuses a bargain or any other agreement, he says, "yaftahallah," or "God decides," and it is an idiomatic, short, and polite way of saying, "Finished, I will have no more to do with thee." It is almost the same in the Holy Qur-ân. Sho'aib had been finally rejected by his people and he is praying to God to decide the matter, he being unable to do any more for them. Palmer makes him pray for an "opening" or "chance," as we say in English, and he prides himself on finding out and pointing out the similarity of the two idioms. The truth is far from it. The opening words of this very verse are translated in Lane's *Lexicon* (bottom of p. 2328, col. 1, vols. v and vi): *Iftah bainanu'*, "Judge between us": thus in the Kuran, vii, 87. (It is the same verse as above, the counting only of the numbers is different. Palmer's number is also 87.)

Similarly, "the best of those who open" in Palmer should be, "the best of those who decide." See Lane's *Lexicon*, *Fatih*="a judge; one who decides between litigants," and *fataha bainahum* or *bain-annas*, "He judges between them, or between the men or between the litigants" (p. 2938, Lane's *Lexicon*). Anyone desiring to know the difference between classical Arabic and modern parlance in Arabia, or elsewhere, should study Lane's introduction to his *Lexicon*. The two are not the same, and Palmer proves his own ignorance by alleging that they are.

All the former translations of the Holy Qur-ân—Urdu, Persian, English, and all the commentaries—Jalalain, Abbasi, Zamakhshari, etc.—translate the *iftah* as "decide"; its equivalents in Arabic being *Ihkum*, *Iqdi* (judge, decide). It was reserved for Palmer to jump in where angels fear to tread.

He makes many more jumps into his favourite realm of fancy by trying to translate idiom from one language into another, keeping or trying to keep not only parity of meaning but parity of words as well. The following example is very characteristic of the rude and rugged theory of the style of the Holy Qur-ân. On page 181 (vol. i) we find this:—

"And of them are some who are by the ears with the prophet, and say, 'He is all ear.' Say, 'An ear of good for you!' he believes in God, and believes in those who do believe, and is a mercy unto such of you as believe; but those who are by ears with the Apostle of God, for them is grievous woe!"

On the words, "who are by the ears with the prophet," Palmer has a note (vol. i, n. 3, p. 181):—

"That is, reproach or quarrel with the Prophet; I have used the old-fashioned English expression in order to preserve pun upon the word ear, which exists in the original."

If this note of Palmer's and the translation on which it is made have any significance, they mean that in the original, as in the translation, the word "ear" has been used punningly in two different meanings, the verb "to be by the ears with" meaning to quarrel or reproach, and "He is all ear" meaning he is very attentive to what is said to him.

What would the reader say if he knew that although the phrase, "He is an Ear," meaning "He is one who hears and believes" (see Lane's *Lexicon*, page 43, where this phrase is translated, column 1), is there, the other

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phrase, which is translated by Palmer as, "Who are by the ears with," has nothing to do with ear at all? That phrase is from the root *aza*, to annoy; molest, harm, or hurt (see Lane's *Lexicon*, p. 44). The word for ear in Arabic is *uzun*, where the letters *u*, *z*, and *n* are parts of the root. There is no *n* in the root meaning to molest or hurt. They molest = *yoz-una*, the *una* being the sign of third person plural in the aorist. It has nothing to do with the root, e.g. :—

Yafal-una = they do.
 Yadrib-una = they beat.
 Yakol-una = they eat.
 Yafham-una = they understand.

And so forth. The *n*, with certain vowels, is the sign of the plural as it is in such English words as brethren, children. The translation and the punning may be worthy of a light-hearted undergraduate of St. John's College, but they are surely not worthy of a serious translator of the Holy Qur-ân. The Holy Qur-ân is not a doggerel song of the Highlands or Lowlands of the island of Great Britain, but the most serious work in literature that ever was. "Sincerity, in all senses, seems to me the merit of the Koran," says Carlyle. Says the Holy Qur-ân, a few verses subsequent to the one quoted above (Palmer, vol. i, p. 182): "But if thou shouldst ask them, they will say, 'We did but discuss and jest,' just as Palmer has discussed and jested. But the verse goes on: "Say thou, 'Was it at God and His signs, and His apostle that ye mocked?'" The reply of the Holy Qur-ân to Palmer is the same:—

"Was it at GOD and His signs, and His apostle that you mocked?"

As I have said above, I have never been able to bring myself to read Palmer's translation from end to end, but, whenever I have gone through any part of it, I have found it full of omissions and bad translations. In chapter 12, verse 65, "Joseph," the translation of the words, *wa namiru ahlana* ("we will provide corn for our families"), are left out; and the last sentence of the next verse is wrong. It reads (Palmer, vol. i, p. 226): "God over what ye say has charge." Instead of "Ye" it should be *we*, the *n* in *naqulo* in the original being the sign of the first person plural. If it were "ye say," the Arabic should have been *taqulo*; in which *t* is the sign of the second person. Turning over the pages, I find this (p. 244, pt. ii, v. 41, ch. 50): "Verily we quicken and we kill, and unto us the journey is." The "we" in this verse is God, and the Arabic for what Palmer says "we kill" is *numeeto* (We cause to die). It is only mankind who kill their brethren. God does not kill. The verb for "we kill" is *naqtulo*. *Numeeto* can never be applied to men. Men kill, but death is caused by God's laws, and He does not kill but causes death. This mistake is repeated throughout Palmer's translation in numerous places. The whole translation is abrupt and rugged, and although it may occasionally sound, on account of the brusqueness of its style, to an English reader to be a very forcible production, to a reader of the original Arabic, like myself, Palmer's translation is like a succession of pin-pricks. Sometimes one has to think for a time to get a proper word to represent the sense of the original. Take, for example, the following (Palmer, pt. ii, p. 141, part of v. 17, ch. 33):—

"Say, who is it that can save you from God, if He wish you evil or wish you mercy?"

The translation is not quite wrong, but does anyone require to be saved from God's mercy? Sale has the word *defend* instead of *save*, but Rodwell comes nearer and makes sense by using the word "screen." His translation reads: "Say: who is he that can screen you from God, whether He chooses to bring evil on you, or to show you mercy." My translation reads: "Say: Who is there to withhold you from God, if He wish you harm or if He wish you mercy?" which is the shortest and most literal of all translations, and it brings out the sense and the spirit of the original and also its balance. The repetition of the phrase "if He" is the secret of the balance.

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Palmer goes about translating the Holy Qur-ân as a hewer of wood chops timber into pieces. It is fortunate that the grammatical construction of an Arabic sentence is almost like that of an English one, viz. the subject first, then the predicate, in which the object follows the verb, and the position of the adverbs and qualifying phrases as it is in English; otherwise one shudders to think what would have been the result of Palmer's furious word for word translation. Out of the three English translators, Rodwell alone had due respect for his task, and we do not find him making such a mess as do the other two, though it must be admitted that all three are under the spell of Maracci, who is their guide and tutor.

It is the habit of these translators (especially Sale and Palmer) to give the worst possible aspect to the verses of the Holy Qur-ân, i.e. to make them look harsh, unreasonable, or unintelligible. Having done that, they add notes pretending to clear up the mess they make in the translation, but with the intention of piling up further ridicule on Islam and the professors of Islam. Sale is profuse in his notes, but Palmer is reticent, except when he thinks he knows better than all other commentators put together. These translators are like a captain of a ship whose sole intention is to ground his ship on the first rock he can spy, and who is always steering his ship with that object in view; and who, when he has grounded his ship, calls upon his passengers to witness how faulty the steering apparatus of his ship has been. In the Holy Qur-ân God Himself has provided danger signals for the captains of His ship, and the early Muslims were at great pains to put up a lighthouse at every rock in the way of the Captains of God's seas. These signals and lighthouses are the numerous verse endings, the various kinds of stops (*Lazim* = allowable, marked by the letter *z*; *Mulliq* = absolute, marked by the letter *t*; Imperative, marked by the letters *mim* or *m*, and so forth). They are most carefully marked in all Arabic copies of the Holy Qur-ân. Palmer (and sometimes Sale and Rodwell as well) brushes them aside when they are in his way of translating a verse as he thinks fit. Take the following example (part of ch. 40, v. 35):—

“Those who wrangle concerning the signs of God without authority having come to them are greatly hated by God and by those who believe” (Palmer, pt. ii, p. 194). Rodwell's translation is similar:—

“They who gainsay the signs of God without authority having come to them, are greatly hated by God and by those who believe” (Rodwell, p. 255). And so is Sale's:—

“They who dispute against the signs of God, without any authority which hath come to them, are in great abomination with God, and with those who believe.”

The reader will notice that Palmer has no comma or any other stop in the body of the verse, but a semicolon after “believe”; in his translation Rodwell has a comma after “them” and a full stop after “believe.” Sale has a comma after “them,” a comma after “God,” and a full stop after believe. Now, in the original Arabic, there is an absolute *t* stop after “them,” just as there is an absolute full stop after “believe.” The meaning of these absolute stops in the Arabic is that there are three separate sentences (the third is left out of the translation not being under discussion) in this verse, which must on no account be joined together. The English translators pay no regard to that and mix up the first two sentences and make the sense to be that certain persons are greatly hated by God and the Muslims.

Rodwell, however, has the fairness to add a note on the words “are greatly hated” (p. 255), in which he says: “Lit. *it* (i.e. the gainsaying) is grievously odious to . . .”

What the Holy Qur-ân says is that this practice of false disputation is hateful in the sight of God and in the sight of the faithful, which is a different thing from saying that the people are hateful. Even if a Muslim were to enter into such false disputations concerning things about which he knew nothing, it would be hateful to God. In fact, God says so:—

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“ O ye who believe! say not what ye do not. It is most hateful to God that ye say what ye do not ” (Palmer, pt. ii, ch. 61, v. 2, p. 280).

The words in Arabic for “ It is most hateful to God ” are exactly the same as those used in the verse (35 of ch. 40) under discussion. The first part of chapter 40, verse 35, is joined on to the latter part of verse 43 (the previous verse), and the correct translation is: “ (He is of) those who dispute with regard to God’s signs without any authority which has come to them.”

“ Greatly hateful is this in the sight of God and in the sight of those who believe.”

I hope the reader sees the difference between the translations of my predecessors and my own. I am glad that Rodwell has pointed out the true construction in his foot-note, though I am sorry to say he has followed the others in the body of the verse. Palmer’s translation is undoubtedly the worst of the three. The way Palmer leaves out the articles *a*, *an*, and *the* in his translation damages not only the meaning of the original, but makes his English also read like a collection of words rather than reasoned sentences. Even when he does not omit anything his English is anything but elegant. His verse (pt. ii., ch. 38, v. 29, p. 178), reads:—

And we gave to David, Solomon, an excellent servant; verily he turned frequently to us.”

The reader will see that it is impossible to say whom the *he* above refers to, whether to David, Solomon, or servant. It is also not clear as to who was the excellent servant and what was given to David, or whether what was given was given to David or to Solomon or to both. Such collection of words is neither English nor French nor Dutch. It is nothing but Palmerism. He has utterly mismanaged his translation. Let us turn to Rodwell, and this very sentence, properly arranged, reads perfectly good English:—

“ And Solomon gave We unto David—an excellent servant—verily he was one who turned *Godward* ” (Rodwell, p. 121). Even Sale’s translation is better than Palmer’s:—

“ And we gave unto David, Solomon; how excellent a servant, for he frequently turned himself *unto God*.”

One may ask, “ Why is Palmer so brusque? ” It is because he sets out on his translation with the avowed object of showing that the style of the Holy Qur-ân is not elegant in a literary sense. Sale certainly knew better Arabic than Palmer, and, even though a great enemy of Islam, he acknowledges the excellence of the style of the Holy Qur-ân in these terms (Sale’s Preliminary Discourse, p. 65).

“ The Koran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koresh, the most noble and polite of all Arabians, but with some mixture, though rarely of other dialects. It is confessedly the standard of the Arabic tongue . . . inimitable by any human pen . . . and therefore insisted on as a permanent miracle. . . .

“ And to this miracle did Mohammad himself chiefly appeal for the confirmation of his mission, publicly challenging the most elegant men in Arabia, which was at that time stocked with thousands whose sole study and ambition it was to excel in elegance of style and composition, to produce even a single chapter that might be compared with it (Koran, ch. xvii, and also ch. ii and ch. xi, etc.). I will mention but one instance out of several, to show that this book was really admired for the beauty of its composition by those who must be allowed to have been competent judges. A poem of Labid Ebn Rabia, one of the greatest wits in Arabia in Mohammad’s time, being fixed up at the gate of the temple of Mecca, an honour allowed to none but the most esteemed performances, none of the other poets durst offer anything of their own in competition with it. But the second chapter of the Koran being fixed up by it soon after, Labid himself (then an idolator), on reading the first verses only, was struck with admiration and immediately professed the religion taught thereby, declaring that such words could proceed from an inspired person only.”

* Rodwell’s Preface is based on the fact that the Holy Qur-ân is a most elaborate

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piece of scholarship. He does not believe Muhammed (peace be upon him) to have been a prophet of God, but he confers upon him the highest distinction of literary elegance he could think of, for he says: "For if he (Muhammad) was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle."

And yet this standing miracle which challenged and does challenge the whole world to produce a single chapter like the second chapter ("And if ye be in doubt as to that which We have sent down to our servant, then produce a sura of like sort, and summon your witnesses, besides God, if you are men of truth" (Rodwell, ch. 2, v. 21, p. 368) has, in Palmer's opinion, language which is not elegant in the sense of literary refinement. That is why Palmer's own English is so inelegant at times. There is a proverb in Persian: "Mushte namuna az kharwar": "A handful from a heap." I have taken a few handfuls from the heaps of opinions and translations of my predecessors and shown how they have gone about their work. My criticisms have been mostly adverse, because truth is no respecter of persons. But let not the reader think that I intend to belittle the work of these three men—Sale, Rodwell, and Palmer. They have attacked Islam, and, I think, out of bias, and I feel it my duty to point out the bias and prove it from their own words.

Sale had the prosecuting lawyer's bias, Rodwell had the missionary's bias, and Palmer had the author's bias. Sale called the Holy Qur-ân to be a manifest forgery and an imposture, and he is himself proved to be guilty of lies. Rodwell called it a fragment of truths, and he is himself proved to be guilty of inaccuracies. Palmer called the language of the Holy Qur-ân inelegant. His own English is proved to be inelegant. But judgment belongs to God only. Let us not be judges.

All three of them have done extremely hard work, and though we may not agree with their opinions we cannot help admiring their industry and their most arduous self-imposed tasks. To George Sale belongs the great merit of being the first translator of the Holy Qur-ân in the English language. (Whatever translations existed before his time are not worth mentioning.) He overcame most stupendous difficulties. He not only made himself a master of Arabic under most difficult circumstances, but he must have known a great many other languages. I fancy his early death at the age of thirty-nine was due to his hard labours.

I personally feel indebted to him because his was the first English translation of the Holy Qur-ân. I set my eyes upon it in January 1887 (nearly forty-one years ago). So enamoured was I of George Sale's translation that I studied his work from two to eight hours a day for several weeks, and some of the impressions derived from the study of his translation have become imperishable. I was then in my fourteenth year of life and I knew the whole Qur-ân in the original Arabic by heart, but I had only just begun to translate the Arabic into Urdu when I came across Sale's translation, and though even then I cursed him for his attacks on Islam and our noble Prophet Muhammad (peace be upon him), I was not slow to recite his English translation, which, in spite of its paraphrases (or rather on account of them), was very impressive to my mind. It made me a most orthodox Muslim.

As to Rodwell's translation, I have not words enough to praise its literary beauty or its painstaking accuracy. There are occasional slips, but for more than thirty years past Rodwell has been my companion. His work first inspired me with the idea of translating the Holy Qur-ân into English. I do not think my work would have been so easy for me, as it has been, without Rodwell's and Maulvi Muhammad Ali's translations (of which latter more hereafter).

I do not think that there is any translation of the Holy Qur-ân by a non-Muslim to come up to Rodwell's standard. Rodwell's great error of judgment lies in the fact that he has considered himself to be a sufficient judge to rearrange the contents of a well-established and well-ordered book. Man is weak, and Rodwell's weakness lies in his presumption to be a better editor of the Holy

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Qur-ân than Muhammad himself and his immediate followers. Rodwell would have liked to see the English Bible itself rearranged, but no one has done it yet. On page x of his Preface, he says: "An arrangement of the books of the New Testament in their chronological order, so far as it can be proximately ascertained, would be a very instructive and useful work. St. Paul's Epistles would then occupy the first, and St. John's Gospel probably the last place in the volume."

But suppose one was to rearrange the chapters of the New Testament, what would happen then? Rodwell made the attempt on the Holy Qur-ân because he was safe from attack, and I feel as if my bias in his favour has not allowed me to expose him as I should have done. May Allah help me!

As for Palmer, in spite of all that I have said against him, there is this merit in his work, that it is, *so far as it goes*, very nearly word for word the Holy Qur-ân in the English language. I can merely, by looking at the English, reconstruct the Arabic. That, of course, is easy for me, because for forty-four years now I have known the whole Qur-ân in the original Arabic by heart. Whenever Palmer happens to be in a serious mood, and when he does not make any omissions, his translation rises to a great height. Occasionally it is almost sublime. But it has its falls. It is the most uneven of all translations of the Holy Qur-ân that I know of. It jars and jolts the scholar, and is not always to be accepted without careful discrimination. Let me, however, give a few samples of his best, and the reader may perhaps have a truer opinion of his work than he has had before. Here is one (pt. ii, p. 321):

CHAPTER ^XLXXI

THE CHAPTER OF THE FOLDING UP

"In the name of the merciful and compassionate God,
When the sun is folded up,
And when the stars do fall,
And when the mountains are moved,
And when the she-camels ten months gone with young shall be neglected,
And when the beasts shall be crowded together,
And when the seas shall surge up,
And when souls shall be paired with bodies,
And when the child who was buried alive shall be asked for what sin she was slain,
And when the pages shall be spread out,
And when the heaven shall be flayed,
And when hell shall be set ablaze,
And when Paradise shall be brought nigh,
The soul shall know what it has produced!"

The sublime simplicity, piercing force, and enchanting beauty of the original is not possible in a translation, but Palmer here does come as near these as human wit can go. He does it so well here because he is in sympathy with his subject. All Europeans are in love with the so-called poetical or spiritual portions of the Holy Qur-ân. Let me give yet another example, which is less poetical but still a very grand piece of work, both because it is literal and correct (Palmer, p. 65, pt. ii):—

"O ye who believe! bow down and adore, and serve your Lord and do well, haply ye may prosper; and fight strenuously for GOD, as is His due. He has elected you and has not put upon you any hinderance by your religion—the faith of your father Abraham. He has named you Muslims before and in this (book), that the Apostle may be a witness against you, and that you may be witnesses against men. Be ye then steadfast in prayer, and give alms, and hold

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fast by God; He is your sovereign, and an excellent sovereign, and an excellent helper! ”.

This passage gives the reader some idea of the beauty of style and elegance of composition of some of the most prosaic passages in the Holy Qur-ân. Palmer did himself and the Holy Book a great disservice when he hastily called its language as not being elegant in the sense of literary refinement. Every Arabic-knowing Muslim must resent this kind of cheap criticism, and Palmer's own translation, when he is at his best, disproves it. I think I may now pass on to the next great attempt at translating the Holy Qur-ân into English. This is

THE TRANSLATION OF THE QUR-ÂN

By

MAULVI MUHAMMAD ALI, M.A., LL.B.

Maulvi Muhammad, like myself, graduated from the Government College, Lahore. For four years (1890-1894) we were in the same college, and for two of these we attended Arabic classes together. Maulvi Muhammad Ali has a very tenacious memory and a mind which is at once subtle and broad. For the last thirty-two years he has devoted himself to the study of Islam, and his writings in Urdu and English, if put together, will form a fair-sized library. The English translation of the Holy Qur-ân is not the only book he has written, but it is the one by which he will perhaps become an immortal amongst those who have written about the Holy Qur-ân.

The volume commences with a Preface of ninety-five pages, in which Maulvi Muhammad Ali explains the teachings of Islam and gives detailed description of the four fundamental institutions of Islam, viz.:—

Prayer,
Fasting,
Alms, and
Pilgrimage.

Then comes a most elaborate and scholarly exposition on the arrangement and collection of the Holy Qur-ân, which forms a complete answer to the criticisms of Western writers on the Qur-ân. No lover of truth and no student of the Holy Qur-ân can do without this authoritative and masterly essay on the subjects treated therein. viz.: the evidence as to the writing of the Holy Qur-ân; how it was committed to memory; how the verses and chapters were arranged; how the Holy Book was authoritatively copied out and published by the companions of the Holy Prophet (peace be with him); what is the meaning of the so-called different readings; and, finally, a complete refutation of the grossly dishonest allegations of Christian writers as to there being other readings than those which are known to the world of Islam. Ever since this translation was published in 1917 the Preface thereof has become the *vade mecum* of Muslim students, writers, and lecturers; and there is no doubt as time goes on its value will increase.

Following the Preface is a Table of Contents, which gives the title of each chapter and the heading of each section of each chapter with reference to the number of the corresponding pages. This is a unique arrangement in translations of the Qur-ân and enables the eye to run over the contents of each chapter in a fraction of a minute.

Then come three very necessary helps to reference, namely, a list of abbreviations used in the work, and a key to the transliteration of Arabic words, and a list of proper names spelt according to the Qur-ân and the Bible.

After these introductory essays we come to the Holy Book itself. Maulvi Muhammad Ali gives the Arabic text of the Holy Qur-ân and the English transla-

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tion in opposite columns with the verses all separately numbered and separately paragraphed. Each chapter has an appropriate and scholarly introduction, showing its connection with the preceding chapter, and each section of each chapter has a separate heading and a summary of contents; and where Maulvi Muhammad Ali is not literal in his translation, he gives the literal meaning in the margin. The translation is supplemented by very copious notes and commentaries, which deal both with the meanings of the words used in the original text and form short essays on the subjects treated in the original. A mass of learning and research has been accumulated in these notes and comments which any man might be proud of. It took Maulvi Muhammad Ali seven years to accomplish his work, but it might have taken another man twenty or thirty to do as much and that perhaps not so thoroughly. The whole is topped by an exhaustive index which is a work in itself, the thoroughness and usefulness of which can hardly be exaggerated.

The English of the Preface and the notes is unimpeachable, and Maulvi Muhammad Ali has corrected the mistakes of the previous translators in scores of passages; and wherever he differs from them his rendering is either the correct and most authoritative one or has at the back of it full support to be found in the standard dictionaries of Arabic. Let no man run away with the idea that Maulvi Muhammad Ali has introduced any new meanings into the translation of his text. If one is not hasty one will always find that Maulvi Muhammad Ali is as great an investigator as he is a scholar. I do not say that he is not novel in some of his comments, but there is no harm in that. Everyone who is honest in his interpretation of the Holy Qur-ân has a right to express his views in his own way. The letterpress is extraordinarily clear and free from errors and omissions, and the whole book is a labour of love for which Muslims and non-Muslims alike are for ever indebted to Maulvi Muhammad Ali.

There is no other translation or commentary of the Holy Qur-ân in the English language to compete with Maulvi Muhammad Ali's masterpiece. For ten years past I have always carried Maulvi Muhammad Ali's translation wherever I have been to. It has travelled with me round the globe, has been to Mecca on pilgrimage, to the London Conference of Religions of 1924, and to all other places and assemblies of men that I have been to.

It was reprinted in 1920, and both editions have had phenomenal success and popularity amongst all classes of Muslims. There is only one thing with which I am not satisfied, and that is the construction of a great many passages in the body of the translation. The English of the Preface and the notes, as I said before, is unimpeachable, but the English in scores of passages in the body of the translation has very poor construction and is left hanging in mid-air, or is so involved as to be unintelligible without unduly prolonged consideration. And the pity of it is that it could have been easily put into proper shape. Maulvi Muhammad Ali is able to do that quite easily. But either respect for literal translation, or lack of time, or both combined, have induced him to leave a good many of his passages in a state of splendid isolation. Those who know Arabic can easily understand what Maulvi Muhammad Ali means, but the translation is generally intended, or ought to be intended, for those who are not masters of Arabic. It pains me to point out this shortcoming, but truth is no respecter of authority and friendship. To show what I mean I quote a number of passages from different parts of the Holy Qur-ân as they appear in Maulvi Muhammad's translation:—

1. Chapter 2, verse 180.

“Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).”

The phrase, “according to usage,” hangs loose. Is the bequest to be according to usage or has God prescribed this duty according to usage, or, once again, is the wealth left behind for parents and kindred according to usage?

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Which it is no one can say by merely reading the translation of Maulvi Muhammad Ali. He wants (according to his note) the duty of making a will incumbent, if there is wealth left for parents and the kindred whose shares are prescribed by the Qur-ân; but he could easily have expressed his meaning in this way:—

“It is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, that he should make a will according to usage, a duty incumbent upon those who guard against evil.” His meaning and his construction would both have been clear then. Take another passage relating to bequest:—

2. Chapter 2, verse 240.

“And those of you who *die* and leave wives behind, (making) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.”

It is difficult to make any proper sense out of this passage:—

3. Chapter 2, verse 224.

“And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.”

The literal translation is: “And make not Allah the butt of your oaths to prevent your doing good and being reverent and making peace between men, for Allah is Hearing, Knowing.” Maulvi Muhammad Ali has apparently followed Lane’s *Lexicon* where the translation of this verse is given at great length, but it seems to me even Lane has confused rather than cleared the meaning. But the literal translation given above is sufficiently clear—people are not to use God’s name in swearing and then say: “We won’t do this and we won’t do that because we have taken an oath not to do so.”

4. Chapter 3, verse 174.

“It is only the devil that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.”

This is bad both as translation and as English. “To fear from” is quite unnecessary; “to fear his friends” would have been quite sufficient. It would have been better to translate: “The devil can only cause his friends to fear, do not fear them but fear Me if you are believers.” However, if Maulvi Muhammad Ali wanted to translate otherwise he could have done so by striking out the word “from” or by changing “from” into “on account of.”

5. Chapter 5, verse 1.

“O you who believe! fulfil the obligations. The cattle quadrupeds are allowed to you except that which is recited to you not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.”

This may be literal translation but it is hardly good English, and it is difficult to understand what the translation means without referring to the original and knowing the Qur-ân. The phrase, “not violating the prohibition against game, etc., stands loose and is not grammatically connected with the rest of the sentence. And what is the meaning of the words, “the cattle quadrupeds are allowed to you”?

Moreover, the “quadrupeds” being in the plural, “except that which is recited to you” should have been “except those which are recited to you.” The English of the whole verse is utterly spoiled and so is the sense. If the reader turns to my translation he will find the verse translated quite literally, clearly and correctly as follows:—

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“ O ye who believe!
Fulfil your engagements.
Allowed to you (is the eating of) the beasts of pasture
Except those which are narrated to you,
And forbidden (to you) is hunting whilst you are in a state of pilgrimage.”

The three small brackets in my translation are necessarily implied by the words and the construction of the original, but even if they are left out the verse reads quite well and the translation follows the Arabic word for word. The phrases are balanced as in the original.

6. In chapter 5, verse 33, and a few other places, the word “murder” is used for “killing” and destroys the sense entirely. This is purely an oversight, but has not been corrected even in the 2nd edition. In fact, there has been no correction in the English at all.

7. Chapter 5, verse 100.

“Say: The bad and the good are not equal, though the abundance of the bad may please *you*” (Ar. thou). Here the word “please” should have been “surprise.” As it is, the translation makes God say that “the abundance of the bad” is pleasing to the person addressed, the Holy Prophet himself being the original addressee.

8. Chapter 6, verse 35.

“And if their turning away is hard on you (Ar. thou), then if *you can seek* an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that *you should* bring them a sign—and if Allah had pleased He would certainly have gathered all on guidance, therefore be not of the ignorant.”

There are scores of such passages in which the predicate is wanting. The following is a typical example of Maulvi Muhammad Ali’s literal translation where the sense is entirely confused on account of the confusion of pronouns:—

9. Chapter 6, verse 69.

“And nought of the reckoning of their (deeds) shall be against those who guard (against evil) but (theirs) is only to remind, happily they may guard.” No translator has any right to put such a strain on his reader as is unwittingly done by Maulvi Muhammad Ali in the translation just quoted, or as is the case in the following two verses:—

10. Ch. 8, v. 56. “Those with whom you *make* an agreement, then they break their agreement every time and they do not guard (against punishment).”

11. Therefore if *you* overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.”

The first verse has no predicate and is followed by a full stop. In the second verse the pronouns, “them, those, who, their, they,” are put in with a profusion characteristic of Maulvi Muhammad Ali’s translation.

The splitting of the verb “scatter” and its object, “those who are in their rear,” is repugnant to the ear of an Englishman. The placing together of the words, “them, those, who,” after the brackets, is really amusing. The translation could have been easily recast as follows:—

“Therefore if you overtake them in fighting, then (by making an example of) them scatter those who are in their rear, that they may be mindful.” The reader sees how Maulvi Muhammad Ali’s translation can be put into better shape without the addition or subtraction of a single word. I do not say that I would translate it in this way, but if it was done like this (corrected form) no one could object to it.

The pronoun *it* is often extremely loosely used (see Ch. 10, v. 16) or (ch. 11, v. 17), which is translated as follows:—

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11. Ch. 11, v. 17. "Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Moses, a guide and a mercy? These believe in it: and whoever of the (different) parties dis-believe in it, the fire is his promised place; so be not in doubt about it, surely it is the truth from *your* Lord, but most men do not believe." What is the use of the literal translation if the reader cannot grasp it? In his note on this passage Maulvi Muhammad Ali says: "The several statements made in this verse require to be explained." No doubt they do, and it would have been better to put in the explanations in brackets rather than make the translation a heap of confused words.

12. In chapter 13, verses 28, 31, and 33, there is no predicate and the translations as they stand are nothing but words jumbled together. What shall we say of the pronouns in the following? (ch. 16, v. 106):—

13. "He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast for disbelief on these is the wrath of Allah, and they shall have a grievous chastisement."

The pronouns in this verse, according to Maulvi Muhammad Ali, are: "He who . . . his, he who his . . . he who . . . (his) . . . these . . . they." The final "they" breaks the camel's back: the camel being the poor reader, not Maulvi Muhammad Ali. It should have been "these." Even E. H. Palmer, the most literal of all translators, gets over the difficulty of being literal and yet intelligible as follows: "Who disbelieves in God after having believed, unless it be one who is forced and whose heart is quiet in the faith—but whose expands his breast to misbelieve on them is wrath from God, and for them is mighty woe." The repetition of the pronoun "them" gives force to the meaning and is literal translation of the original.

A translation like the following (ch. 20, v. 131) is utterly loose:—

14. "And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendour of this world's life, that we may thereby try them; and the sustenance given by your Lord is better and more abiding."

Such writing may be intelligible, but it is hardly good English. Nor is the following (ch. 27, v. 60):—

15. "Nay, He who created the heavens and the earth and sent down water from the cloud, then We cause to grow therein and," etc. In this case the translation is not quite correct. "Nay, He who created and," etc. should be, "Is He who created and," etc. Similar mistakes of idiom are quite frequent in Maulvi Muhammad Ali's translation. Take the following, for example (ch. 28, v. 47), and compare it with my translation and the awkwardness of Maulvi Muhammad Ali's translation becomes apparent:—

16. "And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! and," etc. My translation, which rightly connects this verse with the preceding one, runs as follows:—

"And in order that they should not, when a calamity befalls them on account of what their hands have sent forward, say: 'Our Lord! and,'" etc.

In Maulvi Muhammad Ali's translation "there should" ought to have been "should there."

17. In the following verse (ch. 29, v. 66) the sense of the original and the English are both gone astray: "Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know." The translation

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is wrong because the verbs are not properly correlated. He might have translated as follows:—

“Thus they became ungrateful for what We have given them and thus they enjoy; but they shall soon know.” The word “soon” is also incorrect; *saufa* in the original is for the distant future, not for the near future. In fact Maulvi Muhammad Ali has not paid much attention to the style of his translation. If it happens to be good, it is good; if it does not, he takes no pains to make it good. There is no “thus” in the original at all.

18. For obscurity of meaning the following (ch. 31, v. 6) is a good example: “And of men is he who takes instead frivolous discourse to lead astray from Allah’s path without knowledge, and to take it for mockery; these shall have an abasing chastisement.” “Instead of” what? And “to take it for mockery” —to take what? The reader will search the text of the translation in vain for enlightenment. The “it” in the original is “her” used for the plural number meaning “them” (i.e. the verses of the Qur-ân). And “taking instead” should be “buys” or “barterers.”

19. Maulvi Muhammad Ali denies perpetual punishment in hell, but in a few places he fails to bring his translation into line with his theories, e.g. (ch. 37, v. 9): “Being driven off, and for them is a perpetual chastisement.”

20. What can be said of the following brevity? (ch. 38, v. 64):—

“That most surely is the truth; the contending one with another of the inmates of the fire.”

21. Maulvi Muhammad Ali translates *thou* as *you* throughout the Qur-ân, except where *thou* refers to God. The result is that much confusion is caused when *thou* and *you* occur in the same sentence in the original. The most ludicrous example of this liberty taken with the Qur-ân occurs when God, addressing Satan, is made, in the translation, to address Satan as *you* whilst Satan addresses God as *thou*. Says God to Satan (ch. 38, v. 75):—

“*Are you* proud or *are you* of the exalted ones?” Satan replies: “I am better than he; Thou hast created me of fire, and him Thou didst create of dust.” Comment is unnecessary. Satan is always proud and he may be very proud of this slip of the pen on the part of Maulvi Muhammad Ali.

22. Maulvi Muhammad Ali seems to have paid not the least attention to the English of his translation or a slip like the following would never have occurred (ch. 40, v. 5):—

“The people of Noah and the parties after them rejected (prophets) before them. . . .”

My translation reads:—

“Before these people, there have been the people of Noah and the nations after them who belied (the messengers).”

23. Verse 10 of chapter 40 is thus translated by Maulvi Muhammad Ali:—

“Surely those who disbelieve shall be cried out to:

Certainly Allah’s hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.”

In this translation the tenses are mixed together, but the worst of it is that the confusion is due to the order of the words in the original text having been altered (*vide* my translation, which keeps the order of the words as in the Qur-ân):—

- “Surely as to those who disbelieve, a voice shall call them (thus):
Surely the dislike of God is greater than your dislike of your own selves,
Remember when you were called towards the faith and you disbelieved.”

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I have by no means exhausted the passages I had marked in Maulvi Muhammad's Ali's translation, but the illustrations given are sufficient to show that a good many of them require to be rewritten. I do not know whether he will ever do so, but a lover of the Holy Qur-ân cannot keep silence over these defects, which are not so difficult to rectify. I must repeat the caution that it is the English style of Maulvi Muhammad Ali's translation that I wish to be corrected. I do not for a moment say that Maulvi Muhammad's Ali's understanding of the text of the Holy Qur-ân is defective, though, of course, in that respect also, every one of us, including myself, has his limitation. The translation of the Qur-ân is somewhat like playing a game of chess. Everyone may learn to play the game, but no one has yet exhausted the knowledge thereof.

“Wa fauqa kull-i-zi 'ilm-in 'alim.”

“And above everyone having knowledge there is one having more” (Holy Qur-ân, ch. 12, v. 76). And this brings me to my own translation.

THE MAIN FEATURES OF THIS TRANSLATION

Let me acknowledge at once that I claim neither infallibility in my own translation nor do I say that it cannot be improved. But I do not think it is right that I should hide my light under a bushel waiting for better times. We must all do our best and rely upon God to improve our deeds. But I do most earnestly pray that God may accept this effort of mine and make His word clearer to the English reader than it has ever been made before. I have attempted to be as clear as I can, and for this purpose I have divided my sentences into short phrases, and wherever there was a natural stop in the recitation of the original I have closed my line and started a new one with a capital letter, as is done in poetry. I hope this method will make the understanding of the original easy for the reader. My predecessors have been content to regard the Holy Qur-ân as an ordinary prose work to be translated into still more ordinary prose. I have tried, though very feebly, perhaps, to bring into the translation something of the sound of the original. It is impossible to reproduce the rhythm and balance of the style of the original; but a translator should attempt to make his style clear and vigorous and should not be content with the monotonous style of Maulvi Muhammad Ali or the long rigmarole paraphrases of Sale.

Rodwell comes nearest the medium, and his style is both fluent and forceful. But he, like Sale, uses too much of the “hath” and “doth” style of the Bible. It is impossible to do away with “thou” and “dost” as yet, but time may come when someone will devise a way of making the style of the translation absolutely modern. It must, however, be remembered that in French, Hindustani, and many other modern languages “thou” and “dost” are as much in use as “you” and “do.” Bound as I am by the necessities of the situation to keep to the exact wording of the original, I have made, I hope successfully, an endeavour to make my translation both simple and exact. Unless I am very much deceived by my own ears and eyes, I think this translation is far easier to read and far easier to understand than any of the previous ones.

I have confined my attention to the translation of the text and have eschewed comments and commentators as much as I could. During my life I have studied scores of translations and commentaries, and, barring a few honourable exceptions, I have found the writers are not above stretching the text to suit their comments. I have, therefore, avoided comments and notes. If it becomes necessary to add notes I will do so, but I will add only such notes as my readers ask for. A translator should not detract the reader's attention from the text to the foot-notes. The Holy Qur-ân is a book easily understood and easily recollected. The learned alone make it cumbersome and difficult.

I have dropped Latinized English as much as I could. I wish to get rid of a great many more Latin words than I have succeeded in doing so far. Some day I hope I will succeed, and make a translation of the Qur-ân in as pure

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Anglo-Saxon as any book in the English language has ever been. The difficulties are great, but they are not insuperable. It means a little more paraphrasing. As soon as the English reading public gets accustomed to it I will do so. I have already got rid of a great many long words that are used by Sale, Rodwell, and Maulvi Muhammad Ali, and I hope one day I may put a translation of the Holy Qur-ân in the hands of every sixth-form boy and girl which he and she may read without the help of a teacher. It would mean more words, but they would be shorter words. For example, instead of writing "insuperable," one can say, "cannot be passed over," and for "not insuperable," "can be passed over." The thing is not only feasible but desirable. In fact, I feel confident that to a great extent I have done it. My translation already reads like a conversation, just as does the original.

Clearness, ease, and accuracy are the three aims I have had in view, and I have hinted at the way I have tried to accomplish the first two. As to the third, I have not only consulted and collated the previous translations and commentaries—every one does that—but in all cases of doubt and difficulty I have gone back to the oldest and most reliable Arabic dictionaries and to the translators who, like myself, have made translation, and not comments, the first and last object of their desires. I have paid respect to all authorities, but I have not bound myself by any. I have studied hard to make myself fit to translate the Holy Qur-ân, but in every case the final arbiter has been reasonableness, and I have found that this has always agreed with the classical and root meanings of the words used in the Holy Qur-ân and not with their later and applied significations. To the future translator of the Holy Qur-ân I would advise: "Go back to the time of Ignorance—the days previous to the coming of the Holy Qur-ân—for the true meanings of the words used in the Book." Those who follow and adopt later and looser meanings of the words used in the Holy Book are digging traps for themselves and their readers. Sale, Palmer, and even Rodwell have all fallen into this error. Maulvi Muhammad Ali is free from this defect, and it is for this reason that his translation would be better appreciated (especially if its English is put into proper shape) than it has been hitherto. The reason is that he has followed Lane's *Lexicon*, which gives the original authorities. Lane's work being nothing but a translation of the Arabic authorities, such as *Lisan-ul-Arab* and *Qamus*. I have Lane's *Lexicon* with me, but I have not copied it in my translation because its language is heavy and verbose. I find the *Qamus* and *Surah* (especially the latter) more useful for my purpose. It is a compact Arabic-Persian dictionary, and I have never found it to fail in giving the very original and classical meaning of the words used in the Holy Qur-ân. It is the best short dictionary I have ever seen as far as the Arabic language is concerned. I have compared it with Lane's *Lexicon* and, though it is not a quarter so verbose, it is always to the point.

Of all the commentaries I have found that attributed to Ibn-i-'Abbas to be the best. It is the oldest and the most reliable of all commentaries. The most useful work of all for a translator of the Holy Qur-ân is Imam Raghîb's *Mufradat*, which Maulvi Muhammad Ali has almost incorporated in his Urdu translation and commentary of the Holy Qur-ân. I have made but a limited use of this most praiseworthy book, contenting myself to go back to the root meanings of the words themselves rather than be bound by the authority of Imam Raghîb or anybody else. My advice to all translators of the Holy Qur-ân is, "Back to the root meanings of the words." I have attempted to do so, but, if it pleases God, I will simplify matters still further in a second or third edition if I live to see these come out of the Press. I am always of the opinion that the "Best is yet to be." Meanwhile, I pray and hope the reader will read the translation and be his own commentator. May God help my reader and myself to understand His Word! I am one of those orthodox people who believe in God responding to our prayers. Let the reader pray for guidance and he will find it present in his own heart. There is no guide better than one's own conscience and one's own light obtained by prayer, study, and

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meditation. Authorities are useful, but no authority is more useful than one's own self rightly directed—humble, studious, painstaking, ready to receive light from God and being thankful for what it has, and ever praying for more and more light. Amen.

SOME TECHNICAL POINTS

There are numerous difficulties in the way of a translator of the Holy Qur-ân, and I had a mind to write an essay thereon, but I think it would save time if I at once plunge into them. The very first verse of the Holy Qur-ân, namely:—

“B-Ism-i-Allah-i-Arrahman-i-Arrahim-i,” which reads as :
“B-Ism-i-llah-i-rrahman-i-rrahim,”

shows what the difficulties are. Let us see how this verse has been translated hitherto.

- (1) “In the name of the most merciful God” (Sale).
- (2) “In the name of God, the Compassionate, the Merciful” (Rodwell)
- (3) “In the name of the merciful and compassionate God” (Palmer).
- (4) “In the Name of Allah, the Beneficent, the Merciful” (Maulvi Muhammad Ali).

Rodwell, in his note on this verse, says: “The former of the two epithets implies that the mercy of God is exercised as occasions arise towards all His creatures, the latter, that the quality of mercy is inherent in God and permanent, so that there is a shade of difference between the two words. Maracci well renders, *In Nomine Dei Misericordis, Misericordis*. . . . Perhaps. ‘In the name of Allah, the God of Mercy, the Merciful,’ would more fully express the original Arabic.” The reader sees at once that the word Allah is untranslatable into English, so is Arrahman, and it is difficult to express the difference between Arrahman and Arrahim in a translation, though to an Arab it is not so difficult. The two words are active participle nouns denoting *intensiveness* of Mercy. Moreover, the Arab also knows that each of the two epithets carries *al* (the) before it, which has four or five separate significations, and which, when applied to the name of God, is equivalent to the English adjectives “most,” “all,” “complete,” or “maximum” (see my review of Sale’s translation *ante*).

I may mention here that in the whole of my translation I have not wilfully added to or subtracted from the text of the Holy Qur-ân. The words within brackets are either explanations or alternative meanings of the words which immediately precede the brackets, or they are such words as are by the rules of grammar, Arabic idiom, or the style of the Holy Qur-ân necessarily implied, but the leaving out of which would or might confuse an English reader. Most of the words within the brackets are such as may be used without putting in any bracket round them at all, for they are really part and parcel of the text, but the words not being there in so many letters of the alphabet in Arabic I have thought it prudent to put a bracket round them. For example:—

Bismillahi = We commence with the name of God. There is really no need for any bracket to enclose the words, “We commence,” these words being understood in the original according to Arabic usage.

Maulvi Muhammad Ali also, very rightly, points out that the English word “In” is not the equivalent of the Arabic “Ba.” Says Maulvi Muhammad Ali (p. 5): “I retain the ordinary translation of the particle *ba*, but I must warn the reader that the sense of this particle is not the same in Arabic as the sense of the word *in* in the equivalent phrase *in the name of God*, *in* in the latter case signifying *on account of*, whereas the *ba* in Arabic signifies *by or through*, or, to be

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more exact, *with the assistance of*. The phrase is, in fact, equivalent to: *I seek the assistance of Allah, the Beneficent, the Merciful.*"

Lane's *Lexicon* (p. 141) has the following on *ba* in "B-Is-m-i-Allah-i." "And some say that the *ba* here is to denote beginning, as though one said *Abtada u B-Is-m-i-Allah-i* (I begin with the name of God).

In my translation I have rendered it, "We commence with the name of God," because the prayer to which B-Is-m-i-Allah-i is prefixed is in the plural.

The second great difficulty in translating *Bismillahi* is that the word *Allah* is, so to say, God's proper name in Arabic. Maulvi Muhammad Ali leaves it untranslated. I have adopted the device of putting it in capital letters throughout my translation to distinguish it from *ilah* which is the Arabic for God. In my translation therefore,

Allah = GOD.

Ilah = God or Deity (when applied to Allah).

Ilah = god or deity (when applied to other than Allah).

I have translated *Arrahman* as "The most Merciful to begin with," for that is the nearest approach to the explanation given by the Holy Prophet (see Maulvi Muhammad Ali's translation, p. 5), and my remarks on Sale's translation of *Bismillah-i-Arrahman-i-Arrahim-i*. The word *Arrahman*, just like *Allah*, is really untranslatable. I have therefore kept the original throughout the text except in the headings of the chapters. I have translated *Arrahim* as "The most Merciful to the end," because that is the true meaning of it according to grammar and the explanation given by our noble Prophet (God's blessings and peace be ever with him). *Arrahim* is One whose mercy is permanent and unceasingly repeated.

But the word mercy, as used by me in the translation of the Holy Qur-ân, means *goodness and benevolence* rather than the forgiving of sins, for that latter significance is not the meaning of *Rahim*, from which both *Arrahman* and *Arrahim* are derived.

Mercy, in my translation of the Holy Qur-ân, is invariably used to denote *Compassion* or *Benevolence* and not merely forgiveness, which is merely a part of *Compassion* or *Benevolence*. In fact, the word mercy and its derivatives, when applied to God, denote the attribute of BENEVOLENCE inherent and permanent in God. Therefore the attribute *Arrahman* cannot be applied to anyone except God.

My translation of the *Bismillah* is not a paraphrase but an exact and clear rendering of the original formula. To translate *Ba* as "In" is incorrect. To leave out the words in the three short brackets, which I have put in, would be an inadequate translation of the *Bismillah*. "Al-Hamdu li-Allahi" (ch. 1) is translated by European writers as "Praise be to God," which is only half a translation. The Arabic particle *al*, which is really an adjective and not a particle, must be translated here as "all" or "full" or "maximum." "All praise belongs to God" is nearer the original than "Praise be to God." The word *muttaqin*, used in chapter 2, verse 2, is a very difficult one to translate. It has been translated as "The pious," "Those who fear," "Those who guard (against evil)," "Those who are careful (of their duty to God)," etc. After years of study I have come to the conclusion that this word, when applied to man's relationship towards God, can only be translated as "The reverent," which combines the ideas of "piety" and "fear." The *muttaqi* (singular) is one whose attitude towards God is always one of extreme respect or active reverence. In Arabic this attribute, like those of believing, disbelieving, etc., are active ones and not mere passive states of mind. *Muttaqi* is not merely one who is passively reverent in his attitude towards God, but one who is actively so in the practice of his faith. Similarly, the word *Kafaru* (in ch. 2, v. 6) has been translated by me as "choose disbelief" instead of merely "disbelieve," which latter translation does not bring out the force of the original. The original implies not merely an action done, but lays stress on the doing of it. In English, when we say "they who disbelieve," we do not emphasize the act of disbelieving unless we under-

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line *disbelieve*. In Arabic the word is, so to say, always underlined by its very active shape.

The word 'azab in chapter 2, verse 7, and throughout the Qur-ân, has been translated by me as "agony," "anguish," or "suffering." It is wrongly translated by my predecessors as "punishment" or "chastisement." Imam Baghib's *Mufradat* makes that quite clear.

In its original root meaning it denotes the taste of "sweet" or "fresh" water. Hence, wherever the word is applied to the sufferings of the sinful, whether in this world or the Future, the Holy Qur-ân adds such words as "painful" or "serious" to it. The idea underlying *azab* is the tasting of the consequences of one's wrongful actions both in this life and the life to come. But one may ask: How is it that the sweet taste of the original root meaning has been changed into one of pain? The explanation is that in Arabic, when a word is put into the "measure" *tafu'il*, it may denote the "deprivation of the action." Hence *tazib* = the deprivation of the sweet taste. That God does not punish anyone, as men do, is made quite plain by chapter 2, verse 147:—

"Of what (use) to God is your agony
If you be grateful and believe?
And God is Grateful, Wise."

In fact, I hold that the suffering in hell is absolutely the inevitable consequence of our wrong actions in this life, just as a person who takes opium, or morphia, suffers from the consequences of his own acts coupled with the innate actions and reactions of the body and opium or morphia. If a man puts his hand into the fire and gets hurt we do not generally say that God has punished him. Similarly, we ourselves throw our souls into hell, God having prepared the way for us both of heaven and hell. Everything in the end is from God, but while we live on this earth He has gives us the will to choose our ways to heaven or hell as we like. But He is All-independent, and once we make our choice He lets us go on. The warners came, but those who have chosen denial are unaffected by their warning. God save us from the evil of our ways and the way of our evils! Amen.

Chapter 2, verse 15: "Allah-o yastahzio bihim." *lit.* "God mocks at them," or "God shall mock at them" (Palmer, Sale, and Rodwell). *Now, it is very important to understand that when human actions are spoken of as belonging to God, the Holy Qur-ân never means the original human act being performed by God, but only the accomplishment by God of the effect desired.* I have translated these words as "God throws back their mockery to them," and Maulvi Muhammad Ali renders them as "Allah shall pay them back their mockery." In English we say, "He laughs best who laughs last." That is almost similar to the Arabic idiom used here. The hypocrites laugh at the Muslims. God warns them that the matter does not end there, but they themselves are the people to suffer and that, exactly, in proportion to their evil deeds. "God pays them back their mockery" or "God serves them right."

We human beings are forced, by our modes of thought and speech, to speak of God as we speak of ourselves, not because God is like ourselves, but because otherwise we would neither understand what we say nor make other people understand what we mean. God also can only make us understand His meaning in our own language, not because His actions are like ours, but because if He did not use our language and our idiom we would not know what He meant. Hence when the Holy Qur-ân says:—

God hears,
God sees,
God knows,
God writes down,
God sends his messengers,
God witnesses,

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and so forth, *the Holy Qur-ân only means that the results which human beings achieve by hearing, seeing, knowing, writing down, sending, witnessing, and so forth, are achieved by God. They do not mean our hearing and our seeing, and so forth. The reader should never forget this.*

The words *Iblis* and *Shaitan* (ch. 2, vv. 34 and 36), which are ordinarily translated as *Iblis* or *Eblis* and *Satan*, are not so translated by me. I have gone back to their root meanings of

Iblis = the disappointed-one, and
Shaitan = the evil-one.

The former is from *blasa* (he became disappointed), and the latter from *shatta* (he separated). *Shaitan* is the opposite of *Insan* (man or one who is allied, loved). The meaning is made quite clear by the Holy Qur-ân repeatedly saying: "Inn-ashaitana l-il insan-i 'a aduwun mubin" (Surely the evil-one is clearly the enemy of man). Whether *Satan* is or is not a separate being, the Holy Qur-ân makes it quite clear that some men themselves are *saitans*, as in chapter 21, verse 14, and numerous other verses. The very last verse of the Holy Qur-ân asks us to seek refuge from the evil-one, be he of the jinn or of the men. It is, therefore, absolutely wrong to make *shaitan* or *iblis* a proper name spelt with a capital S, and to invest him with the attributes of, so to say, a rival deity. He is nothing of the sort.

The word *sajada* has been translated by me, "he bowed down," and not "he prostrated." The bowing down is the root meaning of the word, and the English equivalent exactly brings out the same, both literally and metaphorically, and being pure Anglo-Saxon is much to be preferred to "prostrating."

Man's evolution from this earth, his animal nature, and his spiritual progress, are pointed out in chapter 2, section 4. It must be remembered that the Holy Qur-ân does not make woman the sinner. The main burden of the responsibility is on the male, though the female participates in it. It is nothing but an allegory and applies to every man and woman at this day as it did to our forefathers. This is made absolutely clear in sections 1, 2, 3, and 4 of chapter 7, where mankind are addressed in the plural (*vide* my translation).

Chapter 2 is a commentary of chapter 1. The first half of section 1, chapter 2, relates to the Right Path and those who follow it. The second half to those on whom is God's wrath and whose hearts and ears have been, so to say, sealed up by God and upon whose eyes there is a veil. Section 2, chapter 2, deals entirely with those who lose the way, having seen it and acknowledged it. These are the hypocrites and liars who, when they meet the Muslims, say they are Muslims, but when they are in private with their *shaitans* (or evil-ones) they say that they are with the evil-ones. This section winds up with the parable of the Holy Prophet being one who lights up the whole world with the light of the Holy Qur-ân, but the unbelievers and hypocrites are deaf, dumb, and blind, and unable to return to the true path. The companions and true followers of the Holy Prophet are like rain and thunder, of whom the unbelievers and hypocrites are always afraid.

Chapter 2, section 3, deals with the parable of a Muslim heaven, where the actions of the Muslims shall fructify into ever fresh and ever new spiritual food, which would at first appear to be something like the happiness on this earth, but which would nevertheless be quite different and which is absolutely unattainable here in this life. The latter half of section 4 (chapter 2) shows the way of man's salvation by means of Divine guidance, which is the same for all mankind unto all time. There is no distinction made between white, black, brown, or yellow. The word *bala* (ch. 2, v. 49) is translated by me as "discipline," a meaning which is very clearly pointed out in chapter 4, verse 6: "And discipline the orphans until they reach the age of marriage." I possess a complete concordance of the words of the Holy Qur-ân, and from 1901 till now (December 1927) I have been collating the verses of the Holy Qur-ân so as to be able to understand the meanings of the words used in the Holy Qur-ân from a study of

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the Book itself. *I am one of those persons who believe with their whole heart that the Holy Qur-ân is its own commentary.* Let any reader collect verses dealing with any single word or combination of words, such as:—

Praise,
Lord of all the worlds,
The reverent or those who practise reverence,
Heaven and earth,
Man (or Adam),
The Garden,
The Fire,
The messenger-spirits,
Those who keep up the prayer,
Struggle,
Struggle in God's way,
Glory be to God,
O ye who believe!
Those who choose disbelief and belie Our signs,
The Book,
The evil-one,
The disappointed,
The stated-alms,
The Awakening,
Those who believe and do good deeds,

and so forth, and the reader will find a perfectly logical sequence in the development of each subject. It is thus that I have been studying the Holy Qur-ân for nearly thirty years now.

Even such scientific subjects as the revolution of the night and day, the motions of the sun and the moon, the evolution of man's birth, the absolute identity of man's evolution with the rest of the animal world, vast ages of the earth's past history, the future evolution of this earth when it shall be a very much bigger sphere than it is now with one side of it always facing the sun and the other side facing the stellar universe, and the body of the earth shining with its own light, allowing the unlimited spiritual progress of those who are freed from mortal decay and evil passions which surround us in our present earthly life, and a great many other subjects, are all treated in the Holy Qur-ân. The principles of Geology, Zoology, Astronomy, and all that relates to man and earth and their Creator, are discussed at great length in the Holy Book.

Chapter 2, verse 54, the words "Faqtolu anfusakum" are rendered, even by Maulvi Muhammad Ali, as "So kill your people." This translation seems to me to be too crude to agree with the text, which deals with man's repentance and God's mercy, especially as two verses later it is said that the people were raised up "after your death," or, as Maulvi Muhammad Ali says, "after your stupor." I believe it to be metaphorical death and revival, but God knows best. (ch. 2, v. 106): This verse is supposed to relate to the abrogation or repeal, or cancellation of the verses of the Holy Qur-ân, and some think it means that the Holy Qur-ân came to abrogate the previous scriptures. But God repeatedly says that the Qur-ân has come to confirm the previous scriptures not to abrogate them. The repeal or cancellation no doubt refers to such words as *Raina*, repealed by *Unzurra* (ch. 2, v. 104), and "We hear and disobey," repealed by "We hear and obey," and so forth. In every case the word, or words, repealed are those used by the Jews, who tried to make a mockery of the Holy Qur-ân. The Muslims generally apply the cancellation or repeal to such commandments of the Holy Qur-ân as have been varied later on; but those are not "repeals" proper because each commandment stands in its own proper place and is suited to its own proper circumstances. For example, a man in a state of tranquillity must say his full prayers, but in war and danger the prayers are cut down and

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much abbreviated. In health one has to fast, but in case of ill-health one may postpone the fast to other days.

Usually a man has to perform his *wuzu*, or ablution, with water before his prayers, but in case of sickness he is not obliged to do so. He merely rubs his face and hands with clear earth. A Muslim is forbidden to eat certain kinds of food, but when forced by hunger and not voluntarily disobeying the law or going beyond the dictates of necessity, it is no sin in him to partake of foods which are usually forbidden, and so forth. These are not repeals. They are each a separate commandment suited to a separate set of circumstances. All of which goes to show that Islam is the most rational of religions.

The above remarks are just a few cursory hints to the reader to indicate the principles which have guided me. Whilst being ever willing to acknowledge my own defects, I earnestly pray to God to grant me and my readers patience and perseverance in our respective tasks. I shall be glad to receive queries from my readers and to reply to them when time permits; meanwhile, let not the reader think that I have ever tried to translate a single word or phrase of the Holy Qur-ân differently from the others, unless I knew that my translation was supported by the very best of authorities, past and present, the greatest authority being the Holy Qur-ân itself. May God Almighty have mercy on all His servants who believe in Him and the Future day!

O Lord, forgive me my sins and give me strength to serve Thee; and, O Lord, accept this most humble work of Thy servant and make the end of it better than the beginning hereof.

For the benefit of the reader I have added a summary of the whole of the Holy Qur-ân at the beginning. May God accept my most humble efforts in bringing His Word nearer to the hearts of men in the East and the West! Amen.

NOTE.—I have prepared an exhaustive index, but owing to my ill health it has not been revised and has been unavoidably withdrawn from this edition. H. G. S.

TWO ESSAYS ON THE LIFE OF THE HOLY PROPHET MUHAMMAD (Peace be upon him)

(The following two very short lectures were delivered by me on the occasion of the celebration of the Holy Prophet's Birthday 1924 and 1925 in London and Singapore respectively. They are intended as an introduction to his life and work which yet remains to be written—at least as far as the English language is concerned. Syed Amir Ali's work on *The Spirit of Islam* is, however, a most valuable contribution, which the reader should refer to. The translations of the verses of the Holy Qur-ân quoted in these two lectures are taken from Maulvi Muhammad Ali and Rodwell, and the others are my own made at the time.)

THE HOLY PROPHET MUHAMMAD

(An address delivered by Al-Haj Hafiz Ghulam Sarwar, M.A., at the celebration of the birthday of the Holy Prophet, at 50, Old Bond Street, London, W.)

THE Holy Prophet Muhammad was born on Monday, April 20th, A.C. 571. The circumstances of his birth were very similar to those of Jesus and Moses, and in relating to you the life-story of the Holy Prophet, I shall, indirectly, be relating to you the life-story of every great messenger of God, for that is what Muhammad was meant to be. Jesus was born under the trunk of a palm-tree; Moses was cast on the waters of the Nile, to be picked up by Pharaoh's household: the orphan Muhammad was sent to the desert to be reared by his foster-mother Halimah. From birth to death the lives of these sent-ones of Allah are a series of trials and struggles the like of which are not experienced by other mortals. Halimah brought him up to the age of six, and then his mother took him to Medina, where she lived a month. On her way back to Mecca, she also joined her husband; and Muhammad's grandfather, Abdul Muttalab, eighty years of age, became his guardian. Two years later Abdul Muttalab died, and Muhammad was left in charge of his uncle, Abu Talib. Muhammad, like most other messengers of God—Abraham, Moses and Jesus, for example—acted as a shepherd, an occupation which lends itself to quiet solitude and holy communion with God.

But he had an extremely inquisitive mind, and when his uncle, Abu Talib, went trading to Syria, or Sham, he joined his uncle. He was then twelve years of age, and was not long in distinguishing himself. His dealings with his fellow-men were characterized by such faultless honesty that he soon gained for himself the title of Al-Amin, "The Trustworthy"—a title which had not been bestowed on anyone before him.

When he was a young man, the Quraish began rebuilding the Kaaba, but they quarrelled over the handling of the Black Stone. At last they agreed to abide by the arbitration of the first man who entered the holy place on the morrow of the quarrel, and Muhammad happened to be the man. He told them to choose a chief out of each of the competing tribes, and when that was done he put the Black Stone in the centre of a piece of cloth. The chiefs raised up the piece of cloth, each holding it by the edge, and when it had been raised to the proper height Muhammad picked up the stone and laid it in its destined place. Thus was laid the foundation of the Kaaba as it is now, and, in kissing the Black Stone (mostly from a distance), the pilgrims are symbolically kissing the hand of "the Praised One" who laid it there—on the eastern corner of the House of God.

When he was twenty-five years of age, a lady named Khadija employed him

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as her agent to Sham, and so pleased was she that three months after his return from the journey she married him. She was forty years old and he was twenty-five. They lived together most happily for twenty-five years more, when she died. He was an exemplary father and husband. Up to the age of forty he walked in the ways of mankind, meeting all kinds of men and meditating on all the wonders of life and death, of the earth and the heavens, of body and soul. He was like a bee which is sucking the juices of the flowers in order to produce honey by the powers put into her by the Great Master of the universe. Says Allah:—

“ And thy Lord inspires the bee: ‘ Take thee hives in the mountains, and hives in the trees and hives in what men build for thee. Then eat of all the fruits, and walk in the ways of thy Lord submissively.’ Out of her body comes forth a beverage of many colours in which there is healing for men. In this, most surely, is a sign for those who reflect ” (Holy Qur-ân, ch. 16, vv. 68-69).

This parable of the bee and honey is applicable to all the prophets. It was so with Abraham, who travelled from Egypt to Mecca; with Moses on his journey to and from Egypt and the Holy Land; with Jesus and his wanderings over the mountains and the seas. The spiritual honey of the prophets is not manufactured in the haunts of men, but in solitary communion with the forces of Nature and their Creator. It was this magnetism of Allah which drew Muhammad from the companionship of his wife and children, from trade and commerce, to the mountain and valley of Hira, three miles away from Mecca, even before revelation had begun to pour down on him like rain on parched land. The human chrysalis had to be transformed into the heavenly bee. By fasting, prayer, and meditation the body and mind were purified of all earthly dross and were ready to receive divine light and divine love. Just as in the case of the bee, so with Muhammad, it was a perfectly natural process. There was no artifice about it. Moses had his forty nights on the mountain. “ And when he (Jesus) had fasted forty days and forty nights, he was afterwards an hungered ” (Matt. iv. 2).

But Muhammad, for whom there was an even more difficult task to perform, had to spend months and years in the mountains, both before and after his first revelation.

One day, when he was forty years of age, and, as usual, engaged in maturing the juices of spiritual flowers within his own soul, the first drops of divine honey poured out in the form of a vision, which said, “ Recite ” or “ Read. ” Muhammad could not read, but the “ Vision ” or “ Angel ” or “ Heavenly Power, ” whatever you like to call it, repeated, “ Recite in the name of thy Lord who makes; makes man out of a clot of blood. ” Here was a new birth for Muhammad; the human chrysalis had been metamorphosed into a heavenly soul with spiritual wings with which to explore unknown regions. Probably Muhammad was frightened, probably he had an impulse to run away, but the decree of God was upon him, and it said, continuing what had gone before:—

“ Recite, for thy Lord is most Gracious, who teaches man by means of the pen, teaches him what he does not know. ”

Trembling, shuddering, perspiring, he ran back to his beloved Khadija, all the while repeating the words he had been taught:—

“ Recite in the name of thy Lord who makes: makes man out of a clot of blood. Recite, for thy Lord is most Gracious, who teaches man by means of the pen, teaches him what he does not know. ” Khadija believed in him immediately.

“ And when Jesus, son of Mary, said: ‘ O children of Israel! surely I am the apostle of Allah to you, verifying that which is before me of the Torah and giving news of an Apostle who will come after me, his name being Ahmad ’ ” (Holy Qur-ân, ch. 61, v. 6).

Ahmad has the same meaning as Muhammad. The Prophet foretold by Jesus had come. Is it not strange that the very first revelation of Muhammad speaks of man and his creation, of knowledge and the art of the pen, and of man’s knowing that which he knew not before? Muhammad is thus clearly a har-

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binger of knowledge and learning, a prophet of the spiritual light of mankind. The first shock of a new spiritual life being over, the Prophet summoned up fresh courage, and, instead of being afraid, he now sought revelation. He was now the beloved one of Allah, and Allah was his beloved ONE. Muhammad was "an hungered" after God's love, as Jesus was; but Allah has his own time for all things, and revelations came rather slowly for the hungry and thirsty soul of the Prophet. But when they did come, they were of a particularly rousing character. Take, for instance, this:—

"O thou clad in thy garment! arise and warn: And thy Lord, magnify Him: and thy clothes purify them; And all the filth flee therefrom: And bestow not favours, seeking to receive back increase, And for the sake of thy Lord, be persevering" (Holy Qur-ân, ch. 74, vv. 1-6).

There are seven commands in these seven verses, and in the original six of them are each expressed by a single word. Let us repeat the seven commands: Rise, Warn, Magnify, Purify, Flee, Favour not (seeking increase), and Persevere.

Muhammad had a peculiarly difficult task set before him. He was to give his life in warning mankind, in glorifying God, in keeping his clothes and his person absolutely clean; he was to flee from all filth and disease; he was to do good but to ask no rewards, and for the sake of his Lord he was to be perseveringly patient. But if he had no rewards in the material world, he had his rewards in the spiritual realm. His wife Khadija, as we have said before, believed in him, so did Ali, the son of Abu Talib, whom Muhammad had brought up like his own son; and Zaid, his freed slave; and Abu Bakr, his intimate friend. Familiarity, they say, breeds contempt, but in the case of Muhammad it created love. And who could help loving this noble soul, who had never uttered a lie; who had never wronged man or beast; who had most scrupulously kept his word; and with whom honesty was not the best policy, but the only policy: who was trusted by man and Allah? In this way three years of Muhammad's mission passed away. He made converts amongst his intimate friends and amongst the poor, to whom he was a second father and a comforter. Then came the command for him to declare his mission in public.

"Therefore declare openly what thou art bidden. Surely We will suffice thee against the scoffers" (Holy Qur-ân, ch. 14, vv. 94-95). And at a later period:—

"O Apostle! deliver what has been revealed to thee from thy Lord: and if thou do it not, thou hast not delivered His message, and Allah will protect thee from the people" (Holy Qur-ân, ch. 5, v. 67).

Regardless of his personal troubles, but being sure of the success of his mission, Muhammad at once declared the Unity of God and the nullity of gods. The persecutions which followed this open declaration of his faith, and which lasted for eight years more, till he fled to Medina, and the wars which followed his flight, would have unnerved any man unless he had perfect faith in God and the truthfulness of his own mission. For eight years Muhammad was like a solitary captain, supported by a few devoted friends, piloting the ship of Islam in the midst of cyclones, typhoons, and storms of bigotry, hatred, and persecution. But the captain stood firm on the bridge, and the faithful hearts who had embarked on his ship, though suffering heavily from the tossing of the adverse seas, never wavered for a moment.

All the influential men of the Quraish, like Abu Jahal, Abu Lahab, and Walid, were his bitterest enemies. The converts to Islam were tortured in the cruellest manner. They were stripped of their clothing, laid on the burning sands of a summer day with heavy loads on their chests so that they could not move. They were stoned. They were whipped with leather thongs, and, worse still, with wicked tongues. One of these persons was Umar. His own slave girl, Labina, had become a convert to what was then regarded as a new faith. He beat her, tortured her as well as others, but did not succeed in reconverting them to idol worship. No one ever has been, or shall ever be, successful in perverting a true Muslim. He who has once sipped the honey of Islam has never cared to taste of other sweets. Umar was a strong man, a man who had the courage of his

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convictions. Being unsuccessful with his slaves and menials, he took up his sword and swore to cut off the head of Muhammad himself, thus ridding his country of Islam once and for ever. On the way he met Naim bin Abdullah, who told him to look after his own household first, as his sister and brother-in-law were Muslims. He became more furious than ever, and ran back to his house, where he heard his sister reciting some verses of the Holy Qur-ân. He beat her and her husband till they bled freely. The sight of blood brought him to his senses. But there was another power working within him. Unwillingly, and unwittingly, he also had tasted of the honey of Islam. Some of the words of the Holy Qur-ân had fallen on his ears. He could not help asking his sister to repeat what she had been reciting. She would not comply with his request at first, but was persuaded by him to do so, and this is what she read (and I ask you to listen with the ears of your souls):—

“ In the Name of Allah, the most Merciful to begin with, the most Merciful to the end. Whatsoever is in the heavens and the earth moves round glorifying Allah; for He is the Mighty, the Wise. To Him belongs the kingdom of the heavens and the earth; He gives life, and He causes death, for He has power over all things. He is the First, the Last, the Apparent, and the Hidden; for He knows all things. He it is who makes the heavens and the earth into six periods and yet remains firm on His throne. He knows what sinks into the earth and what comes out therefrom, and what falls from above and what rises thereto. And He is with you wherever you be; for Allah sees what you do. To Him belongs the kingdom of the heavens and the earth; for unto God is the return of all affairs. He causes the night to merge into the day and the day into the night, and He knows what is hidden in your breasts. Believe in Allah and His Apostle ” (Holy Qur-ân, ch. 57, vv. 1-7).

At these last words Umar could control himself no longer, and burst forth: “ I bear witness that no one deserves to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of God.” And thus a great and zealous foe became a greater and more zealous friend. This was the sixth year of the mission of Muhammad. Umar’s conversion to Islam added fuel to the fire of the hatred and enmity of the Quraish; their persecutions and cruelties were redoubled, till life became an unbearable burden to the Muslims. In the fifth year of Muhammad’s mission a number of Muslims had to migrate to Abyssinia, but in the seventh Muhammad and all his tribe were excommunicated and their food supply was cut off. When their children cried for want of food, the enemy Quraish laughed at their distress. Says the Holy Qur-ân:—

“ Surely they who were guilty used to laugh at those who believed. And when they passed by them, they winked at one another. And when they returned to their own followers they returned exulting ” (ch. 83, vv. 29-31).

It was thus with Noah, Abraham, Moses, and Jesus. It is even so to-day. The pure in heart are scorned by the worldly-wise, and you can see the wink in their eyes. To add to Muhammad’s difficulties, his devoted wife Khadija and his beloved uncle Abu Talib both passed away in the tenth year of his mission and the fiftieth year of his life. Getting somewhat fed-up with the persecutions of the Meccans, Muhammad went to Taif. He met with nothing but ridicule from the leaders of that city, who set their hooligans upon him. He was abused and stoned till both his shoes were full of blood. In this condition he travelled back to Mecca. Here Abu Jahal led the attack. Muhammad was laughed at, scorned, and abused. One day, when he was praying in the Harem, or Holy Place, Abu Jahal had a quantity of camel-dung piled upon his person. Muhammad continued his prostration in that state till his daughter Fatimah, five years of age, came and removed the abomination.

The Meccans treated him in this way because he preached purity and fleeing from filth. They heaped filth upon his head. And he, on his part, never uttered one evil word against them. Why? Because Allah had said:—

“ For We have not sent the (O Muhammad) save as a mercy for all peoples ” (Holy Qur-ân, ch. 21, v. 107).

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God also bears witness to the gentleness of the Prophet in these words:—

“ Thus it is due to mercy from Allah that thou dealest gently with them, for hadst thou been harsh and severe of heart, they would certainly have fled from thee; pardon them, therefore, and ask forgiveness (of God) in their favour, and take counsel with them in the affair. Hence, when thou hast so determined, place thy trust in God. Surely God loves those who trust (in Him) ” (Holy Qur-ân, ch. 3, v. 158).

You have heard it said, “ Love thine enemy. ” Muhammad loved all mankind, his friends as well as his enemies, and it was this love, combined with divine light, which in the end, according to Allah’s promise, secured him such success as was his.

“ And not alike are the good and the evil. Repel evil with what is best, when lo! he between whom and thee was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty fortune (Holy Qur-ân, ch. 41, vv. 34, 35).

Muhammad had this “ mighty good fortune ” in the end, but he had to work for it all his life.

In the thirteenth year of his mission, his enemies made one last attempt to kill him. But they were afraid of blood feuds. They hit upon the cunning device of getting men from all the families of the Quraish and killing him by a joint assault, so that no one would dare to revenge his death. Muhammad knew of their plot and, by previous arrangement made between Ali, Abu Bakr, and the Prophet, Ali took the place of the Prophet, the other two escaped whilst the enemy guards were standing at the door. It is said, though the source of the saying is not so reliable as we might wish it to be, that Abu Bakr wrapped up his friend in a piece of cloth and put the bundle on his head. The enemy sentry on guard questioned Abu Bakr thus:—

“ What dost thou carry on thy head? ”

“ Muhammad, ” was the laconic reply.

The sentry laughed, and Abu Bakr, the truthful, walked away in safety. The two friends escaped to Jabal Thaur and remained in hiding for three nights. They were followed till the two within the cave could hear the footsteps of their enemies over their heads. “ Glancing upwards through a crevice, through which the morning light began to break, Abu Bakr whispered: “ What if one were to look through the chink and see us underneath his very foot? ” “ Think not thus, Abu Bakr, ” said the Prophet; “ we are two, but God is in the midst, a third! ” This incident is thus referred to in the Holy Qur-ân:—

“ If you will not aid him, Allah certainly aided him when those who disbelieved expelled him. He was one of the two in the cave when he said to his companion: ‘ Grieve not, Allah is with us ’ ” (Holy Qur-ân, ch. 9, v. 40).

That proves Muhammad’s complete faith in Allah’s help. So it should be ours in the direst difficulties of our lives. So was it with Moses and Jesus. God never forsakes His beloved ones. He tries them often, but He does not throw them overboard. Pharaoh and his forces pursued Moses and his men till the latter were literally between the devil and the deep sea. “ So when the two hosts saw each other, the companions of Moses cried out: ‘ Most surely we are going to be overtaken. ’ He said, ‘ By no means; surely my Lord is with me: He will show me a way out. ’ ” And, as we all know, Moses and his companions lived, whilst Pharaoh and his army were drowned.

The countrymen of Abraham tried to burn him alive.

“ We said: O fire! be cold and safe towards Abraham. They intended war on him, but We made them losers ” (Holy Qur-ân, ch. 21, vv. 69, 70).

Muhammad reached Medina quite safely. A reward of a hundred camels was offered for the capture of either of the two men, Abu Bakr or Muhammad. One of their enemies overtook them, but in attempting to strike them he fell from his horse. Gradually most of the followers of the Prophet migrated to Medina, and this year, the thirteenth of Muhammad’s mission, started a new

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era—the first year of Hijrah, or Flight. Muhammad was received with great rejoicings by the men and women of Medina; the latter sang a welcome to him:—

“The full moon has risen upon us
From the summits of Mount Wida.
Thanksgiving is incumbent upon us,
As long as there is one to pray.”

But the Meccans would not be at peace. They wrote the following letter to Abdullah bin Ubi, a notable of Medina: “You have given refuge to our man. We have sworn by God that either you kill him or turn him out of Medina, or else we, with all our forces, will attack you and kill you and take away your womenfolk.”

Brothers and sisters, you see how thoroughly Muhammad and his companions were persecuted, but God’s promise of victory is everlasting:—

“And those who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly we will destroy the unjust. And most certainly We will settle you in the land after them” (Holy Qur-ân, ch. 14, v. 13).

The Meccans were not bluffing. They made grand preparations, and in the second year of Hejira one of the most decisive battles of history was fought when a band of 300 Muslims defeated 1,000 Meccans at Badar. The unbelievers lost their chiefs, and the power of disbelief was broken for ever. Next year there was a still greater fight at Uhad, when the Meccans were again put to flight. A party of the Muslim Army, however, who had been placed to guard a certain height, against the explicit orders of the Prophet, gave up their position and began to pursue the Meccans. The latter saw their opportunity in the exposed flank, and what was victory for the Muslims was turned into a disaster. It is thus that God warns us to maintain absolute discipline to avoid defeat.

Further battles followed in the wake of Uhad, in most of which the Muslims were successful; but now a new danger threatened the faithful. The Jews of Medina turned traitors. After having made a solemn covenant with the Prophet, they broke it; and the rest of the Prophet’s life was a constant struggle with the Meccan foes abroad and the Medina Jews at home. He worked in building mosques, in digging trenches round Medina, in looking after the poor, the sick, and the wounded. Victories brought the Muslims great glory and some booty, but the Prophet remained as he ever was—poor. His womenfolk desired some of this world’s portion, but they were told that if they desired this life’s glory they had better seek it elsewhere.

In the sixth year A.H. he sent messengers to all the known rulers of the earth and to the chiefs of the Arabs to believe in one God and to worship Him alone. The message in the Qur-ân runs as follows:—

Say (O Muhammad): Ye people of the Scriptures, come to an agreement, the same for you as for us, that we worship none but God, that we join not aught with Him, and that some of us take not others amongst us as Lords besides God; but if they turn back, say: Bear witness that we are Muslims (Holy Qur-ân, ch. 3, v. 63).

Some rulers treated the message with respect, others forgot themselves in their anger and tore up the message and maltreated the messengers. It was not long before they found their empires and kingdoms falling about their ears before the clarion call of Allah-o-Akbar—“God is Great.” The year was marked by the Peace of Hudaibia.

In the seventh year of Hijrah the Jews were crushed in the battle of Khaibar—their impregnable stronghold. The Prophet’s son-in-law, Ali, was the hero of this battle. Victories now followed one another, and although the Muslims had a small set-back at Hunain in A.H. 8, it was of little count, as the battle ended in their favour.

The Meccans never meant to keep their agreement, and broke the Peace of Hudaibia by joining Muhammad’s enemies and attacking his allies—the Khuza.

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Muhammad prepared to rectify this breach of an agreement and made preparations for a march on Mecca. After a short skirmish the Meccans left the field, and the road to Mecca was open to the army of Medina. Muhammad forgave all his enemies and made them all free men before they had signified any intention of embracing Islam.

In the ninth year of Hijrah, Taif surrendered to the Muslims, and now was fulfilled that prophecy which was made in the Holy Qur-ân:—

“When there will come help of God and victory: And thou shalt see men entering the faith of Allah in groups. Then celebrate the praise of thy Lord and ask His forgiveness. Surely He is the oft-Returning to mercy (Holy Qur-ân, ch. 110, vv. 1-3).

But there were other promises to be fulfilled. No sooner had the internal foes of Islam been subdued than the external enemies took up arms against the Muslims. In A.H. 9 Muhammad had to go to Tabuk, north of Medina, as there were rumours that the Christians were marching on Medina. Muhammad now had an army of 30,000 brave warriors under him, but the heat was extreme. He overcame almost insuperable difficulties and reached Tabuk, where the Christian governor agreed to pay the legal tax. Muhammad came back and performed the first regular Haj, called Haj-i-Akbar, returned to Medina and died in A.C. 632 at Medina, where his tomb is jealously guarded to this day. He is buried on the left-hand side of the Great Mosque at Medina, which he himself had helped to build. By his side are buried his first two successors and best friends, Abu Bakr and Umar. The place where he is buried was his private room attached to the mosque. The niches where he used to lead as an Imam are still preserved, though the mosque has been much enlarged.

This is the briefest and barest outline of the life of Muhammad. He was victorious in all his undertakings, secular as well as religious. What was the keynote of his life? It was nothing but love: love of God; love of mankind; love in the beginning, middle, and end of his life; love of children; love of the gentler sex; love of friend; love of foe; love in all circumstances, at all times, towards the whole creation. He loved the desert, loved the barren hills, he loved the stars, he loved the sky. He loved rain and cloud. He loved sunshine and moonshine, not in the way the poets do. His love was a communion with all creatures, creation, and the Creator. You have heard how he was excommunicated, tortured, and abused by Abu Jahal. When the latter heaped camel-dung on his person, someone suggested his praying against his tormentors. Muhammad became red in the face, and said that his predecessors had been persecuted but had not swerved from their task, and that his mission would not be fulfilled till a man could travel on camel-back from one end of Arabia to the other without any fear except the fear of God. This was so before he died.

At the battle of Uhad, in A.H. 3, two of his teeth were knocked out, and he bled most profusely. His life was in imminent danger from further attacks, but he prayed for his followers and he prayed for his enemies. This is what he prayed for his enemies:—

“O Lord! forgive my people, for they know not.”

But even love, great as Muhammad's love was, would not explain the transformation which Muhammad wrought amongst the Arabs. Arabia, the land of bloodthirsty savages, was transformed into a veritable garden of light and learning. The world has never witnessed such a metamorphosis. I will not repeat the achievements of Islam here, but I say, and say boldly, that victories alone will not explain them, for Alexander the Great, Napoleon Buonaparte, and others have great victories to their credit, but they did not influence mankind as did Muhammad or the other prophets. Victories are passing glories. The French won Jena and Austerlitz, the French lost Waterloo and Sedan. The Germans won many battles in the Great War, but lost the war itself. Victory in the field is certainly most desirable, but it is not a permanent factor in human conduct. Permanent victory is in the field of the spirit and of the spirit alone, and therein Muhammad stands pre-eminent. It is this spiritual victory which

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brings us here together to-day, more than 1,300 years after his mission, to celebrate his birthday. What was the secret of this conquest over the souls of mankind?

Scientists now inform us that this universe is made of atoms. Each atom is like a small universe, with a nucleus made up of a positive charge of electricity and a ring of revolving electrons or negative charges of electricity. These are so small that no microscope can reveal their existence, but they are real. Matter—all matter without exception—resolves itself into a most gigantic mass of electricity in a static condition. Could we but harness this locked-up force, we should become a million million times as powerful as we are now. Electricity, as we know, is force akin to heat and light. Contradictory as the proposition may appear to be, the fact is that all matter, i.e. the whole universe, is a mass of electricity. God is not the universe. He is in it and yet beyond. Every finite quantity is a part of the Infinite, but the finite is not the Infinite, much less a portion of the finite. No one can define God. But He can let us see a ray out of His Infinite Self, and this is what He says:—

“Allah is the Light of the heavens and the earth: this is the parable of His light. It is like a niche in which is a lamp; the lamp is in a globe; the globe is as if it were a brightly shining star, lit by the blessed olive-tree, neither of the east nor of the west, the oil thereof gives light though fire touches it not. LIGHT UPON LIGHT. God guides towards His light whomsoever He pleases, and God strikes these parables for men; and God knows all. This light is in houses which He has given permission to be exalted. And His name is remembered therein and His Glory is declared therein, both morning and evening, by men whom buying and selling prevents not from the remembrance of God and the keeping up of prayers and the giving of alms” (Holy Qur-ân, ch. 24, v. 35). Science says the universe is a mass of compact light. God says, in the parable just stated, that He Himself is the Light of the heavens and the earth, infinite in all directions, light upon light. This light finds its receptacle in the hearts and souls of men who remember His name and who are charitable towards their fellow-men. All prophets are the manifestations of this light, each according to his own capacity, and it is towards this light that they come to direct us. But only he who is full of heavenly light can direct others to it. Napoleon conquered Europe with fire and sword, and the same fire and sword conquered Napoleon. Muhammad conquered the hearts of men with heavenly light, and the conquest is still continuing. Says Allah:—

“He it is who sends His blessings on you, and so do His angels (or spiritual powers), that He may bring you out of darkness into the light, and He is merciful to the believers” (Holy Qur-ân, ch. 39, v. 43).

This is God's promise to the faithful. How He carries it out He explains in the following:—

“O Prophet! surely We have sent thee as a witness, and as a bearer of good news, and as a warner; and as one inviting to Allah by His permission, and as a shining sun” (Holy Qur-ân, ch. 33, v. 45).

In the spiritual realm Muhammad is the refulgent star or self-illuminating sun. His light is not borrowed from other luminaries. It is a spark of the light of the Almighty. We, ordinary human beings, are like pieces of flint-stones. No light comes out of us till we are struck together, but Muhammad is himself a light-giving sun. His soul is illumined by the light of Allah, and illumines those that come in contact with it. How can others be like him?

“What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord?” (Holy Qur-ân, ch. 39, v. 22).

That is Muhammad. Is he like others whose hearts are closed to Islam? Certainly not. But we can walk in the light of Muhammad, the light of Islam, the light of God. Brothers and sisters, let us follow this light, which is even shining here to-night, and the Light of the heavens and the earth is calling us towards it. Says the Holy Qur-ân:—

“O ye who believe! be careful of your duty to God, and believe in His

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Apostle: He will give you a double portion of His mercy and will make for you a light in which you will walk, and forgive you, for God is Forgiving, Merciful" (Holy Qur-ân, ch. 57, v. 28).

The Qur-ân itself, which I have been translating to you, is a light:—

"There has come to you light and a clear Book from Allah" (Holy Qur-ân, ch. 5, v. 15).

"I am Allah the Seeing. This is a book which We have revealed to thee, that thou mayest bring forth men from utter darkness into light to the way of the Mighty, the most Praised One" (Holy Qur-ân, ch. 14, v. 1).

The universe is a packed mass of light. Allah is the light of the heavens and the earth, Muhammad is a light enkindled by God, the Holy Qur-ân is a light from God. What is Islam? The Qur-ân calls it the Light of God. Listen to the following verses:—

"And they wish to put out the light of God with their mouths, and Allah will not let them do so, but He will perfect His light, disagreeable though it be to the unbelievers. He it is who has sent his Apostle with the guidance and the religion of truth in order that He may exalt it over all religions, disagreeable though it be to the polytheists" (Holy Qur-ân, ch. 9, vv. 32-33).

The same two verses are repeated in the 61st chapter with a slight verbal omission. Muslims live for this light, and they die for it. This is what God says about them:—

"Those who follow the messenger (of God) and the Prophet, who has not been taught to read and write (by any man) and whom they find written in the Law and the Evangel; who commands them to do good and prevents them from doing evil: and makes lawful for them the things that are good and makes unlawful all that is impure and removes from them their burdens and the shackles which were upon them. In this way, those who believe in him, and honour him, and help him, i.e. follow the light which has been sent down with him—these are the most successful" (Holy Qur-ân, ch. 7, v. 157).

After enumerating all that is required of a Muslim, God sums it up in a few words: "Follow the light which has been sent down with him (Muhammad)." That is the alpha and omega of a Muslim's life—following the light of God (the Qur-ân), sent down upon the light, enkindled by God (Muhammad)—God Himself being the Light of the heavens and the earth. But when a Muslim dies, where does he go to? You will say, "Paradise." And what is paradise made of? You will say, "Rivers of honey and milk." And what are these rivers? Here is the answer:—

"O ye who believe, turn to Allah a sincere turning; maybe your Lord will remove from you evil and cause you to enter gardens beneath which rivers flow, on the day on which God will not abase the Prophet and those who believe with him: their light shall run on before them on their right hands; they shall say: O our Lord, perfect for us our light and make a covering for us. Surely Thou art All-Powerful" (Holy Qur-ân, ch. 64, v. 8).

You see, therefore, that paradise is the Muslim's light which God is going to perfect for him in the life to come. This is made plain in the following verse:—

"On that day thou (O Muhammad) shalt see the faithful men and the faithful women—their light running before them and on their right hands—good news for you this day; gardens beneath which rivers flow, abiding therein for ever—this is the greatest achievement" (Holy Qur-ân, ch. 61, v. 12).

Paradise is therefore a Muslim's Light for which he is striving. Says Allah:—

"God certainly and His angels send their blessings upon the Prophet. O ye who believe! send your blessings upon him and your peace a complete peace" (Holy Qur-ân, ch. 64, v. 8).

So let us pray:—

O Almighty God, send Thy blessings on Thy Holy Prophet Muhammad, and Perfect Peace on him and on all the prophets that have preceded him. O God, Light of the heavens and the earth, Thou hast enkindled the soul of Thy Holy Prophet Muhammad with Thine own light, and hast sent down the Holy Qur-ân

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as a light from Thee. Guide us in this life, O Lord, in Thy light which Thou hast named Islam, and grant us paradise in the next life—a happiness and light wherewith we may perfect ourselves for such ends as Thou hast ordained for us. O God! we are weak, make us strong. O Lord! we are lacking in good deeds, do Thou increase our good deeds and remove from us our evils. O Lord! in this city of London we have gathered together to celebrate the name of Thy holy sent-one Muhammad and to glorify Thee. We do so with the utmost humility, but also with the utmost sincerity. Thou art our Lord, and we are Thy servants. Amen.

LIFE OF MUHAMMAD

A LECTURE DELIVERED AT THE MUSLIM ASSOCIATION ON NOVEMBER, 15, 1925

By

H. G. SARWAR

1. OUR Holy Prophet is reported to have said: "I was the light with God the High before Adam was made, by two thousand years. This light was praising the glory of God the High, so were the angels with His glorification, so that when God the High made Adam He put this light in his clay and God sent me down towards the earth in Adam's back; and bore me up in the ark in Noah's back; and put me in the back of Abraham, the friend of God, when he was thrown towards the fire; and he continued to transfer me from sacred backs towards pure and high pedigreed wombs until He brought me out between my two parents in holy wedlock." He also said: "I am the prayer of my father Abraham." It is the evolution of this light and the fulfilment of this prayer mentioned by the Holy Prophet that we are, with God's help, to witness to-night. Let the ear and the heart throw off their dross of sin and the eye its evil of darkness, and may this light of God enter our souls and enlighten our whole beings, and may the prayer of Abraham (on whom be peace) purify this assembly and other assemblies of Muslims according to God's promise.

THREE KINDS OF ARABS

2. The Arabs classify their forefathers into three periods:—

(a) Arab-i-Ariba, the original inhabitants of the peninsula, who became extinct long before the time of our Holy Prophet, but the ruins of whose buildings can be seen to this day.

(b) Arab-i-Mutariba, those who followed the aborigines and were made Arabs. They now inhabit the outlying portions of Arabia, especially Yemen

(c) Arab-i-Mustariba, viz. those who became Arabs by assimilation. These are the descendants of Ishmael, son of Abraham (on both of whom be peace). They established themselves in the desert of Hejaz. Amongst these is the family of Koresh, to which our Holy Prophet belongs, and his genealogy is traced back to Adnan, who lived 130 years before Jesus (on whom be peace). Adnan is, by common consent, admitted to be a descendant of Ishmael.

3. About the year A.C. 200 a descendant of Adnan named Fihir, surnamed Al-Koresh, acquired great influence amongst his tribesmen; and his descendant Kossay built a town round the Kaaba and fixed the seat of Council (called Nadwa) at a house (called Darunnadwa), where the Hanafi Mussala is now situated, about 25 or 30 yards from the wall of the Kaaba.

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THE FOUNDER OF THE CITY OF MECCA

4. Kossay seems to have been a man of very great authority. He imposed a tax, called the Rifada, for the feeding of the poor pilgrims during their three days' stay at Mina. He controlled the administration of the wells of Mecca (Sikaya) and had the custody of the keys of the Kaaba (Hijaba). "He was king, magistrate, and chief pontiff," says Syed Ameer Ali. He died in A. C. 490. Under Kossay's administration the Koresh acquired great wealth by means of trade with Yemen, Syria, Mesopotamia, and Egypt. Kossay had four sons, the fourth named Abd. Menaf, from whom our Holy Prophet is descended. Abd Menaf had four sons, of whom Hashim was the richest. Sheiba succeeded Hashim and was also called Muttalab. He had no sons, but vowed that if he had ten son he would sacrifice one at the Kaaba. He had twelve sons and six daughters. The lot of being sacrificed fell on Abdullah, but this was redeemed by the payment of one hundred camels, which has since been fixed as the price of human blood.

THE BIRTH AND YOUTH OF MUHAMMAD

5. Abdullah was married to Amina, and the following year is the most famous year in the history of Arabia and of the world. It is the year of the invasion of Mecca by Abraha, the Abyssinian viceroy of Yemen, accompanied by his elephants, hence called the year of the Elephant. Abraha was punished by God and he and his army perished most miserably. Shortly after this event Abdullah, on his journey to Yethreb (now called Medina), died in the twenty-fifth year of his life, and some days later our Holy Prophet was born, on Monday, 12th of Rabial Awal (the year of the Elephant), and fifty days after the destruction of Abraha's army. Muhammad (on him be peace) was given in charge of Halimah, of Bani Saad, and was reared in the desert for the few years of his life. But in his sixth year his mother also died. His grandfather, Abdul Muttalab, looked after him, but three years later he also joined his ancestors, and thus was the boy who was to rule the hearts of men for ever, the light of God, the prayer of Abraham, left to himself. He had neither father, mother, brother, or sister. In fact, except for a very brief period of his mother's company, he had not known any of these relationships. His father had died before his birth, he never had any brothers or sisters. The light of God was shining all alone on the desert hills of Arabia. But God was everything to him. His communications and conversations were not so much with men as with the whole host of the universe: the sun, the moon, and the stars up above, the birds, beasts, rain clouds, and trees down below. He was learning his lessons in the great school of Nature, and like the bee, "gathering honey all the day from every opening flower." His was the spiritual honey. In his twelfth year he followed his uncle Abu Talib to Syria and was recognized by a saint called Bahira or Georges, or Sergius, as the coming prophet and the most shining star of them all. In his fourteenth year of age he was present at a war against Benou Hawazin, but did not take any active part. He spent his life in meditation and exaltation of character, and so great was the lustre he threw around himself that he was unanimously named Al-Amin, the Loyal, the Trustworthy, the Faithful. No one before him had borne the name of Muhammad, which means "the praised one" in Arabia; and no one had been called Al-Amin. Thus did the voice of humanity consciously and unconsciously recognize the pole-star of the world of spirituality.

HIS MARRIAGE

Al-Amin had been entrusted by Khadija binte Khwalid, descended like himself from Kossay, with a commercial enterprise to Syria, and so successful was the Trustworthy with his business that Khadija offered him her hand in marriage which he accepted. He was twenty-five and she was forty. But it was a union

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of two souls. There never was a better husband or a more faithful wife. He had by her three sons—the first one being named Kassim, and hence the Holy Prophet is called Abul Kassim (the father of Kassim)—and four daughters. Fortunately, or unfortunately, all the three sons were taken away from him while they were young. Soon after his marriage he formed a league or society called the League of Fuzul, by which the principal members of the family of Zuhra and Faym bound themselves by a solemn oath to defend every individual, whether Meccan or stranger, free or slave, from the wrongs and injustices of the wicked within Meccan territories and to obtain redress for the wrongs already done. Thus was the prayer of Abraham (as we shall see later) being fulfilled even before Muhammad (peace be upon him) was proclaimed prophet by the order of God. The Nur (light) was gradually unfolding itself. This Light of God may most appropriately be called the Liberator of all mankind, for it was through him that all the shackles of prejudice, impiety, oppression, and slavery, both physical and spiritual, were torn asunder for ever. Whatever spiritual progress has been made in this world since his time is due directly and indirectly to the influence of the illumination which he brought into this world.

THE REBUILDING OF THE KAABA

In the year A.C. 605, when he was thirty-five years of age, the Koresh resolved to rebuild the Kaaba, which had been destroyed by fire some years before. The veneration for this ancient house caused such mutual jealousies that when the work had advanced to the required height for placing the famous Black Stone it was stopped. All the branches of Koresh disputed the honour of placing this stone in its proper position. The men of two branches of the tribe having resolved to maintain their pretensions against all others, plunged their hands in a vase full of blood and swore to die rather than to yield. The work was suspended, and an assembly was convened inside the Kaaba to devise means to avoid the civil war which was imminent. Suddenly an aged Koresh proposed to adopt as an arbitrator the first person to enter the enclosure where the assembly was being held. Everyone agreed to this proposal, and whilst all eyes were fixed on the entrance, lo! who should enter but Muhammad, "the praised one" (on him be peace), the Trustworthy, the Defender of the weak against the strong, the Liberator of mankind, the Light of God. He laid out a mantle on the ground, chose four persons who were the most influential men amongst the four principal branches of the Koresh, and made each one hold one side of the mantle, on which he put the Black Stone; and when the mantle had been raised to a convenient height, Muhammad, with his own hands, put the stone in its hole in the wall and thus, whilst conciliating the contention of the rival parties, he himself took the most active part in the work. Is there anyone, Muslim or non-Muslim, who fails to see the hand of God working in this rebuilding of the Kaaba? In kissing the Black Stone or its remnants to-day, either by touching it with their fingers or symbolically from a distance, the Muslims are kissing the hand of the Holy Prophet who laid it there.

Let us now have a look at the moral state of Arabia at this time. The Arabs of the time of Muhammed were pagans pure and simple; without any government except their tribal ties, without any arts or culture except poetry of the most boastful swagger; and without any history except the glorification of their genealogies. There was the Kaaba, of course, the house of God built by Abraham and Ishmael for the worship of One God, but this very Kaaba had become the centre of all Arab idolatries, each tribe had its own divinity and its own particular idol, which it worshipped. It is said that there were 365 idols inside the Kaaba—an idol for every day of the year. The only occupation of the Arabs was inter-tribal war, and their wealth consisted solely of their flocks of sheep and camel. They were addicted to gambling, to unrestricted polygamy, incest, wars of revenge, burying alive their female children as being so many useless mouths to feed in times of want and scarcity; brigandage and rapine went hand in hand with

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hospitality, to the stranger. They had a most complex and highly inflexional language: but barring this qualification they were not different from the worst savages living on the surface of the earth, and morally they were worse than most savages. And these were the descendants of Abraham whom God had ordered to rebuild the Kaaba. "And when his Lord taught Abraham," says Allah, "certain words, and he accomplished learning them, He said, 'I will make thee a leader unto men.' Replied Abraham, 'And from my seed?' He said, 'But my covenant includes not the unjust.'"

"And when We made this House a retreat and a place of safety for mankind (and We ordered), 'Take the platform of Abraham as the place for prayer,' and when We covenanted in favour of Abraham and Ishmael, 'Cleanse ye two my House for the use of those who perform the Tawaf (Circuit of the Kaaba) for those who sit down therein for devotion, and for those who bow and those who prostrate' And when Abraham said: 'My Lord make this city a place of Peace and provide its residents with fruits—those who believe in Allah and the Future Day.' He said, 'And even he who disbelieves, so shall I let him enjoy for a while, then shall I take him towards the fiery woe, and what an evil place that.' And when Abraham raised up the foundations of the House—and Ishmael, (they said 'Our Lord! accept this from us; for Thou indeed art all-Hearing, all-Knowing

"Our Lord! and keep us both (Muslims) obedient towards Thee and from our seeds a people obedient towards Thee, and show us our ways of devotion and turn towards us, for Thou art indeed the oft-Returning, most Merciful.

"Our Lord! and raise up amongst them a messenger from amongst themselves who shall recite to them Thy signs, and who shall teach them the Book and the Wisdom, and who shall purify them, for Thou art indeed all-Powerful, all-Wise" (Holy Qur-ân, ch. 2, v. 119).

In this verse of the Holy Book we have the genesis of Muhammad (peace be upon him), the objects of his mission and the attainment of the object of his mission, and the achievement of his glory. I do not wish to compare Muhammad with the other prophets; they are all from God and they are all sent with the sole object of bringing men nearer to God. But nature and abilities differ in prophets, as well as in all other natural objects—in trees and flowers, in men and animals. No two are ever exactly alike. Not even twins are absolute duplicates of each other.

The life of Muhammad is the ever continuing story of Islam. There is one and only one Great House of God on this earth, and that is the Kaaba in Mecca Says God:—

"Surely the first house founded for mankind is the one at Mecca, full of blessing and direction for the people of the world" (Holy Qur-ân, ch. 30, v. 90) It was this House which Abraham was ordered to rebuild and cleanse for the devotees of God. Abraham is the spiritual leader of all mankind, but he and Ishmael prayed for one who is, after Abraham, not only the spiritual leader of all mankind, but the teacher of men in God's signs and of God's Book and Wisdom, and their purifier. A man may be able to lead, as some military leaders lead men into battle, but the mission of Muhammad (peace be on him) is to lead mankind to God by teaching them God's laws and by purifying their souls so that they may be able to accept the divine light and be ready for that Great Life which is yet to come. That this prayer of Abraham and Ishmael refers to Muhammad and to no one else is made definitely clear in so many words in the Qur-ân in three different *suras*:—

Says Allah: "Therefore fear them not, but fear Me and that I may complete my favour upon you and that you may be guided. With this object, We have sent amongst you a Messenger from amongst yourselves who recites to you Our signs and purifies you and teaches you the Book and the Wisdom and teaches you what you did not know" (Holy Qur-ân, ch. 2, vv. 145, 146).

The words of this last verse are exactly those used by Abraham and Ishmael. In chapter 3, verse 153, God again reminds us of this fulfilment of Abraham's prayer:—

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“Most surely, God has been gracious to the believers when He raised up amongst them a messenger from amongst themselves who recites to them His signs and purifies them, and teaches them the Book and the Wisdom and before this they were in apparent loss.”

The words again are exactly similar to those used in Abraham's and Ishmael's prayer. But God wishes it to be remembered for ever that there is no other prophet but Muhammad (peace be on him) who is equal to this task, and says again, in Sura Juma or the Assembly (Holy Qur-ân, ch. 62):—

“It is He who has raised up amongst an illiterate people a messenger from amongst themselves who recites to them His signs and who purifies them and teaches them the Book and the Wisdom whilst they were, before this, in a manifest loss. And for others amongst them who have not yet joined them, for He is all-Powerful, all-Wise. This is a favour of God, He favours whom He pleases, for He is the master of great favours.” The mission of Muhammad (peace be upon him) is a continuing one. The light of God is here to-night reciting to us His verses, purifying our hearts and teaching us the Book and the Wisdom. This is the great favour of God. I hope you now understand why the Holy Prophet called himself “the prayer of my father Abraham.” It is not only he but God who says so. And why? Not only for our sake, but for the sake of all mankind. “And we have sent thee (O Muhammad) for nothing but as a mercy unto all the people of the world” (ch. 21, v. 107). The spirit of the Holy Prophet having entered our hearts is for ever with us from the beginning of his light to the end of all time. There is no past and no future for the lovers of the “praised one”; there is an ever flowing present. He is now nearing his fortieth year. Ever since his marriage, fifteen years ago, he has been in the habit of retiring to Jabul-Nur (the mountain of light), about a mile and a half from Mecca, and to the valley of Hira, about three miles away. He remains on these mountaintops for days and nights, and there he questions the earth, the mountains, the rain, the clouds, the trees, and all other things pertaining to earth: “Whence come ye, whither go ye and who has made ye all.” He puts the same question to the sun, the moon, the sky, and the stars. “Is all this phenomenon an illusion? Can there be several gods ruling this universe? What is man? Why is he so cruel and selfish? Why are the strong and rich so harsh on the weak and the poor? Is it all one? He has founded the League of Fuzul for the protection of the poor. But the doings of men do not satisfy his soul. He must communicate with the Great Secret behind all this apparent puzzle. He fasts and meditates. The Master of the universe is gradually preparing this Spiritual Lamp of the world to throw off its shade. A tree is a latent flame. It requires to be ignited to produce its light and heat. A prophet is also a mass of spiritual warmth and spiritual light; he also requires the spiritual Spark to set him aglow. And what is this spiritual Spark? It is called Inspiration or Wahi. And how does it touch the soul of the Prophet. This is the way. Listen!

“By the star when it sets. Your companion (i.e. Muhammad, peace be upon him) is neither lost nor does he deviate, nor does he speak of his own desire. It is an inspiration inspired: Taught him by the Master of strong power, Lord of Strength. Then he has attained perfect proportions. And he is in the high horizon. Then he draws near and hangs downwards.

“So that there is left a distance of two bows or less.

Then He inspires unto His servant what He inspires.

The heart (of Muhammad) belies not what he sees”

(Holy-Qur-ân, ch. 53, opening verses).

Volumes of commentaries have been written on these verses, but the meaning is quite plain. It shows the high position of Muhammad in the Spiritual heaven and his attainment of perfection therein, and that the Holy Qur-ân is not of Muhammad's own making, but an inspiration from God on high, and that when he had it he did not doubt it, nor has he in any manner made any mistake or deviation from the perfect path. The verses also refer to the nearness between

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the Prophet and God Almighty. When the Holy Prophet has attained this spiritual perfection, God inspires unto him what He inspires; but what is that? He is forty years of age and, as usual, passes his time in the valley of Hira. One day he hears a strange voice, which calls out to him, "Read." The voice is that of the angel Gabriel, sent to him by God. Says Muhammad, "I cannot read." But the command comes again:—

"Read, in the name of thy Lord who makes; He makes man from a clot of blood. Read, for thy Lord is most Gracious. He who teaches the use of the pen, teaches man what he does not know" (Holy Qur-ân, ch. 94). His soul has caught the heavenly fire from to-day, he shines as no soul has shone before. Those who oppose this light are blind, but those who follow it see the way. Khadija, his spiritual companion for life, believes in him, so do Abu Bakr and Ali (who is still a youth). So do a few companions of his who know that the Trustworthy never lies. The most remarkable thing about this Prophet is that familiarity with him does not breed contempt, but perfect love and trustworthiness. Those who know him best believe in him first. And they are not ignorant fools, but men of the world and members of the proudest tribe and proudest family in Arabia, not likely to give up their old religion for nothing. Some time passes, but then God's command comes to him to declare his faith in the open:—

"O thou wrapped!
Rise and warn,
And thy Lord, magnify (Him).
And thy raiment, purify (it).
And all uncleanness, flee (therefrom)
And bestow not favours expecting thanks,
And for the sake of thy Lord persevere."

"Who is thy Lord?" ask the Meccans. And he is told to reply:—

"Say: He is God the One;
God Unique;
He gives not birth;
He is not born,
And like unto Him there is none" (Holy Qur-ân, ch. 112).

"What," says the idolator, "makes he One God of all the gods, surely this is a most strange thing?" (Holy Qur-ân, ch. 38, v. 5). Prejudice, hate, and their accumulated sins blight their reason; persecution after persecution follows the Holy Prophet and those who believe with him. At first they call him a poet or a madman.

Then they say he is a magician or a liar.

THE FIRST FLIGHT

Abuse, as we all know, is the cheap weapon of the wicked against the holy. They wish to blow out the light of God with their mouths, but God perfects His light. The Koresh threaten to excommunicate him, as they actually do later on, but his uncle, Abu Talib, though he refuses to renounce the religion of his forefathers, stands by his nephew in civil matters. However, they prevent him from saying his prayers in the Kaaba, they post sentries in all the routes of the coming pilgrims to warn them of Muhammad (peace be on him). Ummi-Jamil, wife of Abu Lahab, one of Muhammad's uncles, covers every place he frequents with thorns. But in spite of all this, the rays of the Light of God penetrate through the gloom of Arabia. In A.C. 615, the fifth year of his mission, fifteen of his followers, by his advice, emigrate to the territory of the king of Abyssinia (Negus or Najashi). They are followed by the deputies of the Koresh, demanding their surrender. See how far persecution goes. Not content with torturing Muslims in their own land, they are bent on not letting them alone even in foreign countries, and they demand their return in order that the emigrants might be put to death. Negus, however, is a just king; he sends for

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the exiles and asks them what their religion is. Jaffar, son of Abu Talib and brother of Ali, acting as spokesman for the fugitives, speaks thus: "O King, we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity; we ate dead bodies, and we spoke abominations. We disregarded every feeling of humanity and the duties of hospitality and neighbourhood, we knew no law but of the strong, when God raised among us a man of whose birth, truthfulness, honesty, and purity we were aware; and he called us to the unity of God, and taught us not to associate anything with Him; he forbade us the worship of idols; and enjoined us to speak the truth, to be faithful to our trusts, to be merciful, and to regard the rights of neighbours; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from vices and to abstain from evil; to offer prayers, to render alms, to observe the fast. We have believed in him, we have accepted his teachings and his injunctions to worship God and not to associate anything with Him. For this reason our people have arisen against us, have persecuted us in order to make us forgo the worship of God and to return to the worship of idols of wood and stone and other abominations. They have tortured us and injured us until, finding no safety among them, we have come to thy country, and hope thou wilt protect us from their oppressions" (Ameer Ali). Negus refuses to give up the refugees and the deputies of the Koresh return in confusion and hopelessness to Mecca. Soon afterwards Omar, son of Khattab, a most influential man amongst the Koresh and a bitter opponent of Islam, becomes a Muslim. His conversion is a true romance, but I pass it over. At the end of A.C. 616 and the seventh year of the Holy Prophet's mission, the Koresh make a league against Muhammad and his followers and the descendants of Hashim and Muttalab; and for three years they are shut up in a narrow part of Mecca, called Shi-b; but not a soul turns back, and the persecutors, being weary of the watch, at last cancel the pact. The Holy Prophet is once again in the open, but he loses his beloved wife Khadija and his uncle Abu Talib, and hence this year is called the year of mourning.

HIS JOURNEY TO TAIIF

They say, "Love is blind." It does not see which way lies danger or safety. Muhammad (peace be upon him) is a lover of mankind. The Meccan chiefs have rejected him, tortured him, persecuted his faithful followers; his sons are in their graves; his wife is dead; his uncle Abu Talib is no more. What is he to do? He goes to Taif, calls the people there to the right path—the path of everlasting happiness. His life companion, Zaid, follows his master. The hooligans of Taif, like beasts, set upon him. They cut his heart with their abusive tongues, they stone him till his shoes are full of blood, and they drive him out of their town into the desert till it is dark. Let him perish there or live as he may. And does he curse them or abuse them or do any of the other thousand and one things that ordinary mortals under such circumstances are apt to do? No. He has a long heart-to-heart talk with the Almighty. The last few sentences of his prayers are here for our guidance. He is guiding us here. His light is all round us. He says: "O Lord! I make my complaint unto Thee, out of my feebleness and the vanity of my wishes. I am insignificant in the sight of men. O Thou merciful. Lord of the weak. Thou art my Lord. Do not forsake me. Leave me not a prey to strangers, nor to mine enemies. If Thou art not offended, I am safe. I seek refuge in the light of Thy Countenance, by which all darkness is dispersed, and peace come here and hereafter. Let not Thy anger descend on me; solve my difficulties as it pleaseth Thee. There is no power, no help, but in Thee." His prayer is always accepted. In fact, Allah has already spoken to him:—

"By the forenoon (when the sun is high) and by the night when it spreads, thy Lord has not forsaken thee (O Muhammad) nor is He displeased with thee; and God will bestow His favours on thee so that thou shalt be pleased." And how this is done is shown by the result of his life. Maltreated by the Meccans,

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stoned by the street Arabs of Taif, Muhammad is accepted by the visitors from Medina. In A.C. 620, six Yathrebites are converted to Islam, and next year six more come and take pledge at the same place (Akaba), near Mecca, and this is the pledge: "We will not associate anything with God: we will not steal, nor commit adultery, nor fornication; we will not kill our children; we will abstain from calumny and slander; we will obey the Prophet in everything that is right, and we will be faithful to him in weal or sorrow." The Prophet's light is here and it is asking you and me to take the same pledge and carry it out always. I do hope you all take his message to heart, especially the abstaining from calumny and slander.

In A.C. 622, the twelfth year of his mission, seventy-five representatives of Yathreb came to invite him to their city, and Muhammad pledges himself to go to them and not to abandon them, whatever may happen. His tomb is there but his spirit is everywhere. The Meccans are informed of this meeting and they resolve to assassinate him. He leaves his son-in-law Ali on his bed and escapes through the window; and after several adventures reaches Yathreb, now called Madinatunnabi (the city of the Prophet), in June 622. This is the Hejira or Flight. And now begins a new era, of which the present year is the 1,344th.

A.H. 1

The Holy Prophet sets himself to reform the nation and makes a pact with the Jews and Christians, granting them equal rights of protection and worship with the Muslims, and all are to defend Medina and to act in union, with perfect equality and justice under God. Henceforth he is the prophet of God, by God's command, and the protector of the lives and property of Muslims and Jews and Christians in and round Medina, by agreement. He is both the prophet of God and the President of a State. The Jews are not willing to see Muhammad (peace be on him) being recognized the prophet of God. They make common cause with the Koresh of Mecca, and before the Holy Prophet has been a year at Medina, the Meccans, more than a thousand strong, under Abu Jahal (the father of Ignorance), invade his territory, and are met by three hundred Muslims at Badr. The three hundred faithful vanquished over a thousand infidels. Abu Jahal is killed in battle, his followers flee and are killed or made prisoners.

A.H. 3

The Meccans again invade Medina territory and a battle is fought at Ohod, where a victory of Muslims is turned into a disaster by some of the followers of the Holy Prophet disobeying his orders. It is always thus with Muslims. They are ever victorious unless they quarrel amongst themselves.

A.H. 4

But far worse than Ohod is the hostility, open and secret, of the Jews. They have made with the Holy Prophet a pact to protect Medina, but are in alliance with the enemies of the Muslims. The two chief anti-Muslim Jewish tribes are Banu-Nadhir and Banu-Kainuka. The Holy Prophet sends the former a message for the carrying out of their part of the pact, and they defy him. Within fifteen days they have to submit.

A.H. 5

A coalition is formed against the Muslims. Banu-Nadhir, who have been mercifully expelled instead of being made to pay the penalty of their treachery, have joined the Meccans, and 10,000 Koresh march on Medina. This is the third attack on the Holy Prophet and his little band of supporters. The Koresh were routed by three hundred Muslims at Badr. Seven hundred Muslim warriors nearly routed three thousand infidels at Ohod, but now ten thousand have come to take Medina by assault. The Bani-Kuraizha Jews turn traitors and the

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Muslims are caught between two fires. But glory be to God who gives them such courage that, after more than three weeks' siege, the Meccans fly away and the Bani-Khuraizha Jews are punished as they deserve to be punished by the judgment of Saad ibn-Muaz.

A.H. 6

The Holy Prophet grants a charter of protection to the Christians, which has been faithfully preserved and equally faithfully carried out by the Khalifahs.

The Holy Prophet goes to perform the pilgrimage which by ancient custom is open to friend and foe, but the Meccans refuse to allow him into the sacred precincts of Mecca, and he has to return to Medina after making the Peace of Hudaibia. This is a great victory for the peace-loving nature of the Holy Prophet, and gives him an opportunity to reduce the last great fortress of the Jews at Khaibar, near Medina, early in A.H. 7. At the end of the year he performs the pilgrimage stipulated at Hudaibia, but is not allowed to stay more than three days at Mecca. The Koresh of Mecca evacuate the city and betake themselves to the hills so that they may have no communication with the visiting Muslims. Hatred can hardly fly higher.

A.H. 8

The next year, however, sees the Holy Prophet enter the city as a Conqueror without opposition. Those who, the year before, looked down upon him from the hills and who have been after his life for so many years, have now to beg for their own. He forgives everyone—the woman who poisoned him and his companions, as well as the man who had murdered one of his beloved daughters while she was pregnant.

The Kaaba is cleared of idols, and now the light of God has illuminated the darkened hearts of enemies of that light itself. The darkness is dispelled and host after host of Arabia become Muslims.

“When the help of God comes and a decisive victory and thou (O Muhammad) seest men joining the Faith of Allah by crowds” (Holy Qur-ân, ch. 110). So it has happened.

A.H. 9

Is the year of deputations; but before we come to this we must mention the Holy Prophet's march with 30,000 Muslims in June A.C. 630, in sixtieth year of his life, to Tabuk, to meet a reported invasion of the Christians from Syria, but which, happily, does not come off. On his return to Medina, the Arabs flock from all parts of the country offering homage and asking for enlightenment. These embassies continue during the next two years, A.C. 631 and 632, or A.H. 10 and 11. Now his work is almost accomplished. He knows that, because various verses of the Holy Qur-ân point out to that effect. On the 25th of Zul Kaada (February 23, 632), the Prophet leaves Medina with an immense concourse of Muslims. On his arrival at Mecca, and before completing all the rites of the pilgrimage, he addresses the assembled multitude in words which yet live in the hearts of all Muslims.

“Ye people! listen to my words, for I know not whether another year will be vouchsafed to me after this year to find myself amongst you.

“Your lives and property are sacred and inviolable amongst one another until ye appear before the Lord, as this day and this month is sacred for all; and remember ye shall have to appear before your Lord, who shall demand from you an account of all your actions. . . . Ye people, ye have rights over your wives, and your wives have rights over you. . . . Treat your wives with kindness. . . . Verily ye have taken them on security of God, and have made their persons lawful unto you by the words of God.

“And your slaves! See that ye feed them with such food as ye eat your-

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selves; and clothe them with the stuff ye wear; and if they commit a fault which ye are not inclined to forgive, then part from them, for they are the servants of the Lord, and are not to be harshly treated.

“Ye people! listen to my words and understand the same. Know that all Muslims are brothers unto one another. Ye are one brotherhood. Nothing which belongs to another is lawful unto his brother unless freely given out of good will. Guard yourselves from committing injustice.

“Let him that is present tell it unto him that is absent. Haply he that shall be told may remember better than he who hath heard it” (Ameer Ali).

The pilgrimage is called *Hajjat-ul-Balagh*, the pilgrimage of the message, or *Hajjat-ul-Islam*.

“This is the message unto all mankind that they may be warned therewith and that they may know that He is the One God and that those possessed of understanding may remember” (Holy Qur-ân, ch. 14, last verse).

He returns to Medina and at noon on Monday, 12th Rabi-ul Awwal, A.H. 11, June 8, A.C. 632, the Light of God leaves the prescribed limits of the human frame and becomes for ever Immortal.

MUHAMMAD ACCORDING TO THE QUR-ÂN

We have rushed through the sixty-three years of the Holy Prophet's life in less than sixty-three minutes, but his merit is everlasting and inexhaustible.

“Muhammad is the ambassador of God; and those who believe with him are strong against those who disbelieve (in him) and are kind amongst themselves, thou seest them (O Muhammad) bowing down and prostrating” (Holy Qur-ân, ch. 48, v. 29). Thus has Almighty God made this Light of His own a witness over our prayers and over our loves for each other, and He promises those who follow this Light an everlasting happiness.

“And those who believe and do good and believe in what has been sent down upon Muhammad, for it is the Truth from their Lord, their evils are wiped away from them and their condition is made good” (ch. 47, v. 1).

He is, however, not obeyed because he is an earthly ruler or father over a family, but simply because of his great mission and of the Master who has sent him to us.

“Muhammad is not a father of any of you men, but the ambassador of God and the seal of all prophets, for God knows all things” (ch. 33, v. 40).

He is to be followed because as a child, as a youth, as a husband, as a father, as a ruler over men, and as a workman, as a trader, and as a servant of God, as the most loyal friend of his friends, and as a most merciful benefactor of his enemies, as a worshipper of Allah, and as a guide of the worshippers of Allah, as a custodian of the properties of the poor and the weak, as a most persevering and patient sufferer under the utmost cruelties of his fellow-men, as a rich man having authority over the treasures of a kingdom, and as a poor wanderer in search of God's light, as a judge and peacemaker and lover of all mankind without distinction he has set us an example the like of which is not to be found in the history of mankind.

“Surely, you have a most excellent exemplar in the ambassador of God for everyone who has faith in God and the Future Day and who remembers God much” (ch. 33, v. 21). And it is for this reason that the respect due to him is far greater than that due to any monarch.

“O ye who believe; raise not your voices above the voice of the Prophet and speak not to him in the rough way you speak to one another lest your deeds become void without your being aware.

“Surely those who lower their voices before the ambassador of God are those whose hearts God has proved for reverence; for them is a forgiveness and a great reward” (ch. 49, vv. 2, 3).

But with all this there never was a gentler and kinder heart than his, so gentle and so kind that his enemies taunt him with being womanish, for surely

INTRODUCTION—LIFE OF MUHAMMAD

no mother ever born is so tender to her young ones as is this Ambassador of God to his fellow-men.

“What a mercy from God that thou (O Muhammad) art so gentle towards them, and hadst thou been rough and hard of heart they would have dispersed from around thee.” Muhammad is gentle, but God is most merciful, for the verse continues by God’s command:—

“So (O Muhammad) pardon thou them and ask forgiveness (from God) in their favour and consult them in the affair. But when thou hast made up thy mind then rely upon God, for God loves those who rely (upon Him)” (ch. 3, v. 159).

Was there ever such a kind ambassador? And so is Allah, who has prescribed mercy for Himself for those who seek it.

No man is ever anything but human, but out of His own grace God has made our hearts gentle and kind and He has made Muhammad (peace be upon him) the gentlest and most merciful of all men.

“Most surely an ambassador from amongst yourselves has come to you, it is very hard on him that you should be in distress; he is extremely desirous for your good, and unto the believers loving, merciful” (ch. 9, v. 128).

This Prophet, this Light of God, does not seek any advantage for himself, because as to himself God has promised him full satisfaction, and all his dues have been paid up and his actions have been fully rectified by God Almighty.

“Surely We have given thee (O Muhammad) a clear decision so that Allah forgives thee all that is due by thee or shall become due by thee and He has completed His favour upon thee and guides thee on the right path” (ch. 48, v. 1). This ambassador does not draw any salary from us, his salary is with his Lord.

“Say, I ask not from you salary for this work and I am not one of those who are ostentatious.

“This (Qur-ân) is a reminder unto all mankind. And you will surely know all the news after a while” (ch. 38, vv 86, 87, 88).

“And we have not sent thee except as a bearer of good news and as a warner unto all mankind but most men know it not” (ch. 34, v. 28).

And once again God orders Muhammad to proclaim:—

“Say, O ye men! surely I am the ambassador of God towards you all whose is the kingdom of heavens and the earth; there is no ruler but He, He gives life, He causes death. Then believe ye (all mankind) in God and His ambassador—the unlettered prophet who believes in God and His word—and follow him that you may be guided” (ch. 7, v. 158).

Do you see why this Light must be followed, this ambassador must be obeyed? Because he comes from One to whom belongs the whole universe, who is Master over Life and Death. Muhammad (peace be upon him) is a man like the rest of us, but he is clothed with inspiration from God, with authority from One who is All-Powerful. And he comes to us for our good. We obey him for our own Salvation.

“Say: I am but a mortal like you, only it has been inspired unto me that your God is One God, hence, whoever hopes to meet his Lord should do good deeds and join none whatsoever in the service of his Lord” (ch. 18, v. 110).

Do you gentlemen wish to meet your Lord?—then follow His messenger, for he will lead you to everlasting happiness. You have heard his last sermon delivered at Hajjatul-Balagh, you have heard the pledge he took from the converts of Medina at Akaba, near Mecca. He is calling you now. Obey him and be saved. Disobey him and you are responsible for your undoing. He has carried out his embassy.

“Whoever obeys the ambassador surely obeys God, and whoever turns away from him, We have not sent thee (O Muhammad) a keeper over them” (ch. 4, v. 80).

And it is not only so with Muhammad (peace be on him), but has always been so with all the prophets.

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“And we never sent a messenger but he was obeyed with the permission of God” (ch. 4, v. 64). Our God is One God and He is most merciful, and ever inviting us through His messengers towards His mercy, and He has sent down Muhammad as the last great light in the firmament of Spirituality. He has purified him with His own Light and this Light is now purifying our hearts, may God bless him ever more and more and bless us also!

“O ye who believe!
Remember God, remembering often.
And glorify Him morning and evening.
He sends His blessings on you
And so do His angels,
That He may bring you out of darkness into light,
For God is most Merciful (in dealing) with the believers.
Their salutation on the day they meet Him
Shall be “Peace,”
For He has prepared for them
A most honourable reward.
O thou prophet!
We have sent thee
As a witness
And a bringer of good news,
And as a warner,
And a caller unto God
With His permission
And a light-producing sun,
And give glad tidings to the believers
That for them is a great favour
From their Lord” (ch. 33, vv. 41-47).

And now let us pray:—

“All salutations, prayers and holy things are due to God.
Peace be on thee, O prophet!
And the mercy of God
And His blessings,
Peace be upon us
And upon all virtuous servants of God;
And I bear witness that there is no one who deserves to be worshipped
except God,
And I bear witness that
Muhammad is His servant
And ambassador.” Amen.

EXPLANATIONS FOR THE READER

1. The Holy Qur-ân consists of 114 chapters or *suras*. Each chapter, except the ninth, begins with the words:—

B-ISM-I-ALLAH-I-RAHMAN-I-RAHIM

(We commence with the name of God, the most Merciful to begin with, the most Merciful to the end.)

The ninth chapter is by some considered to be part two of chapter eight, and therefore has no Bismillah. Each chapter consists of a number of verses. These numbers are given on the left-hand side of each verse in the translation. The numbers are not part of the original text, but are given in the translation for convenience of reference. Each chapter is again divided into a number of sections, the numbers of which are given in the body of the translation in Roman figures. These numbers, again, are not part of the original text, but are universally adopted by all Muslims for the sake of reference.

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2. For the convenience of the reader, the Holy Qur-ân is divided into thirty equal parts, each part being called *Juz* (in Arabic). I have retained this division. It is often used for reference by scholars in the East, who further divide each part into four equal quarter portions, but I have not marked these further divisions as they are of no practical use in the translation.

3. The second, third, seventh, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, nineteenth, twentieth, twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth, thirtieth, thirty-first, thirty-second, thirty-sixth, thirty-eighth, fortieth, forty-first, forty-second, forty-third, forty-fourth, forty-fifth, forty-sixth, fiftieth, and sixty-eighth chapters of the Holy Qur-ân begin (after the Bismillah) with one or more letters of the Arabic alphabet. These, with the exception of the letters beginning the twentieth and thirty-sixth chapters (which are translated as "O Man," being an address to Prophet Muhammad), are by the almost unanimous opinion of all commentators considered to be abbreviations standing for God's name (Allah) or His Attributes. They are, so to say, monograms which are used as His seals, showing that the communications are from Him and not from any human agency. Even human documents issued in the names of earthly monarchs have such seals. When I was very young I often used to wonder at the significance of the letters V.R. (Victoria Regina) attached to so many documents. God's writ is not to be compared with any mortal documents, but He can only make us understand what He means by using the language which we use. Otherwise there is no more mystery about these abbreviations than there is about any others. All the countries the world over use abbreviations. Arabia and Arabs are no exceptions.

4. The Holy Qur-ân was revealed to the Prophet Muhammad by God through the power or agency of the holy spirit (or the spirit), called Gabriel, during the last twenty-three years of his life—from the fortieth to the sixty-third. He learnt it by heart, and so did a large number of his followers. When the formula B-ISM-I-ALLAH-I-RRAHMIN-I-RAAHIM was revealed afresh, it was a sign that a new chapter was to begin therewith, and as each fresh verse or verses were revealed they were put into their proper places by the Holy Prophet himself. The names of all the longer and most of the shorter chapters were known during the life-time of the Prophet himself; and hundreds of his traditions may be quoted to prove that complete chapters were recited by himself and his followers in prayers, and that the Holy Qur-ân was thus always kept up-to-date and complete, and that when the Prophet died he had already taught the Holy Qur-ân to hundreds of his followers, chief amongst whom were his successors, Abu Bakr, Omar, Osman, and Ali. He was the son-in-law of the first two and father-in-law of the last two, and between the five of them and hundreds of other companions the Holy Qur-ân was perfectly complete at the time of his death.

5. But in addition to this oral teaching of the Holy Qur-ân, the Prophet (though himself illiterate) had taken the precaution to have the revelations written down daily as they were received. He was so particular about this that he did not wait for paper, but had the revelations put into writing on whatever material he could lay his hands on. These materials were most carefully preserved, and in the reign of the first Caliph (Abu Bakr) a transcript was made from these materials and compared with the readings of the Huffaz (or men who had learnt the Holy Qur-ân by heart from the Prophet himself). The copy so made was kept in the custody of Hafsa (widow of the Prophet and daughter of Omar). Later on, in the reign of the third Caliph (Osman), further copies were made from the transcript of Hafsa and the original was destroyed after it had been carefully compared with the copies, so that no man or woman might put in something of his or her own into the original transcript and thus cause a dissension amongst the faithful. In this way the Holy Qur-ân has remained intact for over thirteen centuries, and if by any chance all the copies of all the Qur-âns in all the countries of the world were destroyed, the Holy Qur-ân could still immediately be reproduced from the breasts or hearts of men who have learnt it by heart. Even to-day thousands of such Huffaz in Arabia, Egypt, Tunis, Morocco,

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Algiers, Persia, Turkey, Turkistan, India, China, and other countries do exist, and every Muslim regards it as a pleasure to learn some portion of the Holy Qur-ân by heart. The translator, by God's favour, is one of such Huffaz. He has often, with other Huffaz, recited the whole book by heart in prayers in a single night, without ever having any need to open the book. If one Hafiz makes a slip, there are others to correct him then and there. In this way the Holy Qur-ân lives in the hearts of men. May God help the reader and the writer! Amen.

(We commence) with the name of God,
The Most Merciful (to begin with),
The Most Merciful (to the end).

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN CHAPTER BY CHAPTER AND SECTION BY SECTION

(Roman figures in the translation and here refer to sections.)

CHAPTER I

SECTION

I THE Holy Qur-ân begins with the name of God. His attribute is extreme and continuous Mercy. All praise belongs to God, Lord of all the worlds, the most Merciful from beginning to end, Master of the day of Judgment. Muslims worship Him alone and ask His help only. They pray to Him for guidance on the Right Path.

Definition of the Right Path, viz. the path

- (1) Of those on whom is God's blessing,
- (2) Not of those who earn His wrath,
- (3) Nor of those who, having been guided, go astray.

This chapter is itself the summary of the whole Qur-ân and hence cannot be further summarized. It describes God's predominant Attributes as being Rab or Maintainer of the Universe; as being the most Merciful and the Sole Judge of rights and wrongs. It defines religion as being His worship alone—all else being powerless in comparison. It defines true guidance as the path of those who have been guided and blessed by God; and it excludes the religions of all those who go against God's laws and are therefore subject to receive their dues on account of their disobedience; and it also excludes the opinions and creeds of those who, having received guidance, have gone astray or have lost the true path. Everything treated in the Qur-ân falls under a description of God's Attributes, or His dominion over heavens and earth; or the results of human actions and their consequences, good or bad, which humanity is accumulating for itself; or of the ways of worship adopted by mankind; or the histories and descriptions of the three kinds of men noted in this chapter:

- (1) Those who are blessed,
- (2) Those who are condemned,
- (3) Those who are lost.

CHAPTER 2

I THIS Book is a guidance for the reverent. Definition of the reverent: believers in GOD (the great Unseen), keepers of prayers, almsgivers, believers in all heavenly revelations and the Future. They are the guided, and are Class No. 1 mentioned in Chapter 1.

Those who choose disbelief are hopelessly debarred from guidance, and are Class No. 2 mentioned in Chapter 1.

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- II The liars and hypocrites must not be believed. They would deceive Muslims, but deceive themselves. Caution against their lip professions of faith. They are losers and are Class No. 3 mentioned in Chapter 1. Muhammad is God's light-kindler; unbelievers are blind. Muhammad and his followers are, like rain and storm, feared by the wicked.
- III All mankind are commanded to worship one God. His favours in sending down rain described. The Holy Qur-ân cannot be matched. Unbelievers are fuel of hell fire. Believers live in lasting happiness. Parable of a gnat; who are believers or unbelievers? God creates and re-creates. He makes all on earth for human good.
- IV Creation of man. Knowledge is the end of his existence. Messenger-spirits bow to him. The evil-one refuses, misleads man. God pardons man and commands him to follow true guidance.
- V The children of Israel are reminded of God's favours and commanded to believe in the Qur-ân, keep up the prayer, pay alms, do good, and be patient.
- VI The Children of Israel are warned of the Judgment day when nothing shall avail the guilty; they are reminded of their being saved from Pharaoh; their crossing the Sea; their adoption of the calf during the absence of Moses. God's mercy in revival of their faith; their disobedience.
- VII Moses prays for water, Israelites get tired of quails and manna.
- VIII All who believe in one God, the Judgment day, and who do good shall be saved, Israelites' covenant and breach of Sabbath, sacrifice of Cow is commanded and description of the particular cow given.
- IX Israelites' quarrels and hard-heartedness; they are not likely to believe being hypocrites; they are distorters and sellers of God's Word for mean price; their belief in a temporary purgatory refuted.
- X God's commandments to Israelites, their mutual wars and expulsions of their own peoples.
- XI The coming of Jesus, his rejection by the Israelites; their mutual jealousies; their adoption of the calf; their blasphemies. Challenge to the Jews to pray for death if they think they are the exclusive heirs of Heaven.
- XII Gabriel has brought down the Qur-ân on the heart of Muhammad. Solomon absolved from heresies introduced by the evil-ones. Secret societies causing separation between man and woman are condemned.
- XIII Muslims must not follow Jews in the latter's wickedness of tongue. God brings better than what He cancels of Jewish fabrications. Jews are jealous of Muslims, Muslims are commanded to do good and to submit to God whole-heartedly.
- XIV The mutual accusations of Jews and Christians, their destruction of God's houses, the Omnipresence of God, His omnipotence and will to create described. Muslims are forbidden to follow the desires of Jews and Christians.
- XV Israelites are again reminded of their powerlessness on the day of Judgment, Abraham is made the leader of mankind. He and Ishmael rebuild the Kaaba. They pray for the birth of Muhammad.
- XVI True faith is the faith of Abraham. Muslims are commanded to believe in all heavenly books. God's baptism is the best. No quarrel in religion, each one to be responsible for his own acts.
- XVII Fools talk about change of Qibla or direction of facing during the prayers; all directions are towards God. Muslims are witnesses against mankind, and the messenger is a witness against them. God does not waste good deeds. Muslims are commanded to turn towards the Sacred Mosque (of Mecca) in prayers and not to follow the desires of the Jews and Christians in religion.
- XVIII The command as to direction of prayers is repeated. Muslims to fear

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

- God alone. The messenger to purify and teach them the Book and the Wisdom. Remember God and give thanks to Him.
- XIX** Muslims are commanded to pray and to persevere. Those who die in God's path are not to be called "dead." God disciplines Muslims by hardships and blesses the persevering ones. Safa and Marwa are God's signs. Concealing of God's commands is forbidden. Those who die in disbelief are deprived of God's blessings.
- XX** God's signs in day and night's alternation, in rain, in winds, in ships. His love is the most powerful. Disbelievers and their leaders shall renounce one another.
- XXI** Command to all mankind to eat things that are lawful and pure and avoid evil and indecency. Muslims especially commanded to eat things that are pure. The dead, blood, flesh of swine, and what is slaughtered to other than God's name are forbidden. God forgives those who are forced to eat what is unlawful. Concealment of commands is forbidden.
- XXII** Virtue is not turning east or west, but faith in God, the Future, the messenger-spirits, the revealed Books, and the prophets; and charity to deserving classes and keeping up of prayer, giving alms, fulfilling promises and persevering under all circumstances. Equal recompense commanded, but forgiveness must be acknowledged with thanks. Law of equal recompense saves lives. Making wills compulsory if property is left. Altering wills is a great sin.
- XXIII** Fasting prescribed for Muslims as for their predecessors, for a fixed number of days. The sick and the traveller may postpone fasting. The weak may substitute fasting by feeding the poor. Fasting must be in the month of Ramdan. God wishes Muslims ease. God is near to man. Let man call upon God and He responds. Family intercourse and eating and drinking allowed at night till dawn, then the fast must be kept till sunset. Muslims must frequent Mosques in the fasting month for remembrance of God. Bribes and misappropriation are forbidden.
- XXIV** Justice must be observed in warfare. Aggression is forbidden, defence allowed. Muslims must fight exactly as they are fought against in all respects, but must not transgress. The greater pilgrimage and the visit to Kaaba must be carried out. If a pilgrim is barred he may send sacrifice and must not cut hair till the time of sacrifice reaching its destination is due. The sick are allowed shaving, but must sacrifice or feed the poor. Those who go to pilgrimage must offer such sacrifice as they can afford or fast three days in Pilgrimage-time and seven days when they return home.
- XXV** Pilgrimage is in well-known months only, no quarrel, or fighting or sin must be committed therein, intercourse with women is disallowed therein. Pilgrims must carry provisions, go to Arafat, must stop at Muzdalfa, must sacrifice at Mina, and come back to Mecca in two days or more. Prayers must not be for earthly good only. Vain persons are quarrelsome. The faithful are enjoined to enter Islam completely, one and all.
- XXVI** Israelites are accustomed to change God's favours. All mankind have one religion, but they differ. God decides by sending books and prophets. Trials and discipline necessary for Muslims to attain heaven. Charity to deserving people and defensive war prescribed for Muslims.
- XXVII** Muslims must protect themselves and their religion from being changed. Intoxicants and gambling are sinful. Charity is out of what one can spare. Orphans must be looked after and their good compulsory. Marriage between Muslims and pagans is forbidden.
- XXVIII** Avoid women during menses. Do not swear by God to escape doing good. Men who swear off from their wives to wait four moons, then to reconcile or to divorce. Divorced women to wait three periods and not

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to conceal pregnancy Rights of women against men are exactly as those of men against women. Men have a slight superiority over women.

XXIX Divorce to be pronounced two successive months, and then there must be either reconciliation or divorce with fairness. Women may forgo some of their dues to obtain divorce. Remarriage of divorced parties disallowed unless she has been married after divorce and divorced again by the second husband. Men must not interfere with divorced women.

XXX Divorced women may remarry after due time. Children to be fed with fairness. The father to pay for the feeding of the children. A wet nurse may be engaged and paid by the father who divorces. Widows to wait four moons and ten days before remarrying.

XXXI Women who are divorced before consummation of marriage are entitled to half the fixed dowry unless it is foregone. Prayers must be observed even though one has to do them walking or riding.

Widows must have a year's subsistence by will, and provision must be made for divorced wives as well.

XXXII Fighting in GOD's way and offering Him a good offering prescribed. Saul becomes king of Israelites. His qualifications: bodily strength and superiority in knowledge.

XXXIII Saul commands his followers to abstain from drinking water heavily, but only a few obey. Others drink and become weak-hearted. David kills Goliath. Thus does GOD defend one portion of mankind against another. Prophets are exalted one above the other. Jesus helped with the holy spirit. If GOD especially so wished people would not fight.

XXXIV Charity commanded before the coming of the day of Judgment.

GOD is One, never sleeps or slumbers, all is His, no seconder with Him except as He pleases. His knowledge incomprehensible, except what He allows. His Power is infinite. He never tires. He is Highest, Greatest.

No compulsion in religion. The ways of righteousness and evil are fully explained. GOD brings Muslims out of darkness into light, and the transgressors bring unbelievers from light into darkness.

XXXV Abraham argues with the king of his time, who says he can give life and he can cause death. Abraham challenges him to cause the sun to rise from the west against GOD's laws. A certain person doubts the revival of a ruined city. GOD causes him to remain in a state of inanimation for one hundred years and then revives him and shows him how things can remain unaffected by time and how evolution takes place. Abraham asks GOD how He revives the dead. GOD asks him to train four birds and see how they come to him though left on four different hills. (In this way will souls respond to GOD's call.)

XXXVI GOD multiplies charities as He does a seed which is sown. Charity must not be followed by show of favours or harm. True charity like an orchard on a hill. Good deeds must not be spoilt by show or by doing of harm.

XXXVII Muslims enjoined to eat pure things, be charitable, and not to fall into the suggestions of the evil-one. Open charity is good, but secret charity is still better. Charity must be for the sake of GOD. Special commendation of those who withhold from begging though straitened.

XXXVIII Trade and usury are not identical. Making usury a means of livelihood is forbidden. Past transactions overlooked, but in future usurers are GOD's enemies. Foregoing of the debts to the poor and the straitened in circumstances are recommended. GOD never does any injustice.

XXXIX Muslims must write down all transactions of loans, the debtor must dictate terms with justice, or his guardian. There must be two male witnesses or one male and two females. The writer must write with justice. Evidence must not be withheld or refused. Witnesses must not be harmed. On journeys, if there is no writer, mortgage with possession is allowed. Evidence must not be concealed.

XL To GOD belongs all. He knows what we conceal or what we show. The

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

messenger and all Muslims believe in one GOD, His messenger-spirits, His books, His messengers. They make no distinctions. GOD does not burden anyone beyond his capacity. Good and evil are for the person who does them. Muslims are to pray for forgiveness of sins of commission and of omission, for the lightening of their burdens, for forgiveness, pardon, mercy, and for help against the unbelievers.

CHAPTER 3

- I GOD is One, Everliving, Self-subsisting, Maintainer of the Universe. The Qur-ân confirms the Torah and the Evangel. Nothing is hidden from GOD. Verses of this Book are either decisive, to be interpreted literally, or figurative, not to be interpreted literally. Muslims believe the whole Qur-ân. Muslims pray for continuance of guidance and GOD's mercy. GOD never breaks His promises.
- II Unbelievers' wealth and children shall not avail them. They shall be conquered and their end is hell. GOD helps those who fight in His way. Men love worldly goods. The believers ask forgiveness of GOD; what are their attributes. Declaration of Islam. Islam is the only religion in the sight of GOD. Those who differ do so knowingly. Muslims are to refute arguments by submitting to GOD and asking others to do the same. Muhammad responsible for his message only.
- III Unbelievers unjustly shed the blood of the prophets and of good men. Some of the people of the Book turn back because they think they shall not be put into hell, but for a number of days. It is not so. Each soul shall be paid in full what it has done. Muslims asked to pray; kingdom belongs to GOD only; He merges day into night and night into day; revival of the dead—all belong to GOD. Muslims must not ally with unbelievers. The future will reveal everything.
- IV Those who love GOD follow Muhammad. GOD elects the prophets. Mary's mother vows to devote her child in the womb to GOD's service. GOD accepts it. Mary is apparently born female. GOD knows what sex she was. Zacharias brings up Mary, prays for a successor, and is given tidings of the birth of John. Zacharias to fast three days and not to speak except by signs.
- V Mary the chosen one amongst women. She is informed by the messenger-spirits of the birth of Jesus who shall speak to men whilst young and grown up, teach them the Book and the Wisdom and the Torah and the Evangel, being a messenger towards Israelites. Jesus, by permission of GOD, makes forms of birds that can fly, cures the blind and the lepers and revives the dead, confirms the Law; declares worship of One GOD only, is opposed by Jews and helped by the disciples.
- VI GOD exalts Jesus and declares success of his followers over their enemies. Jesus and Adam are alike in their attributes. GOD says "BÈ" and they become. The unbelievers challenged to trial by oath.
- VII People of the Book invited to worship One GOD and to give up joining others with Him, or calling each other "lords." Abraham was neither a Jew nor a Christian, but a single-minded Muslim. The prophet (Muhammad) and his followers are nearest Abraham. Some of the people of the Book would mislead Muslims. They are warned not to mix truth with falsehood.
- VIII Some of the people of the Book want to decoy Muslims by believing and then disbelieving. They are not all alike. Their ways described. No prophet would ask men to worship him or to worship the messenger-spirits.
- IX All prophets pledged to support each other. (So must their followers.) This is Islam. Muhammad asked to say: Muslims believe in all heavenly books. No religion except Islam to be accepted. Those who disbelieve

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- and die unbelievers are condemned to GOD's disapproval, in which they shall remain. Nothing whatsoever would be accepted from them as redemption.
- x No one can attain virtue without charity. Jews originally not forbidden any pure things. They are invited to follow the faith of Abraham. Kaaba the foremost House for mankind; contains the platform of Abraham and is a sanctuary. The people of the Book warned as to their disbelief and keeping men from GOD's way. Muslims commanded not to follow them.
- XI Muslims are commanded to be reverent and to be united; they should bid people to do good and forbid evil, and must not divide into sects.
- XII Muslims are the best of peoples because they bid good and forbid evil. It would be better for the people of the Book to believe. The latter are not all alike. Some of them are good. The vanity of this world. Muslims are forbidden to disclose their secrets to strangers who are their enemies at heart.
- XIII A part of the Battle of Badr described. The messenger-spirits help Muslims, but this help was only meant as a happy news and as a cause of the tranquillity of hearts. Real help is from GOD alone.
- XIV Usury is forbidden. Muslims urged to compete in seeking GOD's forgiveness and a priceless heaven. Attributes of the reverent: they spend money in alms whilst at ease and whilst in difficulties, restrain anger, forgive men, do good, remember GOD when they have done wrong and ask His forgiveness. Muslims urged not to slacken. GOD will purge them and cause the persevering-ones to be known.
- XV Muhammad is merely a messenger of GOD. His death must not dishearten the Muslims. True worshippers never slacken and never weaken in GOD's way. GOD rewards them.
- XVI Muslims must not obey unbelievers. GOD is their Patron and Helper. Battle of Uhud, when a party failed in their duty. GOD pardons the Muslims. The fight and the rally of Muslims at Uhud. Life and death are in GOD's hands. GOD disciplines Muslims and purges their hearts. The failure of some Muslims at Uhud due to their previous sins.
- XVII Muslims are urged not to be frightened of death in GOD's way. It is better than worldly goods. Muhammad is, by GOD's grace, mild and lenient, otherwise they would run away from him. Prophets are not given to act faithlessly. GOD's favour on Muslims in sending Muhammad who purifies them, teaches them the Book and the Wisdom. The tricks of the hypocrites are revealed. Those who die in GOD's path not to be considered "dead."
- XVIII True believers fight even after receiving injuries. Muslims must not fear the evil-one. The goods of unbelievers increase them in suffering. GOD must distinguish the good from the bad. Those who are niggardly do harm to themselves.
- XIX Those who taunt GOD as being poor will be made to suffer for what they say. Demand of certain people for offerings to be consumed by fire is a pretence. They did not believe before and are not going to believe now. GOD disciplines Muslims with regard to their children and their wealth. Muslims have to suffer annoyance at the hands of pagans, and some of the people of the Book. The latter conceal what GOD has given them of the Book. To GOD belongs the kingdom of heavens and earth.
- XX Signs in the creation of the heaven and the earth, and in the alternation of day and night. Those who reflect remember GOD in all conditions and all positions. Their prayer: nothing is created in vain, asking to be saved from fire and shame, belief in the faith, prayer for forgiveness and for the grant of what they have been promised by the messenger. GOD accepts their prayer. Some of the people of the Book believe. Muslims to be persevering, patient, and to practise reverence.

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CHAPTER 4

- I ALL mankind are from one stock, they must respect God, and the ties of blood relationship. Orphans' property must be scrupulously looked after. Orphan girls not to be taken in marriage so as to deprive them of their property. Men may marry up to four wives, but if they fear not being able to do justice then they should be content with one or marrying what their right hands possess. Women to be paid their dowries. Persons of weak understanding and orphans to be protected in respect of their belongings. Male and female all have their share in inheritance. Those who devour orphans' belongings devour fire.
- II God commands two shares to every male child for every one to the female. If all are females, more than two, they are to get two-thirds of the whole; and if one, one-half. Each parent to get one-sixth if there be children. If no children, the mother to get one-third, and if there be brothers or sisters of the deceased, the mother to get one-sixth. All this after payment of debts and legacies.
Widower to get one-half if she leaves no child, otherwise one-fourth.
Widows to get one-fourth if no child, otherwise one-eighth; in both above cases after payment of debts and legacies.
If deceased leave neither parent nor child, but leave brother or sister, each to get one-sixth; and if there be more, they are to share two-thirds. This after payment of debts or legacies made without causing hurt to anyone. GOD's laws must be obeyed.
- III Women found guilty of an indecency, after trial with four witnesses, to be kept indoors till God otherwise commands, or till their death. Two males guilty of an indecency to be punished, but if they repent, they are to be released. Repentance is only for acts done in ignorance, and which follows quickly after the commission of the wrong. No repentance for a confirmed sinner when he is face to face with death, nor for unbelievers who die as such. Men not to retain dowries of women unless for proved indecency. Men must treat women with fairness. Marriage with women whom one's father has married is forbidden.
- IV Women with whom marriage is disallowed described. Dowries must be paid. Those who cannot afford to marry free women may marry believing maids belonging to Muslims. Marriage must be for the sake of chastity and not for the sake of lust.
- V God clarifies the manners and customs of those gone before and He wishes to be light on Muslims. Muslims forbidden to misappropriate other people's belongings, and to avoid serious sins. God forgives the rest. All heirs must be given their due share of inheritance.
- VI If there is dispute between man and woman, one arbitrator on each side to be appointed to try to reconcile them.
God's commandments: to worship Him alone; doing good to parents and others. Charity must not be for the sake of show. God never does the least injustice.
- VII Muslims to avoid prayers whilst drunk or polluted. Must bathe with water or cleanse with pure earth. The wickedness of the Jews who say, "We hear and we disobey," instead of "We hear and we obey," and their saying "Raaina," distorting the accent instead of "Unzurna." People of the Book warned of God's wrath. God forgives all sins except His being joined with others.
- VIII The wicked amongst the people of the Book are disapproved of by God. Their condition in hell shall be such that they shall not become extinct, but they will remain therein as long as it (hell) lasts. Believers shall be in heaven. Muslims to compose their differences in obedience to the commands of God, the decisions of the prophet, or those in authority amongst Muslims.

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- IX** The hypocrites loathe to abide by the decisions of the messenger. The messenger is obeyed by GOD's command. Those who obey the messenger are with the prophets, the truthful, the witnesses (or martyrs) and the good. These four kinds of people are those whom GOD has blessed, being people of Class No. 1 mentioned in Chapter 1.
- X** Muslims to take their precautions in warfare. Those who hang back are idlers. Those only fight in GOD's way who have sold the life of this world for the future. Fighting compulsory to protect the weak, the old, and the children from the oppression of the unjust.
- XI** The weak-hearted fear mankind as they fear GOD or more. Death is inevitable. Good and evil all from GOD. No contradictions in the Qur-ân. Muslims not to spread rumours, but to deliver them to those in authority. Those who take part in doing good have good, and those who take part in evil have their portion thereof.
- XII** Muslims must not be divided with regard to the hypocrites. The unbelievers would fain turn Muslims into unbelievers. Fighting must be carried on with those who fight Muslims, with the utmost rigour, but Muslims must pay regard to varying circumstances which are described.
- XIII** No believer to kill another unless it be by mistake. In such case the party at fault must free a believing slave, and pay blood money unless the deceased belong to a people who are at enmity with Muslims, then a believing slave alone must be freed. Whoever kills a Muslim intending to do so has his reward in hell. Muslims to investigate whether a stranger professing Islam is so or not. Those who fight in GOD's way with their belongings and lives are higher in rank than those who do not, but to each is his due reward.
- XIV** Whoever emigrates in GOD's way and dies has his reward with GOD.
- XV** Prayers may be shortened in war. Method of prayer in war described. Precautions must be taken. Muslims must not weaken on account of suffering pain, for the other party suffer the same, whilst Muslims expect that from GOD which the others do not. Prayer has an appointed time.
- XVI** Muhammad to decide with the truth according to GOD's showing and must not plead for those who are faithless. GOD pardons those who ask His forgiveness.
- XVII** GOD's grace on Muhammad is great. Secret counsels are no good unless for charity or doing good amongst men.
- XVIII** GOD forgives all sins except His being joined with others. The unbelievers worship females (i.e. powerless creatures) and they worship none but the evil-one, who is the declared enemy of mankind, and who suggests men to change GOD's formation. His promises are all deceptions. Believers both male and female shall enter heaven.
- XIX** Husband and wife who quarrel should reconcile, reconciliation is the best. Everything in the heavens and the earth belongs to GOD. He may replace mankind by others.
- XX** Muslims must give upright evidence with justice even though it be against themselves, their parents or relations. Believers must believe in One GOD, His messengers, His Books sent before this, and this Book as well. Whoever disbelieves in GOD, His messenger-spirits, His Books, His messengers, and the Future day is lost. Those who repeatedly believe and disbelieve shall not be pardoned or guided. Muslims must avoid idle talkers.
- XXI** The hypocrites are slack in prayers. They are neither here nor there. Their place in hell is the lowest, but if they repent and do good, GOD forgives. The suffering of mankind is of no use to GOD. GOD does not love utterance of evil unless one is maltreated. Those who believe in some prophets and disbelieve in others are unbelievers to be sure.

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- XXII The evils of the Jews described: They adopted the calf; they violated the Sabbath; they broke their covenant and shed the blood of prophets; their disbelief and accusing Mary; their saying that they had killed Jesus, their taking of usury after having been forbidden to do so; their misappropriation of people's goods. They are to suffer for these evils.
- XXIII Muhammad commanded by GOD as prophets before have been commanded The sending of messengers is in order that men may not complain against GOD. GOD witnesses to the truth of Qur-ân. Those who disbelieve shall be guided towards hell. People of the Book warned not to exaggerate in their religion or to say that there are three Gods. GOD is One, above having children.
- XXIV Jesus not too proud to worship GOD nor are the messenger-spirits. The Qur-ân is an authority and a light. Those who hold to it are guided. If a man or a woman die leaving neither parent nor child, but leave a sister, then she has one-half, and if there be two sisters they shall have two-thirds. If sisters and brothers then the males have a share double that of the female.

CHAPTER 5

- I MUSLIMS must fulfil their covenants. Hunting on land forbidden during pilgrimage. Muslims must co-operate in virtue and reverence not in sin and excesses The dead, blood, flesh of swine, what is slaughtered in the name of other than GOD, what is strangled, what is beaten to death, what is killed by falling, what is gored, what is eaten by wild animals, excepting that which has been thereafter slaughtered in regular way are forbidden, also that which is sacrificed or offered to idols and casting of lots GOD perfects His blessings and chooses Islam as the religion of believers. Whoever is forced will be forgiven.
- Prey taken by animals taught by Muslims lawful, but GOD's name must be mentioned thereon. Food of the people of the Book lawful to Muslims, so are their women taken in marriage.
- II Muslims to wash face, hands up to elbows, feet up to ankles, and rub the head for ablution before prayers. Those polluted must bathe. If sick or on a journey, or coming from the privy, or after touching women and not finding water, then they must rub their faces and hands with clean earth. GOD wishes ease and purification.
- Muslims to remember GOD's covenant, bear witness with justice, and do justice to the enemies.
- III Israelites made covenant with GOD, but they broke it, twisted GOD's words, forgot what they had been reminded Christians also did the same. GOD has put enmity and hatred amongst them to the day of the resurrection. People of the Book invited to believe in the light GOD has sent upon Muhammad.
- Those who say Jesus is GOD are unbelievers. To GOD belongs the kingdom of heavens and earth Christians and Jews call themselves sons of GOD. If so, why are they caused to suffer? People of the Book again invited to believe in Muhammad and the Qur-ân.
- IV Moses asks Israelites to enter the Holy Land. They refuse and are doomed to wander for forty years.
- V One of the sons of Adam kills his brother because the latter's sacrifice is accepted. GOD sends a crow to show the murderer how to bury his brother's corpse. Hence murder of one man is like murder of whole mankind, and saving of one life as if saving of all mankind. Those who fight GOD and His messenger must be punished, excepting those who repent and reform before being caught.
- VI Professional thieves must have their hands cut off. There are spies of Jews amongst Muslims. Muslims must not believe their lip professions

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- of faith. Muhammad not bound to judge betwixt Jews, but if he does he must judge with justice.
- VII Torah contains guidance and light and also the law of equal retribution. Let its professors judge thereby. Jesus got the Evangel, which confirms Torah and is also guidance and light. Let the professors of the Evangel judge thereby.
- The Qur-ân confirms both and is a guardian thereon. Muhammad ordered to judge according to the Qur-ân and not to follow people's desires. The judgment of the days of Ignorance is gone.
- VIII Muslims not to ally with Jews and Christians. Muslims must not go back to faithlessness. If they do so, GOD will raise up other people better than they. GOD's party will always win.
- IX Muslims not to ally with those who laugh their faith to scorn. The Jews warned by the fate of the Sabbath breakers. The doctors and the learned amongst them ought to forbid Jews speaking sin and eating unlawful things. GOD's disapproval upon them. If the people of the Torah and the Evangel had established their books, GOD would have been bountiful to them.
- X The messenger must carry out his message. People of the Book must establish the Torah and the Evangel or else they are on naught. All those who believe in One God, the Future and do good will be saved. Those who say Jesus is GOD are surely unbelievers, so are they who say GOD is one of three. God is One, and Messiah is His messenger. Christians follow other people (the Greeks and others) who have gone astray in religion.
- XI The unbelievers amongst Jews were disapproved of by David and Jesus on account of their sins. Most of them ally with unbelievers. The Jews and pagans are the worst enemies of Muslims, whilst the Christians are nearest in love because there are good people amongst them who, when they hear the truth, believe therein. GOD will reward them.
- XII Muslims to eat things that are pure and not to break their oaths. Oaths solemnly taken must be carried out or expiated by freeing of a slave or feeding ten poor people, or clothing them, or by keeping three fasts. Drinking, gambling, and casting lots by arrows forbidden to Muslims. These cause quarrels and keep back from prayer and GOD's remembrance.
- XIII Muslims must not hunt on land whilst in a state of pilgrimage; hunt on sea allowed. The Kaaba is a sanctuary, a place kept up for men. The pure and impure are not alike.
- XIV Bahira, Saiba, Vasilah, and Ham are not appointed by GOD. People merely follow their forefathers, even though the latter be misguided. Two witnesses necessary for a will. The way witnesses to give evidence described.
- XV GOD will assemble the messengers and ask them as to what answer they got. As an illustration, the signs which Jesus brought with him are repeated. The disciples request food from heaven. Jesus prays for it. GOD promises it on condition that if they disbelieve therein He will cause them to suffer as He has not caused anyone else to suffer.
- XVI GOD will question Jesus if he told people to take him (Jesus) and his mother as two deities besides GOD. Jesus will deny that as being unworthy of him, and that if he had done it GOD would have known it Himself. Jesus exculpated.

CHAPTER 6

- I GOD creates heaven and earth, darkness and light. He knows everything. The unbelievers always belie the truth. They should be warned by the example of those before them.
- II GOD has prescribed mercy for Himself. He is all-Dominant. Muhammad to warn with the Qur-ân his contemporaries and those whom it reaches.

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- III Those who belie God's signs shall be questioned. When they are made to stand before the fire they would wish to be sent back. They are liars. If they were sent back they would revert to what they were forbidden.
- IV Muhammad consoled on account of what the unbelievers say and do. Their demands for miracles put aside. All living creatures on this earth and all birds are communities, are like mankind. Mankind when in trouble call upon God and forget those whom they join with Him.
- V All communities have been taught by hardships as well as by favours, but they did not realize the facts. Only those who believe and do good will be saved. Muhammad is not master of treasures, nor is he a spirit, nor does he know the unseen. He only follows what he has been commanded.
- VI Muhammad to warn those who fear and not to expel those who call upon their Lord; to inform them that God has prescribed mercy upon Himself, and He forgives those who repent.
- VII Muhammad to worship One God, not to follow people's desires; he is not treasurer of the unseen events. God alone is so, and knows everything small or great, wet or dry. God closes man's book of deeds by night and continues it when man wakes up.
- VIII God is all-Dominant, He saves mankind from the terrors of land and sea, and from all calamities. He is 'able of punishing men here, but there is a fixed time for all events. The reverent have merely to remind others. There is no helper but God.
- IX Guidance is the guidance of God only. He creates all the heavenly bodies and the earth with the truth. His is the kingdom. He is knower of all things, Wise, Aware. Abraham confounds the unbelievers by asking them if the planets, moon, and sun be deities, why do they set? Abraham believes in God alone, Originator of heavens and earth; he is single-minded and not a pagan.
- X The chief prophets are mentioned and Muhammad commanded to follow their guidance.
- XI People do not appreciate God when they deny revelation. The Book revealed to Moses and this Qur-ân cited as two of the most luminous books of God, full of guidance, blessings for the people of Mecca, and all towns of which Mecca is the centre. He who claims revelation untruthfully is most unjust. Each man shall appear before God singly (i.e. he shall not be helped by his associates).
- XII God the Germinator of the stone and the grain, the Bringer forth of the dead from the living and of the living from the dead, the Opener of the morn, the Maker of night and day, this is His measurement. He makes the stars as guides in the darkness of land and sea, and He evolves mankind from a single life. He sends down the rain and brings forth all vegetation and fruits therewith.
- XIII He is the Originator of heaven and earth. He has no child, nor any female companion. He creates all. He knows all. He is God, your Lord, no deity but He. He is Guardian over all things. Eye cannot comprehend Him. He comprehends all eyes. He is the Subtle, the Aware. This is enlightenment from God. He who sees sees for himself. He who is blind is so against himself. Thus does God illustrate His signs. Muslims not to abuse those whom they call upon besides God.
- XIV People would not believe even if the messenger-spirits came down and the dead spoke to them unless God wished it so. The evil-ones are enemies of the prophets and inspire each other with deceptions. God's word will be fulfilled. Muslims not to eat what has been declared unlawful.
- XV One who is enlightened with God's light is not like others. God knows whom to appoint a messenger. The unbelievers will acknowledge their wrongs on the day of the great gathering.
- XVI They shall be questioned that day as to the coming of messengers.

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- All have degrees according to their deeds. The unbelievers falsely make lawful and unlawful what they fancy.
- XVII** GOD evolves the gardens on this earth, and He creates beasts of burden and beasts of pasture. Unbelievers challenged to say which of the males or females of camels, sheep, goats, and bovines has God forbidden.
- XVIII** Repetition of what is forbidden for the information of the unbelievers. Muhammad to carry out his message and not to follow their desires.
- XIX** The Commandments in brief: Join naught with GOD; do good to parents; kill not your children; commit no indecencies; kill no one unjustly; eat not the orphan's property, except with justice; give full measure and weigh exactly; when you speak, speak with justice, though it be against relations. This is the Right Path. Follow not diverse paths.
The Book of Moses contains all these things, and is a guidance and mercy.
- XX** This Book is full of blessings, follow it that you may have mercy shown to you or lest you regret a Book not being sent to you. Faith of no use when judgment is ready to befall, nor is it any good to one who believed but did no good. Those who divide into sects have nothing to do with Muhammad. For every good deed ten times its reward, but for every evil deed only a reward the like thereof. To a Muslim, prayers, sacrifices, living, and dying are all for GOD's sake. GOD makes us successors in this earth to discipline us in what He gives us. He is quick in following up, and He is also most Forgiving, Merciful.

CHAPTER 7

- I** MUHAMMAD not to be put into difficulty on account of the Qur-ân. God will question the sent-ones and those to whom they are sent and they shall be dealt with justly.
- II** The parable of Adam and the evil-one applies to all mankind, the parable repeated at length. Men live in earth, die therein, and shall be raised up again therefrom.
- III** The children of man (Adam) warned as Adam was before. God will reproduce as He has made before. Eat and drink but waste not.
- IV** Good food and good garments not disallowed; all indecencies forbidden; joining deities with GOD forbidden. The reverent shall be saved. The liars shall enter hell one after the other. They shall there revile each other.
- V** The good shall have all ill-feeling taken away from their breasts; they shall praise God. The people in heaven shall question those in hell about their rewards.
- VI** People in hell will beg favours from those in heaven, but shall be told these are forbidden.
- VII** GOD makes heavens and earth into six periods, revolution of day and night, sun, moon, stars, subject to GOD's laws. GOD's mercy in sending winds laden with water which gives life to dead territory. So shall the dead be raised.
- VIII** Noah commands his people to worship one GOD only. They refuse. They are drowned.
- IX** Hud does the same, is likewise rejected. They are destroyed.
- X** Saleh says the same thing to Thamood, is rejected, and his people are overtaken by an earthquake.
- XI** Shuaib follows in the footsteps of the other prophets. His people are also destroyed by an earthquake.
- XII** In every town where messengers were sent, it has been the same story.
- XIII** Does not the relation of the histories of the ancients serve as a warning to their successors?
- XIII** Later on, GOD sent Moses to Pharaoh and his chiefs with His signs.
- XIV** Pharaoh declares Moses to be an enchanter. The magicians are con-

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- fronted with Moses, are defeated and become converts to the true faith. Pharaoh threatens to kill them, but they stand firm.
- xv Pharaoh plots to kill Moses. Moses commands his people to persevere and pray.
- xvi Pharaoh's people are seized in various calamities. They ask Moses for rescue, but when God removes their plagues and misfortunes they break their promises. God drowns them.
- xvii Moses passes forty nights in the mountain, requests to see God, is told to look at the mountain. God's glory descends on the mountain and Moses falls down unconscious. God speaks to Moses and has the commandments written down on tablets.
- xviii Moses's people adopt the calf in his absence. Moses demands explanation from his brother Aaron.
- xix Moses chooses seventy people to accompany him to God's appointed place; he prays for their safety. The people of the Book will find Muhammad, the unlettered prophet, foretold in the Torah and the Evangel. He commands them good and forbids them evil. Those who believe in him, support him, help him, and follow the light sent down with him (i.e. the Qur-ân) shall succeed.
- xx Muhammad is God's messenger to all mankind. The twelve tribes of Israel, how God provided them with water, with quails and manna and shade of clouds, and how the unjust amongst them changed God's commands and were overtaken by plagues.
- xxi The story of Sabbath breakers when fish would come to them in shoals on Sabbath day, but not on other days. They would not be exhorted. They were told to become ape-like, despised. Those who hold fast to the Book and keep up the prayers would be rewarded.
- xxii The children of man are reminded of their covenant with God. They have acknowledged Him to be their Lord. Those who cling to this earth are always panting like a dog. They have eyes, ears, and hearts, but neither see nor hear, nor do they understand. All good attributes belong to God. Mankind may call Him by any of these.
- xxiii Muhammad is not mad, but a clear warner. Knowledge of the Hour is with God alone. Muhammad is but a warner and a bringer of glad tidings.
- xxiv God makes all mankind of one stock. They promise to be grateful to Him, but join others with Him. Their deities are helpless. Muhammad commanded to forgive, bid doing good, and to turn aside from the ignorant. Remember God humbly and in fear in a low voice morning and evening.

CHAPTER 8

- I SPOILS of war belong to God and His messenger. Muslims commanded to practise reverence, reconcile each other, obey God and His messenger. Believers tremble at the mention of God's name, keep up prayer, pay alms. They are believers to be sure.
- The Battle of Badr when Muslims fight against great odds and win.
- II A short nap refreshes the Muslims, and the unbelievers have terror cast into their hearts.
- Muslims must not run away once they are engaged in battle, but may manoeuvre or join their forces. The victory of Badr was God's work.
- III Muslims must obey God and His messenger; they must respond to the messenger's call when he calls them to put new life into them. God intervenes between man and his heart's desires. Muslims are warned of dangers that befall to the guilty and non-guilty alike.
- IV God did not cause suffering to the unbelievers as long as Muhammad was in their midst, though they had deserved suffering. The prayers of the unbelievers are nothing but whistling and clapping of hands. The wicked shall be piled into hell.

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- v The unbelievers are asked to desist. Spoils of war belong as to one-fifth to God, i.e. for the messenger, the poor, and the traveller. Further particulars of the Battle of Badr.
- vi Muslims must be steadfast in fighting. The evil-one deceives his followers.
- vii Their fate is like that of Pharaoh and his people. God does not change His blessings with which He blesses any people unless they change their own minds. Those who break their covenant over and over again must be severely punished so as to be a warning to those who follow.
- viii The unbelievers cannot win against God. God's great favour in uniting the hearts of Muslims.
- ix Muslims urged to fight. Twenty persevering Muslims to win against two hundred, and one hundred against one thousand. But later the law is relaxed and one hundred persevering Muslims shall win against two hundred and one thousand against two thousand.
- x Captives told that they shall be given better than what has been taken from them if they be good. The merit of those who believe, emigrate, and struggle hard in God's path and of those who shelter them and help them. Those who do not emigrate must not be befriended, but if unbelievers fight them, Muslims must help them, except against those who are allied to Muslims. Blood relations are nearer in God's knowledge than friends.

CHAPTER 9

- i PROCLAMATION to the pagans on the day of the great pilgrimage that after four months their agreements shall be cancelled. This does not apply to those who have kept their agreements. Individual pagans to be protected by Muslims.
- ii Agreements cancelled because the pagans have paid no regard to ties of covenant or of relationship. Muslims must fight them to distinguish those who strive in God's path (adhering to God, the messenger, and the rest of the Muslims) from the others who do not, and because they have been expelled from Mecca and their homes.
- iii Only such people should visit God's mosques as are true believers in God, the Future, and who keep up prayer and fear none but God. Struggle in God's path is superior to mere distribution of water and the visiting (or building) of the sacred mosque. Love of God and His messenger superior to all other objects of love.
- iv The Muslims are at first discomfited in the Battle of Honain, but later they are tranquillized and win. Pagans to attend the sacred mosque no longer. People of the Book to pay tax for their protection.
- v Jews and Christians imitate unbelievers in assigning sons to God and calling their learned men "lords" God will perfect His light (Islam). Gold and silver to be spent in God's way and not to be accumulated. Every year has twelve months only.
- vi Muslims must fight in God's way and not prefer this life to the next. If not, God will raise up other people (who will do so). Muhammad calms his companion (Abu Bakr) against fear of their being overtaken in a cave (in Mount Saur) whilst flying to Medina. Muslims urged to provide whatever they can for struggle in God's path. Hypocrites are afraid of long journeys and hardship.
- vii Muhammad to use caution in letting people go, on mere excuses. The hypocrites do not prepare for war, and even if they did set out, they would create dissensions in the army. Muslims must win in this life or the next, and in any case in the latter. Hypocrites are lazy in prayers and inclined to run away.
- viii Charities are for payment to the poor, the needy, the officials employed therein, those who are inclined to faith, the ransoming of slaves, the debtors, and for use in God's way. Those who annoy the messenger have

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- a suffering in store for them. Excuses of hypocrites are not to be accepted.
- IX The hypocrites bid evil and forbid good, and are like unbelievers of old. Believers bid good and forbid evil, and will be shown mercy.
- X Muhammad commanded to strive against the unbelievers and hypocrites with the utmost rigour. No pardon by GOD will be granted to the hypocrites because they disbelieve in GOD and His messenger.
- XI Those who refuse to go to war with the Muslims are forbidden to go out again, and no prayers by Muslims are to be said for their dead.
- XII The defaulters are not to be allowed to go out again to war. No blame on the weak, the sick, or those who have no means to set out. The excuses of defaulters on return of the Muslims are not to be listened to. Two kinds of Beduins: some are extremely hard-hearted and hypocrites; there are others who believe in GOD and the Future and wish to be near GOD.
- XIII The best of Muhajirs (emigrants) and helpers, and those who follow them shall have paradise and be satisfied with GOD. Muhammad asked to receive charities from them to purify them. GOD may pardon those who repent. Mosques built to cause split amongst Muslims are never to be used by Muslims.
- XIV GOD exchanges the lives and belongings of Muslims for the garden (heaven). They fight and are fought against. No asking of pardon for pagans by Muslims. GOD does not cause any people to be lost. GOD accepts the repentance of three persons who did not go to war, because they entirely surrender themselves to GOD.
- XV Muslims must not prefer themselves to the prophet. A party of Muslims should dedicate themselves to learning religion and teaching it to others.
- XVI Muslims to fight their nearest unbelievers and show their utmost rigour. Muhammad is solicitous for the welfare of Muslims, is merciful to them, and it is hard on him that they should suffer.

CHAPTER 10

- I (THIS chapter) is a number of verses of the Wise Book. People wonder that a man has received revelation. GOD is Maker of heavens and earth into six periods. No one to second anyone else except with His permission. He is the Creator and Re-creator, Maker of sun and moon, day and night. The believers' salutation in heaven shall be "Peace" and their prayer: "All praise belongs to GOD, Lord of all the worlds."
- II GOD defers final judgment. Unbelievers ask Muhammad to change this Qur-ân for another. There are no persons to recommend anyone to GOD.
- III Man is ungrateful. GOD causes ships to move. The life of this world is like the produce of the earth, green at one time, dried and cut down later on. GOD will question the pagans about what they joined with GOD.
- IV Who feeds mankind and causes life and death? GOD. Who Creates and Re-creates? GOD. Who guides to the truth? GOD. This Qur-ân confirms previous Scriptures. Unbelievers are challenged to bring ten chapters like these.
- V The unbelievers neither hear nor see. Every people have had a messenger. Judgment is the very truth.
- VI Unbelievers would like to redeem themselves on the day of Judgment, but no redemption would be possible. They only guess as to the day of the Awakening.
- VII GOD knows all our conditions and nothing whatsoever is hidden from Him. He is GOD in the heavens and GOD in the earth. He makes the night for rest and the day for light.
- VIII Noah challenges his people to do their worst. They are drowned. Messengers are sent after Noah Moses sent to Pharaoh and his people. They call him an enchanter. They are defeated.

TRANSLATION OF THE HOLY QUR-ÂN

- IX** Only a few believe Moses. The people of Moses pray for rescue from the unbelievers. Moses prays against the unbelievers. Pharaoh and his army are drowned. Pharaoh believes in the God of Israelites at the point of death. It avails him not, but his corpse is thrown ashore.
- X** God establishes the Israelites. No people believed in their prophet except the people of Jonah. God always helps His messengers and the believers.
- XI** God alone must be worshipped. He alone removes harms. He who is guided is guided for his own good, and he who loses the path does so against his own soul.

CHAPTER 11

- I** This Book is self-explanatory. God pardons those who seek His pardon. God provides all creatures and disciplines men.
- II** Man is ungrateful. Unbelievers challenged to bring ten chapters like those of this Qur-ân. The Book of Moses similar to Qur-ân as a guide and a mercy. The blind and the deaf (unbelievers) are not like the seeing and the hearing (the believers).
- III** Noah calls his people to worship one God. They call his followers the meanest of their people and reject all argument, and ask for the punishment to come.
- IV** Noah builds the ark by God's command. They laugh at him. The flood described. The ark touches Mount Judi. Noah told not to pray for his son who was left behind.
- V** Hud exhorts 'Ad to worship one God and ask His pardon. They say he is smitten by one of their deities. They suffer.
- VI** Saleh follows Hud, and Thamood reject him. They are seized by an earthquake.
- VII** God's messengers give tidings of a son to Abraham and then go to Lot. Lot's people try to take away the messengers and are overtaken by a volcanic outburst.
- VIII** Shoaib is sent to Midian and exhorts his people to worship one God, give full measure and weigh justly. They reject him and scorn him as being helpless and weak. They are overtaken by a thunderbolt.
- IX** Moses is sent with clear authority to Pharaoh, who leads his people into hell fire. God does not do injustice. People are unjust to themselves. Heaven and hell will last as long as do the heavens and the earth, except as God pleases.
- X** Muhammad commanded to keep up what he is ordered, and keep up the prayers by day and night. Prayers wipe off sin. God does not destroy good people. These stories are related to strengthen Muhammad's heart therewith.

CHAPTER 12

- I** The story of Joseph is one of the most excellent stories. Joseph dreams eleven planets (and the sun and the moon) bowing down to him. Jacob tells him not to disclose it to his brothers.
- II** Joseph's half-brothers are jealous of their father loving Joseph and his brother (by same mother) more than he loves them. They persuade Jacob to send Joseph with them for sport, they throw him in a well and pretend he has been eaten by a wolf. Joseph is sold to a passing caravan.
- III** The wife of the minister of Egypt falls in love with Joseph when he is grown up and chases him to the door, where the two meet her husband. Joseph is accused by her of going after her, but is proved innocent because it was she who had torn his shirt from behind in the chase.
- IV** The women of Egypt talk scandal about the wife of the minister. She calls them to a banquet when Joseph is brought out in his glory. The women are struck by his wonderful handsomeness, and the wife of the minister threatens to put him in prison unless Joseph complies with her request. Joseph prefers prison to their suggestions.

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

- v Joseph is put in prison. Two fellow-prisoners have dreams, one sees himself pressing wine and the other sees himself carrying bread of which birds eat. Joseph preaches to them to worship one God only, and interprets their dreams: one shall become a butler to the King and the other shall be hanged. Joseph asks the first to remember him to the King, but the butler forgets and Joseph remains in prison for several years.
- VI The King sees a dream: seven fat cows and seven lean ones, seven green ears and seven dry ones. The courtiers are unable to explain it. The butler is sent to Joseph, who interprets the dream as being seven years of plenty to be followed by seven years of famine, and advises preservation of grain in its ears.
- VII The King sends for him and, after the wife of the minister and the other women have acknowledged his innocence, he comes to the King and becomes his chief minister in charge of the treasuries of the land.
- VIII The famine begins. Joseph's step-brothers come to Egypt for grain. He identifies them but they fail to identify him. On their return he secretly puts back their money in their corn and orders them to bring their brother on their father's side with them on the next trip or else not to come to him at all. The brothers ask Jacob to allow Joseph's brother to go with them, and he is sent on their swearing by God that they will bring him back unless overpowered by circumstances.
- IX Joseph lodges his brother with himself, but on their return someone puts the King's measure into the sack of Joseph's brother, and on search being made for it, the brother is kept back in Egypt as a punishment for his offence.
- X The brothers, except the eldest, return to their father and declare their innocence, but he says they have made it up. He sends them back to look for Joseph and his brother. Joseph discloses himself and sends them back to bring the whole family into Egypt.
- XI Jacob and his family go to Egypt. When they come he is already King of Egypt. They bow down before Joseph whilst he is on the throne with his parents. Joseph says that that is the interpretation of his dream of old. Joseph prays to God for perfection in faith.
- XII The moral of the story: People pass by numerous signs of God and are still heedless. The prophets are always helped by God. There is a lesson in the stories of the ancients for people of understanding. The Qur-ân is not forged, but is confirmatory of previous scriptures, and is an explanation relating to all matters and a guidance and a mercy for the faithful.

CHAPTER 13

- I God keeps aloft the heavenly bodies without any pillars. Sun and moon, all have their appointed course. He creates the fruits of this earth in pairs, and the fields and gardens of grapes and dates. God is Merciful in spite of people's wrongs.
- II God knows the secrets of all hidden things, and He knows all that is apparent.
Man has guardians appointed for him. God does not change a people unless they change their own minds. Thunder and lightning are His signs. To Him bow all in heavens and earth. Can any of the associates of the unbelievers create another creation? The parable of the foam and the froth. What is good remains deep down, whilst the rubbish is swept away.
- III The enlightened are not like the blind. The patient, the charitable, and the truthful shall be welcome in gardens by the messenger-spirits whilst the violaters of covenants shall be disapproved of.
- IV God guides those who turn to Him. Remembrance of God sets hearts at rest.

TRANSLATION OF THE HOLY QUR-ÂN

- v The mockers of the messengers shall be caught in the consequences of their own mockery. The reverent shall be in gardens of constant fruit.
- vi Messengers sent before Muhammad had wives and children. The unbelievers should be warned by their own defeats.

CHAPTER 14

- i MUHAMMAD to bring out mankind from darkness into light by means of this Book. All messengers speak the language of their people. Moses was sent to bring out his people from darkness into light.
- ii GOD is Independent, Praised, the faithlessness of people does not matter to GOD.
- iii GOD always causes His messengers to be victorious. The unbelievers will be like people to whom death assails on all sides, and yet they are unable to die.
- iv The evil-one misleads people and then blames them for having responded to him. The good word is like a tree firm in the ground with branches in the sky. The evil word is like a tree uprooted.
- v Man is ungrateful. Muhammad to inform those who believe, pray, and give alms that they must spend (in GOD's way) before the day when there shall be no bartering and no friendship. GOD is Creator of heavens and earth, sends down water, makes the ships move in the sea, orders sun, moon, day, and night for the benefit of mankind. His blessings are uncountable.
- vi Abraham prays GOD to feed his posterity in the valley of Mecca and to incline people's hearts towards them, thanks GOD for the birth of Ishmael and Isaac, and prays for the forgiveness of all believers.
- vii GOD grants time before the suffering comes so that people may have no excuse. The plans of unbelievers, howsoever mighty, must fail in the end; the Qur-ân is a message unto mankind that there is but one God.

CHAPTER 15

- i UNBELIEVERS call Muhammad mad and ask for messenger-spirits to come down to them. GOD is the Guardian of the Qur-ân.
- ii GOD makes the stars in the sky, the mountains in the earth. He causes growths of all kinds in due proportion. The winds bring rain. GOD causes life and death, is the Heir of all. He knows the foremost (in virtue) and those who lag behind.
- iii Man made from black mud. Jinn made out of hot fire. The story of man's formation and the evil-one's disobedience is again repeated, and GOD promises to save those who are exclusively His servants. Hell has seven (i.e. numerous) gates.
- iv The reverent shall be in gardens free from pain and fatigue. The guests of Abraham announce to him the birth of a knowing son.
- v They go to Lot and ask him to leave his town by night. The inhabitants, in their evil desire, wish to get hold of the messengers and are destroyed in the morning by an earthquake. Their place may be seen even now.
- vi The dwellers of the forest reject their messengers, hew out houses in rocks and are seized by a thunderbolt. The seven repeated verses of the first chapter are a great treasure given by GOD to Muhammad. GOD is sufficient to take care of the mockers.

CHAPTER 16

- i GOD sends the messenger-spirits and the spirit to whom He pleases to warn people. GOD creates heaven, earth, men, and animals.
- ii He sends rain-water for drink, growth of trees, fields, olives, dates, grapes, and all kinds of fruits. He orders night, day, sun, moon, and the stars. He creates various species for man in this earth. He orders the

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

- sea from which men take out edible food and pearls, and in which He moves the ships. He has put mountains on this earth and caused rivers to flow therein. He has put the stars in heaven by which men are guided. God's blessings are uncountable.
- III He is the one God and knows all secrets and open things. Unbelievers shall bear their burdens and of the burdens of those whom they mislead.
- IV Unbelievers have been punished in this world and shall be after death. The reverent shall be in peace.
- V Each people had their messenger. Then some were guided and some had sentence of their errors become due against them. Life after death is absolutely certain.
- VI The unbelievers are warned that God may seize them at any moment. All things in heaven and earth bow down before God. Messenger-spirits never fail to carry out His commands.
- VII God commands men to worship Him alone. Man rushes to God in his troubles, when they are over a number begin to join gods with God. Arabs ascribed daughters to God, but were sorry to have them themselves.
- VIII If God seized men for their wrongs, nothing would be left. He gives time. The unbelievers ascribe to God what they themselves dislike. This Book is an explanation to all mankind, a guidance and a mercy.
- IX Milk made between the contents of the bowels and the blood. There is a lesson in this and in the fruits of dates and grapes. God orders the bee to make hives in the mountains, trees, and structures prepared by men, to partake of the food of fruits and to produce honey of various colours which serves as a healing for men. Some men get so old that they forget what they knew before.
- X Do the rich treat their slaves like themselves? God makes pairs out of mankind and grants them sons and grandsons and feeds them with the best foods. Is the slave equal to the liberal free man? Is a dunce equal to one who commands with justice and is on the Right Path?
- XI To God belong all secrets. The affair of the Hour is less than the twinkling of an eye to Him. He makes men not knowing anything, but gives them eyes, ears, and hearts. The fliers are sustained in the air by His command. He makes the cattle for carrying loads and there are uses in their furs, wools, and hair. He makes mountains and clothing of all kinds.
- XII Witnesses shall be called on the day of Judgment. Muhammad shall be a witness against later generations.
- XIII God commands justice, goodness, and charity. God forbids evil and rebellion. Fulfil your covenants and break not your oaths. Use not oaths to gain mean advantage. What is with God lasts.
- XIV Change of commands in the Qur-ân is from God. The Holy Spirit brings it down with the truth to strengthen the hearts of believers and as a guidance and glad tidings. The Qur-ân cannot be composed by a foreigner. One who is forced to renounce faith but remains firm in heart is not to be blamed.
- XV God is Merciful to men, but they are unjust. Repetition of prohibited foods. Men forbidden to declare anything lawful or unlawful without authority.
- XVI Abraham the chosen one in this world and of the good in the next. Muhammad ordered to follow the faith of Abraham. Muhammad to invite people to Islam with wisdom and goodly exhortation. Muhammad commanded to persevere and not to grieve on account of what the unbelievers plan.

CHAPTER 17

- I God shows Muhammad in a vision the holy land. Jews reminded of their having been turned out of the Holy Land twice before. The believers shall be rewarded.

TRANSLATION OF THE HOLY QUR-ÂN

- II The making of night and day and for the reckoning of years and other calculation. All men's deeds cling to their souls, which deeds they shall see on the day of the Awakening. He who is guided is so for himself, he who is lost is so against himself. God is bountiful to all.
- III God's commandments in detail: worship one God only, do good to parents. If a parent be old the child not to say "fie" to him or her, not to speak roughly, but to speak in a generous manner. The child to protect old parents, be kind to them, and to pray to God to be merciful to them. Charity to be to the near of kin, to the poor, to the wayfarer, but there must be no waste, even in charity. In spending one must choose the middle path.
- IV Children not to be put to death for fear of poverty. The way to fornication forbidden. Putting to death anyone unjustly forbidden. The trustees of a person who has been killed must not be extravagant in revenge. Property of the orphan must be protected. Covenants must be fulfilled. Measuring and weighing must be with justice. Man must not pursue that of which he has no knowledge; the eye, ear, and heart are all answerable to God. Man must not be proud. These commandments are part of the wisdom (taught by the Qur-ân).
- V Illustrations are given in the Qur-ân for reminding mankind. Everything and everyone in the heavens and on earth glorifies God. The hearts of the unbelievers are in a shield. The life hereafter must come.
- VI Men must speak to each other kindly. Those whom men worship are themselves servants of God. The vision given to Muhammad is a source of trial to mankind.
- VII The evil-one disobeys God in not bowing down to Adam and is deprived of God's blessings. The evil-one declares that he will mislead mankind. Men call upon God when overtaken by storms in the sea, but when safe on land they turn away. God has honoured mankind and preferred them to most other creatures.
- VIII All men shall be judged by their deeds on the day of Judgment. Muhammad told to remain firm in spite of the threats of unbelievers.
- IX Muhammad ordered to pray from midday to nightfall, and also in the morning. Muhammad to say additional prayers at night. Muhammad is to be raised to great dignity.
- X The Spirit is one of God's commands. God's grace on Muhammad is great. Mankind challenged to bring the like of this Qur-ân, and for that purpose to help each other. Unbelievers ask Muhammad to cause rivers to flow; to get gardens of dates, grapes, with streams flowing between; to let a fraction of the heaven fall down or to bring God and the messenger-spirits before their eyes; or to get himself a house of gold; or to climb up to the sky and to bring down a written book for them to read. Muhammad ordered to say he is nothing but a messenger and a man.
- XI If messenger-spirits were walking on this earth, God would send one as a messenger. People will get their rewards on the day of the Awakening.
- XII Moses was given nine signs, but they called him mad. Those who have true knowledge believe in the Qur-ân. God may be called by all good names. All praise belongs to Him who is without child or assistant.

CHAPTER 18

- I THIS Book is without any crookedness in it, a warning to those who ascribe children to God. Muhammad likely to kill himself with grief on account of people not believing in the Qur-ân.
- II The story of the Companions of the Cave; they were a number of young men who went into a hermitage on account of the persecution of their people, into a cave where the sun did not affect them.
- III They slept there with their dog at the entrance and grew frightful

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

- because they looked as if they were waking. When they woke up their secret became known, and people built a mosque where they had slept. Their number is known to God.
- IV Muhammad not to say he will do a thing on the morrow without saying, "except if it please God." The Companions of the Cave remained therein three hundred years, and people have added nine thereto. God knows best how long they remained. God will reward the good, but the unjust shall have fire surrounding them on all sides.
- V The parable of two men, one of whom was rich and had more children than the other, but was suddenly deprived of his wealth by his garden being burnt down, and who then repented.
- VI The glory of the life of this world is short. The book of deeds of each man shall be so complete that it will omit nothing small or great.
- VII The evil-one, being one of the jinn, disobeys GOD in bowing down to man. There shall be no escape for the guilty.
- VIII This Qur-ân gives various illustrations that mankind may be reminded. Men are quarrelsome. God is Merciful, otherwise the agony would come.
- IX Moses with his attendant goes in search of a righteous man whom God had given certain knowledge. He undertakes to instruct Moses on condition that Moses ask him no questions unless he allows the same.
- X They go in a boat and the instructor makes a hole in the boat. Moses reprimands him and is reminded of his promise not to ask questions. They go farther and the instructor causes the death of a boy. Moses asks him if he kills a person without justice, and is again told to keep quiet. They go on to a town whose inhabitants refuse them hospitality, but the instructor of Moses builds a falling wall without asking any wages. The explanation is that the boat, if not damaged, would have been seized by a tyrant king. The boy who is killed was going to force his parents into disbelief, the wall was built up for infants whose father was a good person, and had buried a treasure underneath the falling wall for the infants.
- XI The story of Zulquarnain who was given great power and great resources. He travelled towards the western and the eastern boundaries of his empire. Then he went to another side and built a wall against the aggression of Gog and Magog.
- XII The unbelievers are in a great loss. Their efforts are lost in the affairs of this life. God's words are inexhaustible. A sea full of ink would not exhaust them. He who hopes to meet God should worship Him alone without joining aught with Him.

CHAPTER 19

- I ZACHARIAS prays for a successor to carry on his work. He is given news of John and is to restrain from speech for three days John was a prophet, pure and reverent.
- II Mary, whilst still a virgin, is told by the spirit of the birth of Jesus. She wonders, but is told that it is GOD's decree. She gives birth to Jesus under a date-palm, and is told to fast and to speak to men by signs only. The Jews accuse Mary of unchastity. She points to Jesus. Jesus (when grown up) gives out his mission as having been given the Book, being a prophet, servant of God, and being commanded to pray and to give alms. God has no child.
- III Abraham exhorts his father and his people not to worship the evil-one. He is threatened with expulsion and leaves them, and is favoured with Isaac and (Isaac's son) Jacob, both being prophets.
- IV Moses is one of the chosen-ones, and a prophet and a messenger, and is favoured with Aaron, his brother, being made a prophet. Ishmael, the truthful of promise, is a messenger and a prophet. Idris is a truthful prophet. These are the prophets upon whom be God's blessings. Muhammad told to worship Him alone and persevere.

TRANSLATION OF THE HOLY QUR-ÂN

- v Man questions being raised up alive. It is a certainty. All mankind will come to hell, but GOD will save the reverent and leave the unjust to fall into it. The deities of the unbelievers will deny their worship and shall be against them.
- vi GOD sends the evil-ones upon the unbelievers who incite them (evil) incitings. Muhammad told to be patient as to them. The saying that GOD has children is extremely grievous. Qur-ân made easy in Arabic (Muhammad's tongue) as a glad news to the reverent and as a warning to the contentious.

CHAPTER 20

- i MUHAMMAD not to put himself into difficulty on account of the Qur-ân which is sent down by the Creator of the earth and the high heavens—Arraḥman—who remains firm in His power, and to whom belongs all in the heavens and the earth and who knows what is secret and what is open. No deity but He. To Him belong all good Names. The story of Moses when he was called by GOD and commanded to worship Him alone and to keep up prayer for His remembrance and because the Hour is coming. He is shown how his staff becomes as if it were a serpent, and how his hand shines brightly.
- ii Moses goes to Pharaoh and demands the return of the Israelites. Pharaoh asks him to describe his GOD. Moses says: GOD is He who grants everything its proper make and then guides it to its course, who makes the earth as a cradle, who makes paths therein and sends down rain with which He causes to grow all kinds of growths for men and cattle.
- iii Pharaoh challenges Moses to an open contest and his magicians are defeated and become Muslims. Pharaoh threatens to kill them. They refuse to be coerced and throw back the guilt of the whole plot on his shoulders.
- iv Moses is told to leave Egypt by night. Pharaoh, with his army, follows the Israelites and is drowned. Moses goes to the mountain to communicate with GOD, and his followers adopt the calf after him. GOD informs Moses of this.
- v Aaron had warned the Israelites that the calf was a trial for them. They reject Aaron's counsel. Moses returns, is angry with his brother, who explains matters. Samiri, the maker of the calf, is excommunicated. These stories are told to Muhammad as a reminder.
- vi The mountains shall one day become like sand. GOD knows everything, but all others know only what He pleases. Muhammad asked to pray for increase of knowledge.
- vii GOD commands Adam and his mate to be careful of the evil-one. The evil-one causes Adam to disobey GOD's command. GOD chooses Adam and guides him. He who forgets GOD will be born blind (without ability to see GOD). Are not people guided by the example of the ancients in whose remains they walk?
- viii Muhammad told to pray before sunrise, before sunset, at night-time, and at noon to gain GOD's pleasure and not to stretch his eyes towards people's wealth.

CHAPTER 21

- i PEOPLE deny a new revelation and call it magic, and the messenger a poet. The previous messengers were mortals.
- ii The guilty suffered in previous generations. GOD makes nothing in vain. Truth always prevails. To GOD belong all in the heavens and earth. If there were other deities than Allah, there would be confusion not Law in the Universe. Worship one God alone.
- iii Heavens and earth were closed up (or one). GOD bursts them asunder. GOD makes all living things from water. He sends rain. He makes the mountains and the high heavens. He makes night, day, the sun and the

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

moon all floating in their orbits. All men are mortals. The Awakening will come suddenly.

- IV Who guards mankind? Which deities can defend them against GOD? GOD is absolutely just. This Qur-ân is confirmatory of the Book of Moses.
- V Abraham was guided. He bids his people to serve the Lord of the heavens and the earth. He breaks their idols, is tried, challenges them to ask their deities to give evidence, puts them to shame for worshipping deities who cannot defend themselves. They propose to burn him. GOD saves him and Lot. GOD grants him Isaac and Jacob.
- VI Noah calls to GOD and is saved. David and Solomon are given intelligence. Birds and mountains declare GOD's glory. Solomon's dominion over the seas and winds. Job calls to GOD, is relieved. Ishmael, Idris, Zulkifl are all virtuous. Jonah calls to GOD and is saved from sorrow. Zacharias calls to GOD and is given John. Mary and her son are a sign for the people of the world.
- VII If there were other deities, the unbelievers would not go to hell. The good shall not hear hell's sounds. They shall be far away. The holy land (or paradise) is the inheritance of the virtuous. Muhammad is mercy for all people.

CHAPTER 22

- I THE confusion caused by the Hour shall be great. The evolution of man from dust into germ, into clot of blood, into flesh, into a child, into old age. Changes in earth from dry land to green growths. The Hour is sure to come.
- II People worship those who *can* do them neither good nor harm, but they are more likely to do harm than to do good. GOD will decide amongst the professors of various religions. The agony of the unbelievers in hell to be constant.
- III The believers shall be in bliss.
- IV Abraham builds the House for those who perform the circuit, those who stand in prayer, bow or bow down. Abraham to proclaim Haj (or pilgrimage) amongst mankind. Sacrifices to be carried out, out of piety of heart. There are great benefits to mankind in animals of pasture.
- V GOD's name to be recited on animals of sacrifice. The flesh and blood of animals of sacrifice does not reach GOD, but only the piety of men reaches Him. GOD repels evil from the believers.
- VI Those who are attacked must defend themselves, otherwise all places of worship would be destroyed. GOD helps the faithful who, if they are given mastery in the land, keep up the prayer, pay the alms, do good, and forbid evil. Many generations have been destroyed and many have been respited and then seized.
- VII GOD cancels what the evil-one tries to mix with the desires of the sent-ones, but those in whose hearts there is a disease are tried by the mixings of the evil-one.
- VIII Those who emigrate in GOD's path and are killed or die, will be provided by GOD. GOD merges night and day into each other; He is the Truth, what they call besides Him are false. He sends down rain and causes earth to become green. To Him belongs everything.
- IX GOD orders for mankind all on this earth. He moves the ships. He holds up the heavenly structure and prevents it falling on earth.
He gives life then death, then a second life to men. He will judge on the day of the Awakening. The unbelievers would almost spring upon those who recite the Qur-ân.
- X Mankind cannot create a single fly. GOD chooses messengers from amongst men and the messenger-spirits. Believers ordered to do good, strive hard, be witnesses against mankind as the messenger is a witness against them; to keep up prayer, to give alms, to hold fast by GOD.

TRANSLATION OF THE HOLY QUR-ÂN

CHAPTER 23

- I **THOSE** believers succeed who are humble in prayer, who give alms, keep away from idle talk, guard their appetites, pay their trusts, and are guardians over prayers. God makes man make after make. He sends down water according to measure. He evolves gardens of dates, grapes, fruits, and olives. He produces milk out of quadrupeds.
- II Noah's people call him mad. He is ordered to build the ark and embark thereon when the volcano bursts. Many generations are raised after Noah.
- III They deny being raised up again and call their messengers liars one after the other. Nothing is left of them but stories. Moses and Aaron are rejected as being two mortals whose people are servants of Pharaoh. Mary and her son retire to a plateau.
- IV The religion of all mankind is one, but they differ and become parties, each party preferring its own possessions. The true believers are those who fear God, who are foremost in doing good. The unbelievers have other deeds which they do.

Had the Truthful followed their desires the heavens and earth would have been ruined. Muhammad calls to the Right Path. The unbelievers do not humble themselves till they see the agony and then they despair.

- V God evolves the hearing, the sight, and the understanding. He spreads men in earth. He gives life and death and He causes alternation of day and night. People go on saying: "Shall we be raised when we are dead and have become dust and bones?" Whose are those in the earth and whose is the earth? GOD's. Who is Lord of the seven heavens and of Great Power? GOD. In whose hands is the kingdom of all things, and who gives succour and is not succoured against? GOD. There is no child to GOD, nor is there any other deity with Him, had it been so, some of them would have risen up against the others.
- VI Repel evil by what is best. No one will be sent back once death has come to him. There is a barrier (against coming back) to the day of rising up again. The wicked will pray to be sent back after being raised up again. They shall be rejected. Those who believe and ask GOD's forgiveness shall be the victorious. God creates not men in vain. He is the High, the King, the Truth, no Deity but He, Lord of honourable Power. Those who call upon others have no grounds for doing so.

CHAPTER 24

- I **THE** adulterer and adúlress to be flogged with a hundred leather stripes. Muslims forbidden to marry persons guilty of fornication. Four witnesses are necessary for a conviction of adultery.
- II Those who accuse innocent persons are guilty of a great sin. Muslims are not to give ear to scandalous talk. But for GOD's grace great evil might have befallen Muslims.
- III Believers are not to follow the evil-ones. Forgive that you may be forgiven. The organs of the body will be witnesses against the guilty. Wicked men are fit for wicked women and good men for good women.
- IV Believers not to enter any houses except their own without permission, unless a house be uninhabited and they have something belonging to them therein. Muslim men and women to guard their eyes and appetites. Muslim women not to show their ornaments except those that are apparent, and to cover their heads and chests, and not to beat their feet so as to sound their hidden ornaments. Slaves to be married and to be given their manumission if they are fit to be believed.
- V GOD is the Light of the heavens and the earth. The parable of His Light: a niche in which is light, the light is in a globe, the globe is like a shining planet lighted with an olive neither of the east nor of the west

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shining without fire touching it—Light upon Light. This light shines in houses where GOD is remembered much by men whom neither trade nor business prevents from remembrance of GOD, keeping up of prayers and paying alms. The unbelievers are in the pursuit of a mirage or like one sunk in the abysses of a dark, deep sea on which no light shines.

- VI GOD upholds the birds. Each one knows how to pray to GOD and how to glorify Him. How rain is formed: He drives the clouds, then gathers them together, then piles them one upon the other, then rain gravitates through their lower passages. He also causes snow and hail to come down therefrom and He produces lightning. He revolves night and day. He forms all animals out of water, with two legs and four, and some moving on their bellies. GOD and His messenger are just.
- VII The duty of the Muslims is to say: "We hear and we obey." GOD promises succession and security to the believers who do good as He promised to those before them.
- VIII Muslim servants and children to ask permission of their elders when the latter are undressed before morning prayers, after night prayers, and at noon. Muslim women not to show their ornaments except those who are too old to marry, but if these also restrain from show it is better. No bar for Muslims from social intercourse of relations and friends. Believers may eat singly or together.
- IX Believers not to leave the company of the prophet when engaged in any consultation, except with his permission. The prophet to pray for those who ask for his permission. The prophet not to be talked to as other men. Those who desert him secretly shall suffer.

CHAPTER 25

- I THE prophet to warn all people (*lit.* the worlds) with this Qur-ân. To GOD belong all things, and He has no child. Those whom people adopt as deities have no power. The Qur-ân is not the work of any man or men, but is sent down by GOD who knows all secrets.
- II People do not merely belie the prophet, but they belie the Hour. They shall see hell and be cast down into it. The supposed deities to be questioned on the day of the great Gathering. All messengers before Muhammad were men eating food like him and walking in the streets.
- III The unbelievers demand the coming of the messenger-spirits, but when they see them it shall bring them no happiness. That day they will regret not having joined the prophet. The Qur-ân is sent down piece-meal in order to strengthen the prophet's heart and to make it easy for recitation.
- V The example of Moses, Aaron, and his people, of Noah, 'Ad, Thamood, the dwellers of Rass and others who were destroyed. When the unbelievers see Muhammad they laugh at him. They worship their desires, hear and understand nothing and are worse than cattle.
- V GOD spreads the shadow, makes the sun as a pointer. He makes the night for rest and the day for rising up. He sends the winds as harbingers of rain. He causes a dead territory to be revived. Muhammad not to obey the unbelievers, he is to strive against them a great striving. GOD causes to flow the seas of salt and fresh water, and yet He keeps them separate. He makes man from water and appoints his relationships. Muhammad not to ask any reward for his work, but to rely upon GOD who is well aware of His servants.
- VI GOD makes clusters of stars, the sun and moon. He causes succession of day and night for man's remembrance and thanksgiving. The servants of GOD are those who walk humbly in the earth, who wish peace to all, who pray for deliverance from hell, who are moderate in spending, who call upon no one besides GOD, who do not commit adultery, who kill not unjustly, who give not false evidence, who pass by vain talk nobly,

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who are not deaf and dumb to God's remembrance and who pray for cheerfulness from their wives and their children and for being made the leaders of the reverent.

CHAPTER 26

- I THE unbelievers always belie God's signs who is capable of bending their necks.
- II GOD commands Moses to go to Pharaoh and his people. Moses asks for help and fears their trespass. Moses demands the despatch of the Israelites. Pharaoh accuses Moses of what he had done, and asks for a definition of the "Lord of the world." Moses replies: "Lord of the heavens and the earth and what is between the two, Lord of those who are and have been, Lord of the east and the west." Pharaoh demands the production of God's sign; He is shown the staff turned into a serpent and the shining hand of Moses.
- III Pharaoh calls his magicians to compete with Moses. The Magicians are routed and believe in the "Lord of the worlds, the Lord of Moses and Aaron." Pharaoh threatens to kill them.
- IV GOD commands Moses to leave Egypt by night. Pharaoh gathers his hosts and follows Moses. The followers of Moses think they are lost "Never," says Moses, "Surely my Lord is with me. He will soon guide me." The Israelites cross the sea (or the river) safely; Pharaoh and his people are drowned in the rising water. There are signs in this. God is most Mighty, Merciful.
- V Abraham forbids his people to worship aught but the "Lord of the worlds," who creates, guides, cures, and forgives sins. Abraham prays for a holy inheritance. There are signs in this, and most surely God is Mighty, Merciful.
- VI The people of Noah belie him. He asks them to be reverent and obey him. They declare his followers to be mean people and threaten to stone him to death. Noah prays for rescue and is saved with his followers. The rest are drowned. There are signs in this, and most surely God is Mighty, Merciful.
- VII Ad belie Hud, who exhorts them as Noah did before. He asks them not to build vain memorials and not to seize other people's property. They belie him and are destroyed. There are signs in this, and most surely God is Mighty, Merciful.
- VIII Saleh exhorts Thamud, as did the other prophets. He forbids them doing evil in the land. They accuse him of being under the influence of enchantment. They kill God's she-camel and are destroyed. There are signs in this, and most surely God is Mighty, Merciful.
- IX Lot exhorts his people as did the other prophets and forbids them to approach males. They belie him and are destroyed. There are signs in this, and most surely God is Mighty, Merciful.
- X The dwellers of the forest belie Shoaib, who asks them to give full measure and full weight. They belie him and demand a piece of the sky to be thrown down upon them. They are destroyed. There are signs in this, and most surely God is Mighty, Merciful.
- XI This Qur-ân is sent down by the Lord of the worlds by means of the trustworthy spirit upon the heart of Muhammad in clear Arabic, and is foretold in the previous books. The agony from God will seize the unbelievers all of a sudden. No town was destroyed without its warners. The evil-ones do not come down with this Qur-ân, nor can they. Muhammad to call upon One God, warn his relatives, be kind to the believers, and declare his being rid of those who disobey him. The evil-ones descend upon the sinful and lying people. No one follows the poets except those who go astray. The poets utter things which they do not do—the pious poets excepted.

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CHAPTER 27

- I THIS chapter (*lit.* verses) of the Qur-ân and of a clear Book is a guidance and glad news to the believers. Muhammad receives the Qur-ân from the Knowing Wise One. Moses sees fire, and when he comes to it he hears a voice, saying: "Blessed be He who is appearing in the fire, and who is round about it, and glory be to God, Lord of all the worlds. O Moses, surely the fact is that I am God, All-Mighty, All-Knowing, and throw down thy staff." The staff appears to be a serpent. Moses runs away, is recalled, is given the sign of the shining hand, goes to Pharaoh and his people, and they knowingly reject him.
- II God gives David and Solomon knowledge. Solomon succeeds David, prepares an army of men, birds and beasts to invade Sheba. A bird named Hud Hud brings a letter from the Queen of Sheba. Solomon sends a reply asking them to submit without fighting.
- III The Queen of Sheba sends presents which Solomon rejects. One of Solomon's knowing generals brings her throne to Solomon. She comes herself to Solomon, sees the grandeur of his buildings with floors of cut glass and becomes a Muslim, declaring that she was so before.
- IV Thamud declare Salleh, their prophet, to be an ill-omen. Nine persons take a mutual oath to kill him. God destroys them and saves Salleh and those who believe with him. Lot warns his people against sodomy, they wish to turn him out and are destroyed.
- V Is GOD better, or what they associate with Him? Who makes the heavens and the earth, sends down water and causes to grow therewith beautiful orchards? Is there a deity with GOD? Who makes the earth a resting-place, and the rivers and the mountains, and a barrier between fresh and salt waters? Is there a deity with GOD?
Who responds to the call of the distressed one and removes his hurt and makes men successors of the earth? Is there a deity with GOD? Who guides men in the darkness of land and sea, and who sends the winds? Is there a deity with GOD? Who creates and re-creates and feeds all in heaven and earth? Is there a deity with GOD? There is no one in the heavens or the earth who knows all the secrets except GOD.
- VI The unbelievers deny being brought forth (again) Muhammad should not be grieved. God is full of grace towards mankind. He knows all the secrets. This Qur-ân explains most of the things in which the Israelites differ. Muhammad can only guide those who believe.
- VII The unbelievers will be questioned about belying God's signs without having sufficient knowledge. The mountains are passing away like clouds. Muhammad commanded to worship One God, be obedient, and recite the Qur-ân. People will recognize God's signs when he shows them to the people.

CHAPTER 28

- I THE story of Moses and Pharaoh. The latter wanted to weaken the Israelites, but God wished to make them His heirs. God orders mother of Moses to put him in the water. Moses is picked up by Pharaoh's people. The wife of Pharaoh adopts Moses as her child. Moses refuses all wet-nurses until his own mother is brought to him, without the knowledge of Pharaoh's people.
- II Moses grows up into a man and is given wisdom and knowledge. In a fight between a man of Moses' party and one of his enemies, Moses interferes to protect his man and unintentionally kills the enemy. The next day he again finds his friend of yesterday engaged in another fight, and whilst he is on the point of taking his part another friend comes running from the farthest part of the town and warns Moses about Pharaoh and his chiefs having decided to kill him. Moses flies to Midian.

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- III There he finds two girls sitting apart, whilst other shepherds water their animals. Moses questions them, and finding that they have an old father at home and no male to help them, he waters their animals. Later, one of the girls comes back to call Moses, so that their father may reward him for his having watered their animals. Moses marries the girl on condition of his trading for her father for seven to ten years.
- IV Moses completes the term, turns homewards, espies a fire on the mountain, and is attracted towards it. When he comes to it, God speaks to Moses and gives him the signs of the serpent and the shining hand. Moses asks for help and his brother Aaron is made a prophet along with him. Moses goes to Pharaoh and his people with God's sign; they call it an enchantment; Pharaoh declares himself to be the only deity and laughs Moses to scorn; he is drowned with his hosts; the disapproval of God follows Pharaoh in this life and the future.
- V Moses is given the Book as an enlightenment, a guide, and a mercy for those who remember. Muhammad was not privy to what happened to Moses in Midian or on the mountain, but God sends this Qur-ân for Muhammad to warn his people who have not had a warner before. When the Qur-ân has come to the people they demand the like of that which was given to Moses. But did they not disbelieve in what was given to Moses? The unbelievers challenged to bring a book which is a better guide than the Book of Moses or this Qur-ân.
- VI Those who have been given true knowledge believe in this Qur-ân. They shall be rewarded double because they persevere and return good for evil and spend what God gives them and turn away from vain talk God alone guides. God does not destroy any town unless He sends a messenger who recites His signs to them, nor does God destroy any people unless they be unjust.
- VII The pagans shall be called upon to produce God's associates whom they asserted. They shall find no reply to their call. God makes what He pleases and chooses. He knows the apparent and the hidden. There is no deity but God. To Him belongs all praise from beginning to end. If He made the night permanent no one could bring the light besides Him. Similarly, if He made the day to be permanent no one could bring the night except He. He will call forth witnesses from each community.
- VIII Korah was of the people of Moses. He rebelled against them and hoarded immense treasures. When he was advised to do good and spend his wealth in God's way he was proud and attributed the gain to his own knowledge. God buried him and his home in the earth.
- IX The Future home is for those who do not wish to exalt themselves on this earth and who do no evil. He who does good will be rewarded better than what he has done, but he who does evil shall be rewarded only what he has done. The Qur-ân made binding. Muhammad is not to be kept back by the unbelievers and not to call anyone with God. There is no deity but God. All things perish except His Being.

CHAPTER 29

- I MEN not to be let off by merely saying they believe, but must be tried in action. Those who strive hard do so for their own good. Men ordained to be kind to their parents, but not to obey them in joining deities with God. God will distinguish the true believers from the hypocrites.
- II Noah stayed 950 years. He and the fellows of the boat were saved and others drowned Abraham asks his people to worship God and reverence Him alone The messenger has merely to carry out his message clearly. God creates and re-creates, Let people journey in the earth and examine God's creation. He will evolve them into another evolution.
- III The unbelievers despair of God's mercy. The people of Abraham decide to kill him or to burn him. God saves Abraham from the fire. Lot believes

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- in him. GOD gives Abraham Isaac and (Isaac's son) Jacob. Lot warns his people against sodomy.
- IV The messengers of GOD come to Abraham and give him glad news of a son, and tell him that they are going to destroy the people of Lot. The example of the people of Midian, of 'Ad and Thamud, and of Pharaoh—all were seized for their sins and destroyed. GOD does no injustice. Those who take allies besides GOD build houses like the net of a spider.
- V Muhammad to recite the Book, keep up the prayer because it prevents indocencies and sins. Muslims not to dispute with the people of the Book, barring the unjust amongst them, except in the best manner, and to say to them: "Our God and your God is one, and we are obedient to Him." The Qur-ân is a sufficient sign.
- VI The unbelievers ask agony to be hastened to them. It shall cover them on all sides. The believers shall be in dense gardens. GOD makes the heavens and earth. He orders the sun and the moon. He feeds mankind. He sends down water and animates a dead territory.
- VII This life is nothing but a plaything and a pastime. The unbelievers believe in one GOD when they are in trouble on sea, but when safe on land they join deities with GOD. They who strive in GOD's path, GOD will show them His ways.

CHAPTER 30

- I THE Romans (or Greeks), after their defeat by the Persians, shall be victorious within three to nine years. Their victory shall be a rejoicing to the faithful. People only know the outward of the life of this world. They should think about their own lives and they should journey in the earth and see the end of those gone before.
- II GOD creates and re-creates. On the day of Judgment the unbelievers shall despair. Those who believe and do good shall be welcome in gardens. Times of prayer: when men make it evening and when they make it morn, when it is afternoon (or nightfall) and when they make it noon. He brings forth the dead from the living, and the living from the dead, and He revives the dead land and so shall mankind be revived.
- III GOD's signs: He makes man out of dust. He makes pairs amongst mankind and puts love between them. There are signs in the making of the heavens and earth, in the diversity of languages and colours. There are signs in the sleep by night and day, in thunder, in rain by means of which He revives a dead territory, in the maintenance of the heaven and earth. All in the heavens and earth belong to Him. All are obedient to Him (or His laws). He starts creation and causes it to return. His is the most exalted Attribute in the heavens and earth, for He is all-Mighty, all-Wise.
- IV Are the master and the slave alike in being fed and in being looked after? Muhammad is commanded to be firm for faith, single-minded—a faith founded on GOD's inviolable law. Muslims are not to become like those who divide their religion into sects. Relations and the poor to be given their due. GOD increases charity, but does not increase usury. He makes man, maintains him, causes him to die and will revive him again. Who else does that?
- V Corruption has spread over land and sea on account of what men do. Muhammad to keep his person firm in the faith. GOD sends the winds and He moves the ships. He also sends winds laden with water-clouds which He spreads in the sky and causes rain to come down out of their hollow passages. See GOD's signs of mercy, how He revives a dead earth. Muhammad cannot make the dead to hear or the deaf to hear, nor can he guide the blind. He can only cause those to hear who believe in GOD's signs.
- VI GOD makes man out of weakness, then strengthens, then weakens him again and brings on old age. There shall be no excuse listened on the day of Judgment.

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CHAPTER 31

- I THIS chapter is a guidance and a mercy for the doers of good. Those who play with GOD's signs shall be in agony. Those who believe and do good shall be in gardens of bliss. He makes the heavens without any pillars. He causes mountains in the earth and He spreads all kinds of living creatures therein. He causes all kinds of noble growth. This is GOD's creation. The unbelievers are challenged to show the creation of those besides Him.
- II Luqman was given wisdom. He exhorts his son: Join no one with GOD, that is a great injustice. GOD commands mankind to be kind to their parents, but not to obey them if they strive to make man a pagan, but he is still to keep them good company in the life of this world. GOD will bring forth the smallest of our deeds. Men to keep up prayer, bid doing good, forbid evil and not to be proud. Men to keep the middle path in their doings and to speak in a low voice.
- III GOD orders all in heavens and earth for man, and gives man his full share of blessings open and secret. Men blindly follow their forefathers. He who obeys GOD with his whole being and does good has taken hold of a firm handle. GOD's words are inexhaustible, not the oceans of the earth with seven others, if turned into ink, and all the trees on this earth changed into pens could finish them though they themselves were exhausted. Man's creation and re-creation like that of a single soul. GOD merges the night into the day and the day into the night. He orders the sun and the moon each moving in its own course.
- IV GOD moves the ships in the sea to show men some of His signs. When men are overtaken by waves they believe in Him alone, but when safe on land only a few follow the middle path. Neither father nor child shall be of any use to the other on the day of Judgment. GOD has the knowledge of the time of the Judgment, He sends down the rain and He knows what is inside the wombs. No soul knows what it will do to-morrow nor in what land it will die.

CHAPTER 32

- I GOD makes the heavens, earth, and what is between into six periods, and then remains firm in His Power. There is no patron or seconder besides Him. He plans the command which ascends to Him in a day equal to one thousand years of human reckoning. He makes everything in the best shape. He started human creation from wet earth, then from an extract of little appreciated water. Then He completes his formation and breathes in him of His spirit (or command) and makes ears, eyes, and minds (*lit.* hearts) for him. The messenger-spirit of death gives each one his full.
- II GOD could guide each man, but His sentence against the wicked must be fulfilled. Only those who humble themselves believe in GOD's signs who draw away from sleep to remember GOD. No one knows the cheerfulness of eyes hidden from those who do good as a reward for their doings. The good and the wicked cannot be equals.
- III GOD gave Moses the Book and made it a guidance for the Israelites. Do not men see how GOD drives rain towards a barren land and then brings herbs therefrom as eatables for men and their cattle?

CHAPTER 33

- I THE prophet not to obey unbelievers and hypocrites. The adopted children must be called after their natural fathers. Women whose back is likened to the back of their husband's mothers do not become their mothers. The prophet has a greater claim on the faithful than their own selves, and his wives are the mothers of the faithful, but blood relations are nearer

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to each other than the best of the faithful and those who have fled. But if you do good that is another matter. GOD takes a covenant from all prophets.

- II GOD reminds the faithful of a certain occasion when they were attacked by an army from above and below, when the eyes became hazy and the beats of hearts rose to the throat and when the hypocrites tried to persuade the residents of Yathrib to run away on the pretext of their houses being undefended. On that occasion GOD helped the Muslims and sent a wind and an invisible army against the enemy. The hypocrites are greedy of gain and have sharp tongues to revile the Muslims when danger is over. They did not think that the allies of Mecca would go.
- III The messenger of GOD is an excellent exemplar to Muslims. The truthful amongst the faithful, when they saw the allies, believed in the promise made by GOD and His messenger. The unbelievers were turned away in their wrath not having gained any good. GOD is sufficient unto the faithful in war. GOD has cast fear in the hearts of the unbelievers.
- IV The wives of the prophet are told not to desire the ornaments of this life, but to seek the good will of GOD and His messenger. They are to be careful in talking to strangers and not to display the display of the time of Ignorance, but to keep up the prayer, pay alms, obey GOD and His messenger so that they may be purified.
- V The actions of believing men and believing women described and they are to have a great reward. The prophet is ordered to marry the divorced wife of his adopted son Zaid to break the Arab custom of regarding adopted sons as real sons.
Muhammad is the messenger of GOD and the seal of the prophets.
- VI GOD and the messenger-spirits bless Muslims. The prophet is a witness, a bringer of glad news, a warner, a caller to GOD by His permission and a light-giving sun. Women who are divorced before marriage is consummated have not to wait any term. Women with whom the prophet may marry are described. The prophet to marry no more wives after this.
- VII Believers not to enter the prophet's houses till asked to do so, and to disperse after food without talking idle talk. Muslims not to marry the prophet's widows. Relatives before whom women may appear without the usual head-covering. GOD and His messenger-spirits bless the prophet. Muslims to do so, and wish him complete peace.
- VIII Muslim women to wear over-garment in public so that they may be recognized and not teased. The hypocrites in the city (Medina) to be punished.
- IX Muslims not to be like those who teased Moses. The heavens and earth refuse to bear the responsibility which man undertakes to bear.

CHAPTER 34

- I ALL praise belongs to GOD who knows what goes down into the earth and what comes out therefrom, what comes down from above, and what rises up. The Hour must come. Not an atom or anything bigger or smaller is hidden from GOD. GOD is Capable of burying the unbelievers in the earth or of bringing down upon them something from the sky.
- II David is given power to melt iron and make large utensils therefrom. Solomon is given power over the winds and makes huge things out of molten metals. Solomon dies and those who worked under him are surprised at his death. The town of Saba is destroyed by a flood and its gardens of fruits are changed into wild trees.
- III Those whom people call upon besides GOD have not power over an atom. GOD feeds mankind from the heavens above and the earth below. Muhammad is sent to all mankind.
- IV The unbelievers say they will believe neither in this Qur-ân nor in the

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- previous Books. Those who are weak and those who are called great in this world will quarrel with one another in the next.
- v People's wealth and children will not bring them nearer GOD, but faith and good deeds will. The messenger-spirits will deny being worshipped by unbelievers who worship the evil-ones.
 - vi Muhammad is not mad but a warner. Truth must crush falsehood. The unbelievers will have no way of escape left.

CHAPTER 35

- i GOD makes the messenger-spirits with various degrees of power. No one can interfere with GOD's power. The evil-one calls his party to the flaming fire.
- ii Muhammad must not waste his soul in grief over the unbelievers. GOD sends the winds with rain. To GOD belongs all honour. GOD makes man out of dust, then out of a sperm, and then makes pairs. GOD makes the seas of fresh and salt water, moves the ships, merges night into day, day into night, orders the sun and the moon. Those whom they call upon besides GOD have no power over the husk of a date-seed.
- iii All men are dependent upon GOD. He may make another creation if He please. The blind and the seeing are not equals, nor shade and heat, neither the living and the dead.
- iv GOD makes varieties of colours in the mountains, so also He makes species of men, animals, and cattle. Some people are unjust to themselves, some are moderates, and others excel in virtue. The pious shall praise GOD for having taken away grief from them whilst the unbelievers shall vainly cry to be taken out of fire or to be made extinct.
- v GOD knows all secrets; He makes men successors in this earth; He maintains the heavens and the earth in their positions. There is no change in GOD's laws. If He were to seize men according to their doings nothing alive would be left on this earth.

CHAPTER 36

- i THIS is a wise Qur-ân. Muhammad is on the Right Path to warn a people who have had no warner before him. The unbelievers will not believe. GOD puts life into the dead and keeps a record of everything.
- ii The story of a town to which three messengers were sent, but whose inhabitants refused to believe in them. The duty of the messengers is to carry out the message. Woe unto men, they never cease to laugh at a messenger when he comes to them.
- iii There is a sign unto them in a dead territory which GOD revives and whose grain they eat. GOD makes gardens in the earth and these are not the handiwork of man. Glory be to GOD who makes pairs of all things known and unknown to man. There is a sign in the night when it becomes dark and in the sun which moves to a fixed term and in the moon which has its stages. Nothing goes wrong in GOD's Measurement—all float in their orbits. There is a sign in the ships, but people turn aside from all signs.
- iv When the trumpet is (or the figures are) blown into, men shall rise from their burial-places. On that day there shall be no injustice. The companions of the garden shall be in peace and the guilty shall be in the fire. Their hands and feet shall give evidence against them.
- v Muhammad has not been taught poetry and it is not fit for him. He is a warner to those who are alive. There are signs to men in their cattle. They eat their flesh and drink their milk. Man is quarrelsome, but does not he see that GOD who makes fire out of the green tree can re-create man? His command to anything is BE and it becomes. In His hand are the keys of all things.

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CHAPTER 37

- I God is One—Lord of the heavens and the earth. The evil-ones cannot listen what goes on in the higher regions. They are driven away. They are weak compared with what God has made of other beings. The re-rising of man is certain.
- II The unjust shall be taken to hell and shall blame one another. This is because they were proud when they were told that there was no deity but God. The exclusive servants of God shall be in gardens of bliss paired to pure mates. They shall be able to see the fate of the wicked and shall thank God for being saved from the fire.
- III Noah called upon God and was rescued. Peace be upon Noah amongst the people of the world. Abraham was of Noah's faith. He exhorted his people to worship the "Lord of the worlds." He broke their idols. They wished to put him in the bonfire, but God saved him. Abraham dreams of sacrificing his son Ishmael, but God substitutes an animal for Ishmael. Peace be upon Abraham. God gives good news of Isaac's birth to Abraham.
- IV God saved Moses, Aaron, and their people from a great calamity, and guided them to the Right Path. Peace be upon Moses and Aaron. Ilyas was one of the messengers. He forbids worship of Baal. Peace be upon Ilyasin. Lot was of the messengers (of God). God saved him and his family except an old woman.
- V Jonah was of the sent-ones. A large fish caught him whilst he was cast away by his boat companions. The fish cast him on shore. Later a hundred thousand or more believed in Jonah. God has taken no child. The servants of God glorify Him. The messengers of God are always helped and are successful. Muhammad commanded to turn back from them for a time. Peace be upon all the messengers, and all praise belongs to God, Lord of all the worlds.

CHAPTER 38

- I THE unbelievers wonder that a warner from amongst them has come to them who has made one God of all their deities. But they have neither any power from God nor any share in the kingdom of the heavens and the earth.
- II Muhammad to persevere in spite of what they say. God gives David a clear address. Two combatants relate their story to David. One has ninety-nine ewes and wants to take away one which belongs to the other. David understands this is a lesson for him, asks forgiveness of God, is forgiven, and is ordered to rule justly amongst mankind.
- III Solomon was given to David. Solomon was an excellent servant of God. Solomon reviews war horses and rubs their bodies in person because he loves them on account of the love of God. Solomon has a still-born son, prays to God for forgiveness and a kingdom which does not descend to any of his heirs. He is given command over the wind and the uncivilized nations who work under him.
- IV Job was an excellent servant of God who was patient in trouble. Job is purified by God's teaching and carries out his oath. Abraham, Isaac, Jacob were all men of eyes and hands. Ishmael, Elisha, Zulkiff were all chosen-ones. This Qur-ân is a reminder. The reverent shall be in gardens of happiness whilst the rebellious ones shall be in the fire blaming one another.
- V Muhammad to declare himself a warner. There is no deity but God, the One, the Dominant, Lord of the heavens and the earth, and what is between, all-Mighty, all-Forgiving. The story of man's birth repeated. The messenger-spirits bow down to man. The evil-one refuses, is proud because he is made of fire whilst man is made of clay. God disapproves of the conduct of the evil-one and holds out hell as a reward to him and all who follow him. This Qur-ân is a reminder for all peoples. Men shall know the truth after a time.

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CHAPTER 39

- I THIS Book is sent down by GOD, all-Mighty, all-Wise. Muhammad to serve GOD, being exclusively obedient to Him. Obedience belongs to GOD exclusively. GOD has taken no child. He makes the heavens and the earth. He covers the night by the day and the day by the night. He orders the sun and the moon. Each moves to its appointed term. He has made man out of a single being. He makes the child in the womb in triple covering. GOD is Independent, but faithlessness does not please Him. If men are thankful He is pleased with them. Man, when in trouble, calls upon GOD, but when GOD is kind to him he turns away.
- II GOD will reward the persevering. Muhammad to worship one GOD. People may worship what they like besides Him, but it will lead them to a complete covering of fire. Happy are they who shun the transgressor and turn to GOD. Do not people see how GOD causes springs to flow with rainwater and then causes to grow therewith fields of corns of different kinds, and then makes them yellow, broken up?
- III The Muslim, who is on a light from GOD, and the hard-hearted unbeliever are not alike. The Qur-ân is the Best of Books. It is self-consistent. and its recitation mellows the hearts of believers and guides them to GOD's remembrance. GOD has set forth numerous parables in this Qur-ân. Is a person who is owned by various masters like one who is devoted to one? All praise belongs to GOD. All men must die and so must Muhammad.
- IV He who brings the truth and he who accepts it—these are the reverent ones. GOD will wipe off their evils. GOD is sufficient unto man. GOD is the sole Guide. The Qur-ân is sent down with the truth. He who is guided is so for his own soul, and he who is lost is lost against his own soul.
- V GOD completes the record of each at its death and at sleep. The account of those who die is closed whilst that of the others is allowed to run on till a fixed term. Unbelievers shrink when GOD alone is mentioned, but are happy when others besides Him are mentioned. They shall have their evils made apparent hereafter. Man calls upon GOD in times of trouble, but when GOD is kind he thinks it is due to his own knowledge.
- VI Men must not despair of GOD's mercy. He forgives all sins. Therefore men must turn to Him and be obedient before the coming of the agony, because when that comes no regrets shall be of any use nor any believing.
- VII GOD alone is to be worshipped. On the day of Judgment all earth and the heavens shall be in GOD's right hand (i.e. His power). The earth shall shine with GOD's light and witnesses shall be called, and justice done to each soul.
- VIII The unbelievers shall be driven to hell in large numbers. They shall acknowledge the advent of the warners and their own sins. The reverent shall be driven to the garden, where they shall be welcomed by messenger-spirits with messages of peace and happiness. They shall inherit the earth, and GOD's promise shall be fulfilled. The messenger-spirits shall declare GOD's glory round His Power, and it shall be said: "All praise belongs to GOD, Lord of all the worlds."

CHAPTER 40

- I THIS Book is sent down by GOD, all-Mighty, all-Knowing, who accepts repentance and is (also) severe to punish. Each community wished to seize their messenger and wished to vanquish him by false arguments. The messenger-spirits ask forgiveness for believers and their families.
- II It is more hateful to GOD that the unbelievers should turn away from faith when they are called to it than is their hatred of the faith. When they are called to GOD alone they disbelieve, but when others are joined with Him they believe. This shall be the cause of their ruin.

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

- III GOD is the Exalter of degrees. He is the sole Judge on the day of Judgment. No injustice shall be done that day. People should journey in the earth and see the end of those gone before who were stronger than themselves. GOD sends Moses with His signs to Pharaoh, Haman, and Korah. Pharaoh declares he will kill Moses. Moses seeks refuge with GOD.
- IV One of Pharaoh's men, who had been hiding his true faith, warns Pharaoh and his people that if Moses be true they shall be seized as were those before them, and reminds them that Joseph came to them, but they always remained in doubt and said GOD would send no more messengers. Pharaoh laughs this to scorn and asks Haman to build him a palace so that he may peep at the God of Moses in the heavens.
- V The faithful man of Pharaoh's people further warns them of the consequences of their disbelief, and that the extravagant people must go to hell fire. GOD saves Moses, whilst Pharaoh shall lead his people into the severest of agonies, and there the weak and the proud amongst them will quarrel with one another.
- VI GOD always helps His messengers in this life and will help them on the day witnesses shall be established Muhammad to persevere and ask forgiveness morning and evening. The creation of the heavens and of the earth is greater than that of man. The Hour must come. Call upon GOD and He will respond.
- VII GOD makes the night for rest and the day for light. He makes the earth a resting-place and the heaven a structure, and makes man in a most beautiful shape. He makes man out of dust and then from sperm to a clot of blood, then to a child and then to old age.
- VIII The disputers with regard to GOD's signs cannot run away. They shall be in hell fire and their associates shall disappear from them.
- IX GOD makes the cattle for men to ride and to eat their flesh. Men should journey in the earth and see the end of those gone before them who were stronger than they themselves. Men believe when they see GOD's power, but believing is no use then.

CHAPTER 41

- I THIS Qur-ân is a clear Book in Arabic, sent down by the most Merciful Muhammad is nothing but a man to whom it has been revealed that the GOD of mankind is one GOD.
- II GOD makes the earth into two periods and distributes its food into four other periods. The seven heavenly bodies (planets other than earth) were gas and are made into two periods. Each heavenly body has its own order. This is the measurement of all-Mighty, all-Knowing. GOD is the strongest.
- III When the enemies of GOD's (faith) are gathered together their ears, eyes, and bodies will give evidence against them. They shall not be excused that day.
- IV The unbelievers create noise so that the Qur-ân may not be heard. The reward of these enemies of GOD is the fire. The messenger-spirits are the friends of the faithful in this life and the next.
- V He who calls to GOD does good and acknowledges himself to be a Muslim is one of the best. Repel evil by what is best, then even the enemy shall be thy friend. Worship not the sun and the moon, but worship GOD who made them. The revival of dead earth is a sign unto men. The Qur-ân is free from falsehood, either now or hereafter. Nothing is said to Muhammad except what was said to messengers before him. It would have been strange if Muhammad, being an Arab, the Qur-ân had come in a foreign language. The Qur-ân is a guidance and healing to the faithful.
- VI Whoever does good does so for his own soul and whoever does evil does it against Himself. GOD is not in the least bit unjust. He knows the Hour. Man is not tired of asking good, but when misfortune is gone he forgets GOD. GOD sees and knows everything.

TRANSLATION OF THE HOLY QUR-ÂN

CHAPTER 42

- I **THE** heavens would well-nigh burst (on account of men's blasphemies), but the messenger-spirits pray for those on this earth. The Qur-ân is sent down to Muhammad that he may warn therewith the people of Mecca and all around it.
- II **GOD** is the final Judge of all differences. There is nothing like His attribute. The faith began with Noah and all the chief prophets have been enjoined to keep it up and to cause no split therein. The Hour must come.
- III **GOD** gives of this life and the next as people wish, but those who desire this life only have no share in the Future. GOD accepts repentance, and He responds to those who believe and do good. He provides men as He pleases. He sends the rain after people have despaired of it. The creation of the heavens and the earth and the living things in both of them is one of GOD's signs.
- IV Whatever accidents happen to men are due to their own doings, but GOD pardons a great deal. The ships are His signs. Those who avoid chief sins and indecencies and who forgive when they are enraged (shall be forgiven). He who is dealt with unjustly and defends himself is not to be blamed.
- V The unbelievers shall be in constant agony. Let men respond to GOD before the day when they shall have no refuge and no running away. The prophet is not a guardian over them. GOD speaks to no man except by signs, or from behind a screen, or He sends messengers who reveal what He pleases. In this way is the revelation to Muhammad by GOD's command. It is a light guiding whom GOD pleases. Muhammad guides to the Right Path—the Path of GOD to whom belongs everything.

CHAPTER 43

- I **THIS** clear Book is an Arabic Qur-ân that people may understand, and it is not going to be turned away because people are extravagant. There is example in the histories of previous nations. GOD creates the heavens and the earth. He makes the earth a cradle and puts paths therein. He sends down rain according to measure, and puts life therewith in a dead territory. He creates the pairs and makes ships and cattle for men to ride that they may glorify Him.
- II The unbelievers say GOD has adopted the messenger-spirits as daughters. Have they a book which they hold? Nay, they follow blindly the footsteps of their forefathers.
- III Abraham bids worshipping one GOD, and leaves that as a legacy to be continued. The Arabs say: Why is not the Qur-ân sent down on some great personage of Mecca or Medina? Are they in charge of the distribution of GOD's favour? If all mankind were not to become unbelievers, GOD would give the unbelievers amongst them houses and other things of gold and silver.
- IV He who turns away from the remembrance of GOD is misguided by an evil companion. Muhammad is to hold fast to what has been revealed to him.
- V Moses was sent to Pharaoh and his chiefs with signs. When an agony from GOD seized them they asked Moses to pray for them, but when it was removed they broke their promises.
- VI The unbelievers of Mecca say: "Are our deities better or is he (Jesus)?" This is nothing but vain disputation. Jesus was the servant of GOD and came with signs from GOD. He said: "Surely GOD is my Lord and your Lord, therefore worship Him. That is the Right Path."
- VII The believers shall be free from fear and grief and shall inherit the garden as a reward for their deeds. The guilty shall be in hell. It shall not

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

be abated nor shall they be put an end to (as long as it lasts). God's messengers are writing down what they say and do. God has no child. He is the only Deity in the heaven as well as the earth. To Him belongs the Kingdom. Those whom they call upon cannot help them. Muhammad is to overlook their faults and wish them peace.

CHAPTER 44

- I THIS clear Book is sent down in a blessed night in which all affairs are made distinct as a mercy from God—Lord of the heavens and earth, Lord of moderns and ancients. God gives time to the unbelievers but will seize them a great seizing. They have the example of Pharaoh before their eyes. He would not despatch the Israelites and was rebellious. But when he and his host were drowned, neither the heaven nor the earth wept over them.
- II God saved the Israelites. The Arabs have also the example of the people of Tubaa. God does not create the heavens and the earth in play.
- III The food of the unbelievers shall be Zaqqum and agonies of other kinds. The reverent shall be in secure places, in gardens and springs paired to large-eyed beauties tasting no death. This Qur-ân is made easy that they may remember.

CHAPTER 45

- I THIS Qur-ân is sent down by God, all-Mighty, all-Wise. There are signs in the creation of the heavens and the earth; in man's own creation and in the creatures spread over the earth; in the alternation of the day and the night. In rain and winds. In what book will they believe if not in this?
- II God orders the sea for mankind so that the ships move therein and people search food therefrom. God orders all that is in the heavens and the earth for the use of mankind. In this there are signs. God gave the Israelites the Book, the wisdom and prophethood, and fed them with pure foods and gave them clear commandments. Now God has given Muhammad the commandments which are an enlightenment for mankind and a guidance and mercy for the faithful.
- III He who takes his own desire as his deity has his ears and heart sealed by God and there is a covering over his eyes. The materialists say nothing kills them but time. They only guess so. God gives life to men, He will cause their death and then gather them together towards the day of the Awakening.
- IV When the Hour is established, all peoples shall be kneeling down, all peoples shall be called to receive their records which shall speak the truth. Then those who believe and do good shall enter the garden whilst the evil-deeds of the unbelievers shall become apparent to them, and their abode shall be the fire. All praise belongs to God, Lord of the heavens and the earth, Lord of the worlds. And to Him belongs greatness in the heavens and the earth, and He is all-Mighty, all-Wise.

CHAPTER 46

- I God makes the heavens and the earth with the truth and for a fixed term. What do those whom they call upon besides God make? Muhammad has not made up this Qur-ân, nor is he a new-fangled one amongst the messengers.
- II Those who say: "Our Lord is God" and keep firm thereon shall have no fear, nor shall they grieve. God commands goodness towards parents. The virtuous pray for themselves, their parents and their offspring. Fortieth year is a critical period in man's life. For each man there is a degree according to his deeds.

TRANSLATION OF THE HOLY QUR-ÂN

- III The example of 'Ad who were destroyed by a fierce wind. They were a people endowed with ears, eyes, and hearts, but nothing availed them when they knowingly disputed God's signs.
- IV Certain jinn (or uncivilized people) hear the Qur-ân and carry its message to their people. GOD is not tired by the first creation. He is capable of doing all He pleases. Muhammad commanded to persevere as did the brave amongst the messengers.

CHAPTER 47

- I THOSE who disbelieve lose their deeds, but those who believe in what has been sent down on Muhammad shall have their evils removed from them. Muslims to prosecute a war with the utmost vigour till there is peace. Prisoners may be released as an act of grace or ransomed by their people. GOD will help the believers and make them firm if they help GOD's cause.
- II The unbelievers eat and enjoy themselves as do the cattle. The garden promised to the reverent shall have rivers of pure water, milk, honey, and delicious wine, and shall contain all kinds of fruits, but the greatest thing of all shall be forgiveness from their Lord. Muhammad to ask GOD's forgiveness for himself and all believers.
- III Those in whose hearts there is a disease look as if they would die when any chapter of the Qur-ân is sent down with a commandment to fight the unbelievers. They have a severe agony in store for them because they hate what GOD likes.
- IV GOD will expose these people's malice and distinguish those who strive in His path and are persevering. Muslims must not be niggardly in GOD's path.

CHAPTER 48

- I GOD forgives Muhammad everything and will guide him and help him a most powerful helping. He sends down tranquillity on the hearts of the believers and removes their sins and causes the hypocrites to suffer. To GOD belong the hosts of heavens and earth. Those who swear allegiance to Muhammad swear allegiance to GOD.
- II The prophet warned against those who did not accompany him on expeditions against the enemy. Their word must not be believed. GOD promises them expeditions against more powerful enemies in the future.
- III GOD pleased with the believers who swore allegiance to the prophet under the tree. GOD grants victory to the Muslims over the unbelievers, but prevents bloodshed in order that innocent Muslims in Mecca may not be unwittingly hurt.
- IV GOD fulfils the vision of Muhammad when he saw that he entered Mecca peacefully and performed the Haj. Muhammad is the messenger of GOD and those with him are severe against the unbelievers, but kind amongst themselves.

CHAPTER 49

- I BELIEVERS forbidden to take precedence over the prophet, and are not to speak loudly to him or to shout to him behind private chambers. Muslims to clarify news brought by corrupt people. If two parties of Muslims fight, the rest must make peace between them, but if one side be rebellious then it must be fought against till it yields, when peace must be made with justice and equity.
- II Believers, men and women, are forbidden to backbite other believers, or to indulge in suspicions and spying. The Beduins say they believe, but true faith will only enter their hearts when they implicitly obey GOD and His messenger.

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

CHAPTER 50

- I THE unbelievers wonder at being re-born. Do they not see the space and how it is constructed, the earth, mountains, and vegetation? God sends down water and causes gardens and grains to grow therewith and palm-trees as a provision for men. GOD revives a dead territory. In this way shall be the bringing forth again. GOD is not tired with the first creation.
- II GOD is nearer to man than his jugular vein. Man utters not a word, but there is a watcher at hand. Man's eyes shall be opened to his deeds after death when the sinful ungrateful ones shall be cast into hell.
- III The reverent shall be in the garden. This Qur-ân is a reminder for him who has a heart and who listens and sees GOD is not fatigued by the creation of the heavens and the earth. Muhammad to declare GOD's glory before sunrise and before sunset, at night-time and after bowings-down.

CHAPTER 51

- I WHAT is held out to man must happen when the guilty shall be roasted in fire and the reverent who slept little at night and who asked GOD's pardon in the mornings shall be in gardens The coming of the promised event out of space is as natural an event as the production of food.
- II The story of Abraham's guests and the people of Lot is repeated to warn the Meccans, as well as the stories of Pharaoh, 'Ad, and Thamud and of Noah's people of yore.
- III Muhammad ordered to say: "Run ye towards GOD, surely I am a clear warner to you. And appoint not with GOD other deities." Men and jinn are created to worship GOD.

CHAPTER 52

- I THE agony from GOD must happen. Nothing can prevent it. The mountains shall be made to flow and the guilty shall be driven into the fire and shall be asked: "Is this, then, an enchantment or do you not see?" The reverent shall be in gardens of bliss.
- II Muhammad must go on reminding people. Do the unbelievers say he is a poet? Is this what their sense orders them to? Do they say he has made up this Qur-ân? Then let them bring another like it. They do nothing but intend a stratagem. Muhammad to persevere. GOD's eye is on him.

CHAPTER 53

- I THIS Qur-ân is GOD's word not Muhammad's. Muhammad's spiritual rank is of the highest. The deities of the Meccans are nothing but names.
- II Those who say the messenger-spirits are females do nothing but guess. Those who avoid chief sins and indecencies shall be forgiven.
- III Man shall only gain what he strives for. GOD is the Cause of all causes The unbelievers laugh at this Qur-ân. It would be more fit if they wept.

CHAPTER 54

- I THE unbelievers deny all signs. Noah was belied, called for GOD's help, was saved in a boat made of planks and nails. 'Ad were destroyed by a severe wind.
- II Thamud hamstrung GOD's she-camel and were destroyed by a thunder-bolt. Lot's people were destroyed by stone-storm. Pharaoh's people were warned. They belied GOD's signs and were seized. GOD will cause the defeat of the unbelievers and they will run back.

TRANSLATION OF THE HOLY QUR-ÂN

CHAPTER 55

- I** **THE** most Merciful (to begin with) has taught the Qur-ân. The sun and the moon are floating. Trees and plants are obedient to God. Heavens and earth keep their positions by means of balance put therein by God. The produce of earth is for men and other living creatures. Man made of earth. Jinn made of fire. God is Lord of the easts and wests. He causes the seas to flow and produces pearls and corals therefrom, and the ships move therein like mountain-tops.
- II** All on this earth must pass away. God's Being alone remains. He is ever making new creations. Men and jinn cannot fly away from the confines of heaven and earth, the guilty shall be known by their expressions.
- III** Those who fear God shall be in gardens with double fountains and having fruits of all kinds, seated upon thrones and paired to beauties like rubies and pearls. Beyond this there shall be two other gardens with still better fountains, fruits, and beauties, in which shall be seated other people of higher rank. Blessed be God full of Glory and Honour.

CHAPTER 56

- I** **THE** Great Event must happen when mankind shall be divided into three classes, viz.: (1) The foremost who shall be in the highest regions of the gardens; (2) the companions of the right who shall occupy satisfactory positions in the gardens: and (3) the companions of the left who shall taste the heat of hell because they belie being raised up again.
- II** Is God the cause of the creation and growth of the life-germ or are men? God may create others instead. Is God the cause of the growth of vegetation or men? God may cause it to crumble down. Does God bring down fresh water from the clouds or do men? He may make it bitter. Does God evolve fire out of the trees or do men? Men should remember and praise God.
- III** By the positions of the stars the Qur-ân is an honourable Book. None can touch it (i.e. understand it) except the pure. God is nearer to man than his own soul, which God takes back at the time of death and places it in one of the three categories mentioned above.

CHAPTER 57

- I** God's glory declared by all in heavens and earth. His is the kingdom. He causes life and death. He is the First, the Last, the Apparent, and the Hidden. He makes the heavens and earth into six periods. He knows what goes down into the earth and what comes out therefrom, and what comes down from above and what rises thereto. He merges the night into the day and the day into the night. Muslims must spend in God's path. The inheritance of the heavens and the earth is His.
- II** The faithful shall have a light guiding them in the life hereafter. The hypocrites shall be shut off therefrom. The faithful humble themselves in their hearts when God is mentioned. Those who believe in God and His messengers are the truthful.
- III** The life of this world is a vanity. Muslims should compete for God's forgiveness and a garden which is worth the heavens and the earth. All that happens is recorded in God's knowledge. God sends down iron in which there is great strength.
- IV** Noah and Abraham are fathers of the prophets. Prophets followed them, amongst them was Jesus whose followers adopted monastic life which God

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

had not prescribed for them, but they have not observed it as it should have been. The faithful have light guiding them, so that the people of the Book may not be too proud of themselves.

CHAPTER 58

- I God decides in favour of a woman who complained to Muhammad about her husband. Those women whom the Arabs amongst their wives likened to their mothers are not their mothers. The penalty of so doing is that the man must free a slave before coming back to his wife, or if he cannot do so he must fast sixty consecutive days, failing that he must feed sixty poor people.
- II God knows the secret counsels of all people. The unbelievers hold secret counsels to promote sin and tyranny. The faithful are forbidden to do so. The faithful should pay alms before consulting the prophet.
- III The party of the evil-one must lose in the end. The faithful would not act in opposition to God and His messenger, even when their relations are concerned. God helps the faithful with a spirit from Himself. God's party are successful in the end.

CHAPTER 59

- I God banished a certain party (Bani Nadir) of the people of the Book, and put their possessions in the hands of the Muslims.
- II The hypocrites falsely promise to help the Jews. They are cowards.
- III The faithful must be careful of their future and must not forget God. The Qur-ân's spiritual power is sufficient to humble the hardest hearts. The main Attributes of God described.

CHAPTER 60

- I THE faithful must not ally themselves to God's enemies. The history of Abraham and his followers is an example to the faithful.
- II God does not forbid kindness and justice to those who have not persecuted Muslims on account of their faith, and who have not expelled them from their homes. Muslim women emigrants to be examined, and if found to be true not to be returned to the unbelievers. The terms of allegiance to the prophet described. The prophet to ask God's pardon for women swearing allegiance to him.

CHAPTER 61

- I MUSLIMS not to say what they do not do. The faithful to fight in God's way like a wall of cement. Jesus foretells Ahmad (another name of Muhammad). Islam must prevail over all other religions.
- II Muslims to follow the example of the disciples of Jesus in helping God's cause. God helped those disciples of Jesus who believed.

CHAPTER 62

- I God sends Muhammad to purify his contemporaries as well as those who shall follow and obey him. The Jews who do not carry out God's commands are like asses carrying books.
- II The faithful must give up all business to attend the Friday prayers.

TRANSLATION OF THE HOLY QUR-ÂN

CHAPTER 63

- I THE hypocrites are liars and must be guarded against.
- II The faithful must spend part of their wealth in GOD's way before it is too late.

CHAPTER 64

- I GOD creates all mankind, some of them are believers and some are unbelievers. He makes man in a most beautiful shape. When GOD will collect all mankind their mutual losses shall become evident.
- II The faithful are warned against wives and children who may be their enemies. Pardon, forbearance, and forgiveness are best. Reverence GOD as much as you can.

CHAPTER 65

- I THE law of divorce described.
- II The destruction of previous towns is a warning to the Meccans. The prophet brings out the faithful from darkness into light. The earth is like one of the seven heavens.

CHAPTER 66

- I THE prophet not to forbid himself that which is lawful in order to please his wives. The wives of the prophet warned that GOD, His angels, and the believers are his helpers.
- II The faithful to turn to GOD a complete turning so that they may be completely under His protection in the future. The prophet to strive against the unbelievers and the hypocrites, and to use his strength against them.

CHAPTER 67

- I BLESSED is GOD in whose hands is the kingdom of the heavens and the earth, in which there is no defect or rent. The human eye (meaning intellect) is unable to discover any fault in GOD's creation, howsoever great its investigation. The unbelievers shall acknowledge their sins. GOD is most Subtle.
- II GOD may cause any kind of calamity to come down upon mankind if He please. Birds are sustained in air by His command. He causes man's evolution and He knows the time of the Hour.

CHAPTER 68

- I MUHAMMAD not mad, but on the highest good manners. Muslims not to relax their efforts to please unbelievers. The parable of the owners of a garden which was destroyed overnight.
- II Have the unbelievers a holy book? Or have they an agreement from GOD? Or have they associates? Or does Muhammad ask them for any wages?

CHAPTER 69

- I THE destruction of Thamud, 'Ad, and Pharaoh mentioned as a reminder of the great event to come. The destiny of the companions of the right and those of the left.
- II The Qur-ân is not the work of a poet or a soothsayer, but is a sending down from the Lord of the worlds. If Muhammad had made it up GOD would have destroyed him.

A SUMMARY OF THE CONTENTS OF THE HOLY QUR'ÂN

CHAPTER 70

- I THE agony of the unbelievers is certain. Nothing will redeem the unbelievers therefrom. The believers keep up prayers, pay alms, believe in the day of Judgment, fear the agony from their Lord, guard their appetites, are watchful over their trusts, give true testimony.
- II The people shall come out of the earth as if they were bullets shot towards a target. That is the day which is held out to them.

CHAPTER 71

- I GOD sends Noah, who calls upon his people to worship one God. Noah's sermons to his people described.
- II They would not give up their deities and are drowned for their sins.

CHAPTER 72

- I A NUMBER of jinn hear the Qur-ân, go back to their people and preach its doctrines.
- II Muhammad to say: "I only call upon my Lord and join no one with Him, I am not master of harm or righteousness for you, etc." GOD guards His messengers and sees they carry out His messages.

CHAPTER 73

- I MUHAMMAD ordered to pray for half a night or more or less, and to recite the Qur-ân. Muhammad sent like Moses.
- II Later on GOD orders relaxation in prayers and orders what is easy and convenient.

CHAPTER 74

- I MUHAMMAD to warn people and observe strict purity. The vile critics of the Qur-ân shall be cast into hell.
- II Each soul is mortgaged for what it does.

CHAPTER 75

- I MAN shall be informed of what he sends forward and what he leaves behind. GOD is responsible for the collection and recitation of the Qur-ân.
- II GOD, who makes man from the sperm, can revive the dead.

CHAPTER 76

- I FOR a long time man was not worth being mentioned. GOD causes man's evolution. The virtuous feed the poor, the orphans, and the prisoners. Description of heaven.
- II GOD has sent down the Qur-ân upon Muhammad. GOD creates men and can create other creatures like them.

CHAPTER 77

- I WHAT men are promised must happen. Woe be to those who belie the truth. Have not the previous generations perished? Is not man created of water? Is not earth a sufficient receptacle for the dead and the living?
- II The reverent shall be in shades and fountains. In what book after the Qur-ân will they believe?

TRANSLATION OF THE HOLY QUR-ÂN

CHAPTER 78

- I PEOPLE differ with regard to the Future. Has not GOD made the earth, the mountains, day and night, and above these the sun? Does He not send down rain? The guilty shall be in hell for ages. They shall have agony added on to agony.
- II The reverent shall be in gardens, that being a sufficient reward from GOD.

CHAPTER 79

- I LIFE after death is inevitable. GOD warns people by what happened to Pharaoh.
- II Man is not stronger in make than the heavens above. Man will remember after death what he strove for. Muhammad a warner to him who fears.

CHAPTER 80

MUHAMMAD told to pay more attention to those who really care for faith than to the rich and indifferent. The Qur-ân is an exalted Book. Man should remember his own birth and consider the food he eats and how it grows. Man will fly from his brother, mother, father, wife, and children on the day of Judgment.

CHAPTER 81

ON the day of Judgment the sun, the stars, the mountains shall appear to be different. Man shall be then questioned why children were buried alive. Each soul shall know what it has prepared for itself. Qur-ân is not the word of any evil-one. It is a reminder to the world.

CHAPTER 82

ON the day of Judgment the sky shall appear to be rent asunder and the planets shall disperse. Each soul shall know what it has sent forward and what it has left behind. No soul shall avail another aught on the day of Judgment.

CHAPTER 83

WOE to those who defraud people in weights and measures. The state of the guilty and the virtuous in the next world compared. The wicked laugh at the faithful in this world, but it shall be otherwise in the next.

CHAPTER 84

WHEN the heaven and earth are made fit for the life in the Future, man will be made to meet his Lord after hard strivings. Those who are given their books in right hands shall be happy. Those who are given their books in their left hands shall wish for death. Man has to rise stage by stage.

CHAPTER 85

THOSE who persecute the faithful shall enter hell. This Qur-ân is in a well-preserved tablet.

CHAPTER 86

MAN is made of sperm and ovum. GOD is Capable of re-creating him. The Qur-ân is not a joke.

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

CHAPTER 87

MUHAMMAD will not forget the Qur-ân. He succeeds who purifies himself, remembers GOD and prays.

CHAPTER 88

THE wicked shall be in hard labour in the next life. The holy shall be living in gardens well pleased with their strivings. Heaven, clouds, and earth are wonders of GOD's creation. Muhammad is not a watcher over people.

CHAPTER 89

MAN is pleased when he is well-to-do and complaining when not so. But the people do not honour the orphans, nor feed the poor; but they wish to devour inheritances and love wealth. The soul that is satisfied shall enter heaven.

CHAPTER 90

MAN is born to bear hardship. The steep way is setting free the slaves, feeding the near relations, or the poor, and after that one must believe and inculcate patience and mercy.

CHAPTER 91

THE soul and its purification and corruption—GOD explains both ways. He who purifies it is saved, and he who corrupts it is lost.

CHAPTER 92

MEN's strivings are for different objects. There are those who are charitable and reverent. Others are greedy and indifferent. He is saved who is reverent and is charitable without asking for any return from the recipient of the charity.

CHAPTER 93

GOD is well pleased with Muhammad whose end shall be better than his beginning.

CHAPTER 94

GOD has exalted Muhammad and made his task easy and his mind broad.

CHAPTER 95

MAN is made in the most beautiful form, but he degrades himself to the lowest of the low.

CHAPTER 96

GOD makes man, teaches him the use of the pen, teaches him what he does not know. The wicked forbid good, but GOD will catch them.

CHAPTER 97

THE Qur-ân sent down in the Night of measurement, which is better than a thousand months.

TRANSLATION OF THE HOLY QUR-ÂN

CHAPTER 98

THE unbelievers could not be freed from disbelief without clear evidences but they still differ.

CHAPTER 99

WHEN the earth is shaken, people will see their actions good or bad up to the smallest atom.

CHAPTER 100

MAN is ungrateful to God, but greedy of good things.

CHAPTER 101

MEN shall be scattered like moths. Those whose good actions prevail shall be happy, and those whose good actions are insufficient shall suffer.

CHAPTER 102

MEN are lost in accumulating wealth. They shall surely see hell.

CHAPTER 103

ALL men are losers except the believers who do good and inculcate truth and patience.

CHAPTER 104

WOE be to the slanderers, defamers, and accumulators of wealth who think it to be eternal.

CHAPTER 105

GOD defeated (Abraha) the invader of Mecca with elephants.

CHAPTER 106

GOD'S favour on the Quraish for supplying them with trade in summer and winter.

CHAPTER 107

WOE to those who belie the true faith, who turn away the orphan, do not feed the poor, and who pray carelessly.

CHAPTER 108

GOD has given Muhammad immense good. He is to pray and sacrifice, and his enemy shall be deprived of all good.

CHAPTER 109

MUHAMMAD ordered to declare to the unbelievers that he is rid of their worships.

CHAPTER 110

MEN will enter the true faith in large numbers when the help of God arrives

A SUMMARY OF THE CONTENTS OF THE HOLY QUR-ÂN

CHAPTER 111

THE father of flame shall perish and his wife shall have a halter of rope round her neck

CHAPTER 112

MUHAMMAD ordered to declare GOD is One, GOD is Unique. He gives not birth, neither is He born, nor is there anyone like Him at all.

CHAPTER 113

MUHAMMAD ordered to seek refuge with GOD from the evil of all created things.

CHAPTER 114

MUHAMMAD ordered to seek refuge with the Lord of men from the evil suggestions of the wicked amongst men and jinn.

TRANSLATION OF THE HOLY QUR-ÂN

PART I

CHAPTER 1

THE OPENING

(Al-Fatiḥah)

- 1 (WE commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).
- 2 All praise belongs to GOD,
Lord of all the worlds,
- 3 The most Merciful (to begin with),
The most Merciful (to the end).
- 4 Master of the day of Judgment.
- 5 Thee alone do we serve,
And Thee alone do we ask for help.
- 6 Guide us on the Right Path,
- 7 The path of those upon whom be Thy blessings,
Not of those upon whom be (Thy) wrath,
Nor of those who are lost.

CHAPTER 2

THE COW

(Al-Baqara)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Mim.
- 2 This grand Book!
There is no doubt that it is
A guidance for the use of the
reverent:
- 3 Who believe in the (Great) Unseen,
And keep up the prayer;
And out of what We have provided
them with
Do they spend;
- 4 And who believe in what has been
sent to thee (O Muhammad);
And what was sent before thee;
And full faith have they in the
Future.
- 5 These are on a guidance from their
Lord,
And these are the people who
succeed.
- 6 Surely as to those who choose
disbelief,
It is all one to them whether thou
warn them,
Or thou warn them not—
They will not believe.
- 7 Upon their hearts,
And upon their ears,
Has GOD set a seal;
And upon their eyes there is a
covering,
And for them is a great agony.

II

- 8 And there be some men who say,
"We believe in GOD and the
Future Day,"
Yet believe not they.
- 9 Fain would they deceive GOD
And those who believe;

- And they deceive none except
themselves,
And they see (it) not.
- 10 In their hearts there is a disease,
And this disease does GOD increase
to them;
And for them is a painful agony.
On account of what they lied.
 - 11 And when it is said to them,
"Do not do evil in the land,"
Say they, "We are but the
reformers."
 - 12 Is it not a fact that they them-
selves are the doers of evil?
But they see (it) not.
 - 13 And when it is said to them,
"Believe as other men do believe,"
They say, "Shall we believe as
fools believe?"
Is it not a fact that they themselves
are the fools?
But they know (it) not.
 - 14 And when they meet those who
believe, they say,
"We believe,"
But when they are apart with their
evil companions they say,
"We hold with you, we were only
mocking (them)."
 - 15 GOD throws back their mockery to
them,
And lets them loose in their
excesses,
Blindly wandering on.
 - 16 These are the people who buy
Error for Guidance,
But their trade brings them no gain,
Nor are they guided.
 - 17 Their case is like this:—
There is one who kindles a fire,
But when the fire has lit up all
around him,

GOD takes away their light,
 And leaves them in utter darkness—
 They cannot see.
 } Deaf, dumb, and blind (are they),
 So that they cannot return.
) Or like this:—
 There is a storm-cloud out of the
 sky,
 Therein is darkness, thunder, and
 lightning,
 They thrust their fingers into their
 ears, against the thunder-clap
 For fear of death:
 And GOD is round about the
 disbelievers.
) The lightning almost snatches away
 their sight;
 Whenever it gleams for them, they
 walk therein,
 But when it is dark upon them,
 they stand still;
 And if GOD had pleased, He would
 surely have taken away their ears
 and their eyes,
 For GOD indeed is Capable of doing
 all He pleases.

III

O ye men!
 In order that you may practise
 reverence,
 Serve your Lord,
 Who made you,
 And those before you,
 Who made for you the Earth, a
 resting-place,
 And the Space above as a structure,
 And He brings down water from
 above,
 Then He brings forth, by means
 thereof, fruits
 As a provision for you!
 So make not peers unto GOD,
 The while you know.
 } And if you be in doubt
 As to that which We have, from time
 to time, sent down upon Our
 Servant,
 Then produce a single chapter
 The like of this,
 And invite your witnesses other than
 GOD,
 If you be true.
 } But if you do (it) not,

And never shall you do (it)—
 Then fear the Fire
 Whose fuel is men and stones—
 Prepared for the disbelievers.
 25 And give good tidings
 To those who believe and do good
 deeds,
 That for them are gardens
 'Neath which flow rivers!
 Every time they shall be provided
 with the fruit thereof as a
 provision
 They shall say, "This is what we
 were provided with before";
 And they shall be given something
 similar in shape;
 And they shall have therein pure
 mates,
 And they shall abide therein.
 26 Indeed! GOD is not ashamed to set
 forth any parables—
 That of a gnat,
 Or of something superior thereto;
 Then, as to those who believe,
 They know that it is certainly the
 truth from their Lord,
 And as to those who have chosen
 disbelief,
 They then say,
 "What does GOD mean by this
 parable?"
 Many are lost thereby and many are
 guided,
 And none are lost except the
 disobedient:
 27 Who break the Covenant of GOD
 After the binding thereof;
 And cut asunder what GOD has
 ordered to be kept together,
 And do evil in the land;—
 These are the people who lose.
 28 How can you choose disbelieving in
 GOD?
 Considering that you were dead,
 Then He gave you life,
 After that He will cause you to die,
 And after that He will cause you to
 live,
 Then towards Him shall ye be made
 to return!
 29 It is He who has made for your use
 all that there is on this Earth,
 He also has equally shaped the
 Space (above this Earth),
 So that He has perfected it into
 Seven Heavens,
 For He knows all things.

IV

30 And when thy Lord said to the messenger-spirits:—

“I am surely going to place a successor in this earth,”

They said, “Art Thou going to place therein one

Who does evil therein,

And sheds blood;

Whilst we move round with Thy praise,

And we hallow Thee?”

He said, “I surely know that which you know not.”

31 And He taught man (Adam) the qualities (or names) of all things,

Then He presented them (men) to the messenger-spirits,

Then said: “Tell me the qualities of all these men,

If you are right.”

32 They said, “Glory be to Thee,

No knowledge is ours

Except what Thou hast taught us,

Thou indeed art all-Knowing, all-Wise.”

33 He said, “O man! tell them the qualities of all of them.”

So that when he had told them their qualities,

He said, “Did I not say to you,

I indeed know the hidden things of the heavens and the earth,

And I know that which you disclose

And that which you have hid?”

34 And when We said to the messenger-spirits.

“Bow down to Man,”

Then all bowed down except the disappointed-one;

He refused and was too proud,

And he was of the disbelievers.

35 And We said,

“O Man! dwell

Thou and thy wife

In this garden,

And eat therefrom plentifully

Wherever you wish,

But go not near this tree,

Lest you be unjust.”

36 But the evil-one made them both slip thereout,

And turned them out from the state they were in:

And We said, “Go down,

Some of you are enemies of some others,

And for you there is in this earth

A resting-place and a use for a time.”

37 Then man learnt certain words from his Lord,

So He turned to him.

For He indeed is Oft-Returning, most Merciful.

38 We said, “Go down hence—all;

And when there comes to you a guidance from Me,

Then whoso follows My guidance,

No fear shall be on them then, nor shall they grieve.

39 And those who choose disbelief,

And belie Our signs,

These be the companions of the fire In that they abide.”

V

40 O children of Israel!

Call to mind My blessing with which

I blessed you,

And fulfil My Covenant, I will fulfil yours,

And Me alone then should you fear.

41 And believe in that which I have (now) sent down

Confirming that which is with you, And be not the first to disbelieve

in it,

And exchange not My signs for a small price,

And Me alone then should you revere.

42 And mix not the truth with falsehood,

And hide not the truth knowingly.

43 And keep up the prayer,

And give the stated alms,

And bow with those who bow.

44 Do you command men to be pious.

And forget your own souls?

And you read the Book,

Do you then have no sense?

45 And seek the help (of God) with perseverance,

And prayer;

And that indeed is a hard thing

Except for the meek in heart:

46 Who believe that they are going to meet their Lord,

And that they are returning towards Him.

VI

- 47 O children of Israel!
Call to mind My blessing I blessed
you with,
And that I distinguished you above
other peoples.
- 48 And fear the day
No soul shall avail another aught,
Nor shall any seconding be accepted
on its behalf,
Nor shall any compensation be
taken from it,
Nor shall they be helped.
- 49 And remember when We rescued you
From Pharaoh's people;
They caused you to suffer terrible
agonies,
They killed your male children
And let your females live;
And in this there was a great
discipline from your Lord.
- 50 And when We divided the sea for you,
Then We rescued you,
And drowned Pharaoh's people
And you watched by.
- 51 And when We made an appointment
of forty nights with Moses,
Then you took the calf (as a god)
after him,
And you were unjust.
- 52 Then We forgave you after that,
That you may give thanks.
- 53 And when We gave Moses the Book,
And the Discrimination
That you may be guided.
- 54 And when Moses said to his people,
"O my people, you have done
injustice to your souls
By taking the calf (as a god),
So turn to your Creator,
And mortify each one his soul,
This is better for you in the sight of
your Creator,"
Then He turned towards you,
For He indeed is Oft-Returning,
most Merciful.
- 55 And when you said,
"O Moses, we will not believe thee
Until we see God openly,"
Then thunder overtook you
While you looked on.
- 56 Then We raised you up after your
demise
That you might give thanks.
- 57 And we cast over you the shadow of
the cloud,

- And we sent down upon you the
manna and the quails,
"Eat of the good things We have
provided you with,"
And they did Us no harm,
But they did harm to themselves.
- 58 And when We said,
"Enter this city, then eat there-
from—
Wherever you please—plentifully,
And enter the gate bowing down,
And say '(Our sins) be cast off,'
(In order that) We may pardon you
your wrongs;
And We will add more to those who
do good."
- 59 But those who were unjust changed
this saying
For another, different from what
had been said to them,
Then We sent down upon those
who were unjust
A plague from above,
Because they disobeyed.

VII

- 60 And when Moses asked for drink
for his people,
And We said:—
"Go into the mountains with thy
staff,"
So that twelve springs flowed there-
from;
Each tribe knew well its watering-
place.
"Eat and drink out of the pro-
visions of God.
And act not corruptly in the land
—being doers of evil."
- 61 And when you said,
"O Moses, we cannot go on with
one food,
Therefore pray thy Lord for us
That He may bring forth for us
Out of what the Earth grows,
Of its herbs,
And its cucumbers,
And its bread-making grains,
And its lentils,
And its onions."
He said, "Do you wish to change
That which is inferior for that
which is superior?
Go down into a town, so you will
have what you ask for."
And they brought upon themselves

Subjection.

And humiliation:

And they earned wrath from God:

That was so, because they disbelieved in the signs of God.

And shed the blood of the prophets without just cause;

That was so, because they disobeyed
And exceeded the limits.

VIII

62 As to those who believe (in the Qur-ân).

And the Jews,

And the Christians,

And the Sabians—

Whoever believes in God

And the Future day

And does good,

For such, then, there is a reward
with their Lord,

And there shall be no fear on them,
Nor shall they grieve.

63 And when We took your Covenant
And raised above you the mountain,

“Hold what We give you with
strength,

And keep in mind what is therein,
That you may be reverent.”

64 Then you turned back thereafter,
And had it not been for the grace of
God upon you

And His mercy,

You would surely have been the
losers.

65 And surely you know those
Who exceeded the limit

From amongst you.

With regard to the Sabbath—

So We said to them,

“Be ye ape-like,

Driven away.”

66 So We made it a warning
For those who witnessed it,

And those who came after,

And an admonition for the reverent.

67 And when Moses said to his people,
“God, indeed, commands you that
you should sacrifice a cow,”

They said, “Dost thou make a
mockery of us?”

Said he, “I take refuge with God
from being a fool.”

68 They said, “Call on thy Lord, for
our sake, to shew us what sort of
a cow it is.”

He said, “Says He, she indeed is a
cow neither too old nor too young,
of a middle age between the two,
so do what you are told to do.”

69 They said, “Call on thy Lord for
our sake, to shew us what colour
she be.”

He said, “Surely, says He, she is
indeed a yellow cow—intensely
deep in colour—such as delights
those who look upon her.”

70 They said, “Call on thy Lord, for
our sake, to make clear to us
what sort she be.

For many cows appear to us alike,
And indeed, if it please God,

We shall be guided.”

71 He said, “Says He, she is surely a
cow

Not yoked to plough the land

Nor used to water the tilth—

Sound, without a blemish in her.”

They said: “Now hast thou brought
the truth”;

Then they sacrificed her,

And it did not appear as if they
would do (it).

IX

72 And when you shed the blood of a
certain person,

And then began to lay the blame
thereof on one another.

And God wanted to bring forth
that which you were hiding.

73 So We said, “Strike him (the
person suspected)

With a part of it (the corpse):

Thus does God put life into the
dead,

And shew you His signs that you
may understand.

74 Then your hearts hardened after
that,

As if they were rocks or harder than
these;

For, surely, there are rocks out of
which gush forth streams;

And there are others which split up,
So that water comes out therefrom;

And there be others which fall down
By the working of God’s laws;

And God is not unaware

As to what you do.

75 Do you (Muslims) then expect that
they would believe you?

- And decidedly a party of them
Have heard the word of GOD;
Then they have altered it
After having understood it,
And they know (it)
- 76 And when they meet those who
believe,
They say, "We believe,"
But when they are apart with one
another
They say, "Do you talk to them
As to what GOD has disclosed to you
That they may disprove you thereby
In the sight of your Lord;
Do you have no sense?"
- 77 And do they not know
That GOD knows
What they hide
And what they disclose?
- 78 And among them are the unlettered.
Who know not the Book,
But have their longings;
And who do nothing but imagine
- 79 So, woe be to those who write the
book with their hands,
Then say, "This is from GOD."
That they may exchange it for a
small price.
So, woe be to them
For what their hands have written,
And woe be to them for what they
earn.
- 80 And they say, "Fire shall not
touch us
Save for a number of days."
Say, "Have you made a covenant
with GOD?
If so, GOD will not break His
covenant;
Or is it that you speak against GOD
That which you know not?"
- 81 Nay, whoever earns evil
And is surrounded by his wrong-
doings,
These, then, are the companions of
the fire;
In it they abide.
- 82 And those who believe
And do good deeds,
These be the companions of the
garden;
In it they abide.
- X
- 83 And when We took a covenant of
the children of Israel,

- "You shall not serve but GOD;
And do good to parents,
And to the near of kin,
And the orphans,
And the poor;
And speak to men in a goodly way;
And keep up the prayer;
And pay the stated alms";
Then you turned back
Except a few of you,
And you were heedless.
- 84 And when (again) We took your
covenant
"You shall not shed blood among
yourselves,
Nor turn out your people from your
homes";
Then you promised that,
And you witnessed it.
- 85 Then you are the same people
Shedding each other's blood,
And turning out a party from among
you
From their homes—
Backing each other up against them
With sin and with cruelty;
And if the same persons come to you
As prisoners,
You ransom them;
And it is forbidden to you to turn
them out.
Do you then believe in part of the
Book,
And disbelieve in part thereof?
What then is the reward of him who
does this among you?
Except disgrace in the life of this
world;
And on the day of the Awakening
They shall be sent back
To the severest of agonies;
And GOD is not unaware
As to what you do.
- 86 These be the people
Who have bought the life of
their
world
For the Future,
Their agony shall not be
lightened upon them,
Nor shall they be helped.
- scree of
- XI ic of doing
- 87 And We indeed gave
Book;
And We sent at stated alms;

- One after another;
 And We gave Jesus, son of Mary,
 Clear proofs,
 And We helped him with the Holy
 Spirit:
 Did you then, every time that a
 messenger came to you
 With what your hearts desired not,
 swell with pride?
 A number of them you belied,
 And as to a number of them, you
 shed their blood.
- 88 And they say, "Our hearts are
 enclosed";
 Nay, God has deprived them of
 His blessing on account of their
 disbelief,
 So little it is what they believe.
- 89 And when a Book has come to
 them
 Proceeding from God
 Confirming that which is with
 them—
 And before that they used to ask
 for success against those who
 disbelieve—
 But when that which they recognise
 (to be true)
 Has come to them, they disbelieve
 in it.
 So the disapproval of God be upon
 the disbelievers.
- 90 For an evil price have they sold
 their souls,
 That they disbelieve in that which
 God has sent down,
 Out of enmity that, God, out of
 His grace,
 Sends it down on such of His
 servants
 As He pleases.
 So they have earned wrath upon
 wrath;
 And for the disbelievers,
 There is a shameful agony.
 And when it is said to them,
 Believe in what God has sent
 down,
 They say, "We believe in what has
 been sent down upon us,"
 And they disbelieve in that which
 has come thereafter,
 And it is the truth confirming that
 which is with them.
 Say, "Why did you then shed the
 blood of God's prophets, ere this.
 If you be believers?"
- 92 And, indeed, Moses came to you
 With clear proofs.
 Then you took the calf (as a god)
 after that,
 And you were unjust.
- 93 And when We took your Covenant
 And raised up the mountain above
 you,
 "Hold what We give you with
 strength
 And listen."
 They said, "We hear and we dis-
 obey."
 And on account of their disbelief
 They had been made to drink deep
 Into their hearts
 The (love of the) calf.
 Say, "Evil is that which your
 faith bids you to,
 If you be faithful."
- 94 Say, "If the Future come with
 God be especially yours
 To the exclusion of all mankind,
 Then wish for death,
 If you be truthful."
- 95 But on account of what their hands
 have sent forward,
 They will never wish for it.
 And God knows well the unjust
- 96 And thou wilt find them
 The greediest of men
 In respect of life,
 And even (greedier) than the pagans.
 One of them would,
 If he could, live a thousand years,
 And his long life would not remove
 him
 From his agony:
 And God sees what they do.

XII

- 97 Say, "Whoever is an enemy to
 Gabriel—for surely it is he who
 has brought it down (the Qur-ân)
 on thy heart with the permission
 of God—
 (Confirming that which has gone
 before it,
 And as a guidance and glad tidings
 to the believers:—
- 98 Whoever is an enemy to God,
 And His messenger-spirits,
 And His messengers,
 And Gabriel,
 And Michael,

Then surely GOD is an enemy to these disbelievers.”

99 And We have sent to thee (O Muhammad)
Clear signs,
And no one disbelieves in them except the wicked.

100 What! And every time they make a compact
A party of them casts it aside?
Nay! most of them believe not.

101 And whenever a messenger comes to them
Proceeding from God,
Confirming that which is with them,
A party of those who have been given the Book
Cast aside the Book of God behind their backs,
As if they knew (it) not.

102 And they follow what the evil-ones practised against the kingdom of Solomon,
And Solomon did not disbelieve,
But the evil-ones disbelieved;
They taught men enchantments,
And nothing had been sent down on the two kings at Babel called Harut and Marut,
And these two did not make a disciple of anyone
Unless they said,
“We are nothing but smelters
So do not disbelieve (in us).”
So it is from these two that they have learnt that (by) which they cause a separation between man and his mate;
And they cannot hurt anyone therewith except with the knowledge of God.
And they learn that which does them harm
And does them no good;
And they know very well that he who makes this bargain
Has no share in the Future,
And indeed it is an evil price
For which they have sold their souls;
Did they but know!

103 And had they believed
And been reverent,
They surely had a good reward from God;
Did they but know!

XIII

104 O ye who believe!
Say not “Raina”
But say “Unzurna” (wait for us)
And listen,
And for those who disbelieve
There is a painful agony.

105 Those of the people of the Book
Who disbelieve
And the pagans
Wish not that any good should be sent down to you
From your Lord;
And God, with His mercy, chooses whom He pleases;
For God is the Possessor of great grace.

106 Whatever part of a verse
We cause to be cancelled
Or cause it to be left out,
We bring one better than that
Or the like thereof;
Dost thou not know
That God indeed,
Is Capable of doing all He pleases?

107 Dost thou not know
That to Him indeed belongs the kingdom of the heavens and the earth?
And excepting God, you have none
As an ally or a helper.

108 Do you (Muslims) desire to ask your messenger
As was asked Moses of yore?
And whoever chooses disbelief
In place of faith,
He indeed has lost the Straight Path.

109 Many of the people of the Book desire
That, after your having believed,
They may turn you into disbelievers,
Out of envy proceeding from their souls,
After it has become clear to them
That it (the Qur-ân) is the truth;
Then forgive (them),
And let (it) pass
Until the coming of the decree of God;
Surely, God is Capable of doing all He pleases.

110 And keep up the prayer,
And give the stated alms;

- And whatever good you send forward for your souls
You will find it with GOD.
GOD, surely, sees what you do.
- 111 And they say
"By no means shall anyone enter the garden
Except he be
A Jew, or
A Christian."
These be their longings—
Say, "Bring forth your certificates
If ye be true."
- 112 Nay! He who submits his face
(i.e. whole being) to GOD
And he is a doer of good,
Then for him there is a reward
with his Lord,
And no fear be on such,
Nor shall they grieve.
- XIV
- 113 And say the Jews,
"On nought be the Christians";
And say the Christians,
"On nought be the Jews"—
And they (all) read the Book.
So declare they who have no
knowledge,
The like of their saying.
Then will GOD judge between them
On the day of the Awakening
As to that about which they used
to differ.
- 114 And who is more unjust than he
Who prevents the temples of GOD
From being used for the remem-
brance of His Name therein.
And stives in their ruin?
It is not for such to enter them
Except in a state of fear.
For them is a disgrace in this world,
And there is for them in the
Future
A great agony.
- 115 And to GOD belong the East and
the West.
So whichever side you turn
There is the Presence of GOD;
Surely GOD is VAST, all-Knowing.
- 116 And they say,
"GOD has taken a child."
Glory be to Him;
Rather His, whatever is in the
heavens and the earth—
All obedient to Him.
- 117 Originator of the heavens and the
earth,
And when He decrees an affair,
He has but to say "BE" and it
becomes.
- 118 And those who have no knowledge
say,
"Why does not GOD speak to us
Or a sign come to us?"
So said those before them
A saying like theirs.
Their hearts are like one another.
We have surely made clear all the
signs
For a people who (wish to) be
convinced.
- 119 We have surely sent thee (O
Muhammad!)
With the truth, as a bringer of
glad tidings
And as a warner,
And thou shalt not be asked
As to the companions of the
blazing fire.
- 120 And the Jews will not be pleased
with thee,
Nor the Christians,
Unless thou followest their creed
Say, "Surely the guidance of
GOD,
That is the guidance."
And if thou wert to follow them
desires
After the knowledge that has come
to thee,
(In that case) thou shalt have no
ally,
Nor helper from GOD.
- 121 Those whom We have given the
Book
(And who) take in its sense as it
deserves to be read,
They will believe in it (the Qur-ân);
And whoever chooses to disbelieve
in it,
These, then, are the people who
lose.
- XV
- 122 O children of Israel!
Call to mind My blessing with
which I blessed you,
And that I distinguished you
above other peoples.
- 123 And fear the day
No soul shall avail another aught,

- Nor shall any compensation be accepted from it,
 Nor shall any seconding be of any use to it,
 Nor shall they be helped.
- 124 And when his Lord taught Abraham certain words,
 Then he carried them out:
 Said He: "I am surely going to make thee a leader of men."
 He said, "And from my offspring (also)?"
 Said He: "My covenant applies not to the unjust."
- 125 And when We made this House (the Kaaba) a gathering-place and a sanctuary for men.
 "And adopt the platform of Abraham as a place of prayer."
 And We enjoined Abraham and Ishmael thus:
 "Keep clean My House
 For the visitors,
 And the residents,
 And those who bow,
 And those who bow down (in prayer)."
- 126 And when Abraham said,
 "My Lord! make this city (Mecca) secure,
 And provide its people with fruits,
 Those of them who believe in GOD and the Future day,"
 He said, "And as to him (also) who disbelieves,
 I will let him enjoy for a while,
 Then bind him to the agony of the fire;
 And an evil refuge is that."
- 127 And when Abraham began to build upon the foundations of this House,
 And (with him) Ishmael,
 (They said), "Our Lord! accept (this) from us,
 Thou indeed! Thou art all-Knowing, all-Knowing."
- 128 "Our Lord! keep us both obedient to Thee,
 And of our offspring, a people obedient to Thee,
 And shew us our ways of service (of Thee),
 And turn towards us,
 Thou indeed! Thou art the oft-Returning, most Merciful."

- 129 "Our Lord! and send amongst them
 A messenger out of them,
 (So that) he may recite to them Thy signs,
 And teach them the Book
 And the wisdom,
 And purify them,
 Thou indeed! Thou art Almighty, all-Wise."

XVI

- 130 And who turns away from the faith of Abraham
 Save one who makes a fool of himself?
 And We indeed chose him (Abraham) Here
 And in the Future he shall surely be of the righteous.
- 131 When his Lord said to him "Be obedient,"
 He said, "I am obedient to the Lord of all the worlds."
- 132 And Abraham bequeathed this to his children
 And (so did) Jacob:—
 "O my children! GOD has chosen for you this faith
 Then die not except ye be Muslims (obedient to GOD)."
- 133 Were you witnesses when death visited Jacob?
 (And) when he said to his children, "Whom will ye serve after me?"
 Said they, "We will serve thy GOD
 And the GOD of thy forefathers—
 Abraham and Ishmael and Isaac—
 (He is) the One GOD,
 And to him we submit (be Muslims)."
- 134 These were a people,
 They have passed away;
 For them what they earned,
 And for you what you earn;
 And you shall not be questioned as to what they did.
- 35 And they say, "Be Jews or Christians, you will find the path."
 Say, "Not so, the faith (is the faith) of Abraham the single-minded."
 And he was not of the pagans.
- 136 Say ye: "We believe in GOD,
 And what has been sent down to us,
 And what was sent down to

- Abraham and Ishmael and Isaac
 And Jacob and his children,
 And what was given to
 Moses and Jesus,
 And what was given to the
 prophets from their Lord:
 We separate not one from the rest
 of them,
 And we be obedient to Him
 (Muslims).”
- 137 So, if they believe just as you
 believe,
 Then they are guided indeed;
 But if they turn back,
 Then they are nothing but obsti-
 nate;
 So, God will suffice thee against
 them,
 For He is all-Hearing, all-Knowing.
- 138 (Say), “The dye (i.e. faith) is
 GOD’S!
 And whose dye (i.e. faith) is better
 than that of GOD?
 And we are His servants.”
- 139 Say thou, “Do you quarrel with
 us with regard to GOD?
 And He is our Lord, and your
 Lord,
 And to us be our deeds and to you
 be your deeds,
 And we be His entirely.”
- 140 Do you (Jews and Christians!) say
 that Abraham and Ishmael and
 Isaac and Jacob and his children
 were Jews or Christians?
 Say, “Do you know better, or
 GOD?”
 And who is more unjust than he
 who conceals the evidence given
 to him by GOD?
 And GOD is not unaware of what
 you do.
- 141 These be a people,
 They have passed away;
 To them what they earned,
 And to you what you earn;
 And you will not be questioned as
 to what they did.

PART II

XVII

- 142 Now the foolish people will say,
 "What has turned them (the
 Muslims) from their qiblah (the
 direction of prayer) which they
 had before?"
 Say, "To God belong the East
 and the West,
 He guides whom He pleases to the
 Right Path."
 143 And in this way, We have made
 you a just people
 That you may be witnesses over
 mankind,
 And that the Messenger (Muham-
 mad) may be a witness over you.
 And We did not appoint the qiblah
 thou hadst
 Except that We might distinguish
 him who follows the Messenger
 From him who turns upon his
 heels,
 And this (following) is hard except
 for those who are guided by
 God.
 And God is not going to throw
 away your prayers,
 For God, surely, is Loving and
 Merciful to men.
 144 We see (thee), indeed, turning thy
 face in space,
 So We will cause thee to turn to
 the qiblah that pleases thee,
 Then turn thy face towards the
 sacred mosque;
 And wherever you be,
 Then turn your faces towards it;
 And indeed those who have been
 given the Book
 Know for certainty that it is the
 truth from their Lord.
 And God is not unaware as to
 what they do.
 145 And if thou shouldst bring to those
 who have been given the Book
 Every sign,
 They would not follow thy qiblah;
 And it is not for thee to follow
 theirs,

- Nor do some of them follow the
 qiblah of the others.
 And wert thou to follow their low
 desires
 After the knowledge that has come
 to thee,
 Then indeed wouldst thou also be
 of the unjust.
 146 Those whom We have given the
 Book
 Recognise him (Muhammad) as
 they recognise their (own) sons,
 But a party of them do surely
 conceal the truth
 The while they know.
 147 The truth is from thy Lord,
 Therefore be not of those who
 dispute.

XVIII

- 148 And to every one there is a
 direction
 Towards which he turns,
 But you (Muslims) should excel in
 all things good:
 Wherever you be, God will gather
 you all:
 For God is Capable of doing all
 He pleases.
 149 And whithersoever thou travellest,
 Then turn thy face towards the
 sacred mosque,
 For, indeed, that is the truth from
 thy Lord,
 And God is not unaware as to
 what you do.
 150 And whithersoever thou travellest,
 Then turn thy face towards the
 sacred mosque;
 And wherever you (Muslims) be
 Turn your faces towards the same,
 So that men may have no argument
 against you;
 But as to those of them who are
 unjust,
 Then fear them not, but fear Me.
 And (this is so) in order that I may
 perfect My blessing upon you
 And that you may be guided.

- 151 Thus have We sent amongst you
A Messenger from amongst your-
selves;
He recites to you Our signs,
And purifies you.
And teaches you the Book,
And the wisdom.
And he teaches you that which
you did not know.
- 152 Then remember Me
I will remember you,
And be thankful to Me
And be not ungrateful to Me.

XIX

- 153 O Ye who believe!
Strengthen yourselves
With perseverance
And prayer:
For GOD is with the persevering
ones.
- 154 And with regard to those who are
slain in GOD's way,
Say not that they are "dead"
Rather "living" but you cannot
see.
- 155 And We will discipline you with
something
Of fear,
And hunger,
And loss of property,
And of lives,
And of fruits;
And give glad tidings to the
persevering ones—
- 156 Who, when a happening happens
to them,
Say, "Surely to GOD we belong,
and surely to Him we return."
- 157 These are the people upon whom be
greetings from their Lord,
And mercy;
And these be the people who are
guided.
- 158 Surely. As-Safa and Al-Marwah
Are of the tokens of GOD.
Therefore, whoever performs the
pilgrimage of the House(Kaabah)
Or pays a visit thereto,
There is no blame upon him, then,
if he circuit the two:
And whoever does good of his own
accord,
Then, surely, GOD is Gracious,
Knowing.
- 159 As to those who conceal what We
have sent down
Of the clear proofs and the
guidance,
After Our having made it clear for
all men
In this Book,
These are the people whom GOD
deprives of His blessing.
And so deprive them all who can
deprive:
- 160 Save those who turn,
And do good,
And make clear (the truth)
Then, as to these I turn to them:
For I am the oft-Returning, most
Merciful.
- 161 Surely as to those who choose
disbelief
And die whilst they are disbe-
lievers:
These are the people upon whom
be the disapproval of GOD,
And of the messenger-spirits,
And of all mankind.
- 162 Abiding therein,
Their agony shall not be lightened
upon them
Nor shall they be allowed respite.
- 163 And your GOD is GOD the One.
There is no god but He,
The most Merciful to begin with,
The most Merciful to the end.

XX

- 164 Surely,
In the making of the heavens and
the earth;
And in the alternation of the night
and the day;
And in the ships that move in the
sea
With that which benefits mankind;
And in that which GOD sends down
from above of water,
Then He gives life to the earth
therewith,
After its death,
And spreads therein
All things alive;
And in the motion of the winds:
And in the clouds, subject to laws,
between the sky and the earth,
There are definite signs for a people
possessed of sense.

- 165 And amongst men there be some
Who adopt patrons, besides GOD,
They love them, like the love of
GOD;
And those who believe
Are stronger than these in their
love towards GOD;
And O that those who are unjust
could see (as they shall),
When they see the agony,
That power wholly belongs to GOD.
And that severe, indeed, is GOD
in respect of the agony.
- 166 When those who were followed
Shall sever themselves from those
who followed (them),
And they shall see the anguish
And all their ties are cut asunder;
- 167 And those who followed shall say,
“ O that we had another turn
So that we could sever ourselves
from them,
As they have severed themselves
from us.”
Thus does GOD shew them their
deeds
(A cause of) regret to them
And it is not for them to get out
of the fire.

XXI

- 168 O ye men!
Eat of the (produce) of the earth
Things that are lawful and pure,
And follow not the footsteps of the
evil-one;
Surely, he is an enemy to you clear.
- 169 All he does is to bid you to evil,
And to things obscene,
And that you say against GOD
what you know not.
- 170 And when it is said to them,
“ Follow that which GOD has sent
down,”
They say, “ Rather, we will follow
that upon which we found our
forefathers.”
What! even if their forefathers had
no sense at all,
And they were not guided (aright)?
- 171 And the case of those who have
chosen disbelief
Is like this:—
There is one who shouts
To someone who hears not

- But a mere cry and a sound.
(They are) deaf, dumb, blind,
So that they have no sense.
- 172 O ye who believe!
Eat of the good things that We
have provided you with,
And give thanks to GOD,
If Him alone you serve.
- 173 All He has forbidden you is
The dead,
And the blood,
And the flesh of swine,
And that over which any other
name than that of GOD has
been used,
But if anyone is constrained
Without wishing to be disobedient,
Nor going beyond the limit,
No sin be upon such.
For GOD is Forgiving, Merciful.
- 174 Surely those who conceal that
which GOD has sent down
Of the Book
And sell it for a mean price,
These devour not but fire into their
insides;
And GOD will not speak to them
on the day of the Awakening,
Nor will He purify them
And for them is a painful agony.
- 175 These are the people
Who have bought error for
guidance,
And agony for pardon.
Then, what fortitude is theirs in
the fire!
- 176 This is so, because GOD has
caused this Book to be sent
down with the truth;
And those who differ with regard
to this Book are in a far-off
obstinacy.

XXII

- 177 There is no virtue in your turning
your faces
Towards the East or the West,
But virtuous is he who believes in
GOD,
And (in) the Future day,
And (in) the messenger-spirits,
And the Book,
And the prophets;
And who gives his wealth, in spite
of his love for it,

To the near of kin,
 And the orphans,
 And the needy,
 And the wayfarer,
 And the beggars,
 And in ransoming the slaves;
 And who keeps up the prayer,
 And pays the stated alms;
 And those who fulfil their cove-
 nants when they covenant:
 And the persevering ones
 In hardship,
 And injury,
 And in time of war:
 These are the truthful,
 And these! They are the reverent.

178 O ye who believe!
 An equal compensation is pre-
 scribed for you in the matter of
 the slain;
 The free man for the free man,
 And the slave for the slave,
 And the female for the female.
 But as to him who is remitted
 something by his brother,
 He should follow (the remission)
 with fairness
 And payment of compensation to
 him (the aggrieved) with kind-
 ness.
 This is a relaxation from your
 Lord and a mercy.
 But if anyone exceeds the limit
 after this,
 For him, then, is a painful agony.

179 And for you, in this law of equal
 compensation,
 O men of understanding!
 There is (the preservation of) life,
 (And) that you may be reverent.

180 It is prescribed for you
 That when one of you is face to
 face with death,
 (And) if he leave any goods,
 That he make a legacy
 In favour of the parents,
 And the kindred,
 With fairness:
 A duty incumbent on the reverent.

181 He, then, who changes it after
 having heard it,
 The sin thereof then is on those
 alone who change it:
 Surely GOD is Hearing, Knowing.

182 But if anyone fears partiality,
 Or sin
 On the part of the legator,

Then, it is no sin upon him
 If he make peace between the
 parties:
 Surely GOD is Forgiving, Merciful.

XXIII

183 O ye who believe!
 Fasting is prescribed for you,
 As it was prescribed for those
 who preceded you—
 That you may be reverent:

184 For a certain number of days.
 Then for anyone of you who is sick,
 Or on journey,
 There is then the same number of
 other days.
 And for those who find it hard to
 bear,
 There is redemption by feeding the
 poor—
 But he who does good of his own
 accord,
 Then it is better for him,
 And if you fast, it would be better
 for you,
 If you knew.

185 The month of Ramadan is one
 In which was sent down the
 Qur-ân,
 A guidance for mankind,
 And clear proofs of guidance,
 And the discrimination.
 Then let him amongst you
 Who is present in this month fast,
 therein.
 And if one be sick,
 Or on journey,
 Then there is an equal number of
 other days.
 God wishes you ease,
 And He does not wish you dis-
 comfort,
 And that you may complete the
 (required) number (of fasts),
 And that you may declare the
 greatness of God,
 In His having guided you;
 And that you may give thanks.

186 And when My servants ask thee
 About Me,
 "Lo! I AM SURELY NEAR."
 I respond to the call of the caller
 When he calls Me.
 Then should they respond to Me,
 And believe in Me,
 That they may proceed aright.

- 187 On the night of the fast,
It is lawful for you to approach
your wives;
They are a garment for you,
And you are a garment for them.
God knows that you have been
lessening your rights,
So He has turned to you
And freed you from disability;
Now, then, enjoy their company,
And seek that which GOD has
prescribed for you,
And eat and drink
Till is manifested to you
The white thread of the light of
the morn
From the black thread (of dark-
ness).
Then complete the fast till night,
And keep away from them (your
wives)
While you pass the time in the
mosques.
These be the bounds of GOD,
Therefore come not near (to trans-
gress) them;
Thus does GOD make clear His
signs to men
That they may be reverent.
- 188 And do not swallow up your
wealth
Among yourselves improperly,
And make not presents of it to the
authorities,
That you may sinfully devour the
wealth of (other) men
The while you know.

XXIV

- 189 They ask thee about the new
moons,
Say, "They are times appointed
for the use of men,
And for pilgrimage."
And there is no virtue in your
going to your houses by the
backs thereof,
But virtue consists in being
reverent,
Then enter your houses by their
doors,
And reverence GOD, that you may
prosper.
- 190 And fight in the way of GOD
Those who fight you,
But exceed not the limit:
- For GOD loves not those who
exceed the limit.
- 191 And kill them where you find
them,
And turn them out from whence
they have turned you out,
For persecution (in faith) is worse
than war.
And war not with them near the
sacred mosque,
Unless they war with you therein;
But if they fight you,
Then fight them,
Such is the reward of the dis-
believers.
- 192 But if they desist,
Then surely GOD is Forgiving,
Merciful.
- 193 And fight them until there be no
persecution
And the judgment be GOD's.
But if they desist,
Then let there be no hostilities
Save against the unjust.
- 194 One sacred month for another
sacred month,
And the law of equal recompense
applies to all sacred things.
Then if anyone takes the aggres-
sive against you,
Take the aggressive against him,
Just as he has taken the aggressive
against you;
And reverence GOD,
And know that GOD is with the
reverent.
- 195 And spend in the way of GOD,
But throw not yourselves into ruin
With your own hands;
And do good
For GOD loves the doers of good.
- 196 And carry out the pilgrimage,
And the visit (to Kaabah)
For the sake of GOD.
But if you are intercepted,
Then (send) whatever sacrificial
offering you can afford,
And shave not your heads until
the offering reaches its destina-
tion;
But if one of you be sick,
Or is suffering from injury in the
head,
He should compensate (the shaving
of the head)
By fasting,
Or almsgiving,

Or sacrificing;
 But when you are safe,
 Then anyone taking advantage of
 the pilgrimage and the visit at
 one and the same time
 Should offer such sacrifice as he
 can afford.
 And if one cannot,
 Then three days' fasting in the
 period of the Haj,
 And seven days when you return
 home:
 These make the ten complete days.
 This is for him whose family is
 not resident (near) the sacred
 mosque.
 And reverence GOD,
 And know that GOD is severe in
 respect of the consequences.

XXV

197 Pilgrimage (takes place) in the
 well-known months;
 Whoever, then, undertakes the
 pilgrimage during those months,
 There is to be no intercourse with
 women,
 Nor the commission of any sins,
 Nor any wrangling,
 During (the period of) the Haj.
 And whatever good you do, GOD
 knows it (all).
 And make provision for the journey,
 Because the good of making pro-
 vision consists in being reverent.
 And reverence Me, O ye who are
 possessed of understanding.
 198 There is no blame on you that you
 seek increase from your Lord.
 But when you disperse from Arafat,
 Then remember GOD near the holy
 monument (Muzdalafa)
 And remember Him as He has
 directed you;
 And before this you were of those
 who are lost.
 199 Then disperse again from whence
 men disperse,
 And ask forgiveness of GOD.
 Surely GOD is Forgiving, Merciful.
 200 Then when you have completed
 your devotions (of pilgrimage)
 Remember GOD as your remember-
 ing of your forefathers,
 Or rather a stronger remembering.

Then there are some men who say,
 "Our Lord! give us in this world,"
 And they have no share in the
 Future.
 201 And there are some of them who
 say,
 "Our Lord! give us good in this
 world,
 And good in the Future,
 And save us from the agony of the
 fire."
 202 These are the people for whom
 there is a share out of what
 they have earned:
 And GOD is quick in counting.
 203 And remember GOD during a
 certain number of days.
 Then whoever hastens during the
 course of two days
 There is no sin upon him.
 And whoever remains behind
 There is no sin upon him (either)—
 for him who is reverent.
 And reverence GOD,
 And know that you are to be
 gathered towards Him.
 204 And there is someone amongst men
 whose speech about the life of
 this world causes thee to wonder,
 And he calls GOD to witness that
 which is in his heart.
 And he is most violent in disputa-
 tions.
 205 And when he turns back
 He strives in the land in order to
 cause disorder therein
 And to destroy the fields and the
 flocks:
 And GOD loves not disorder.
 206 And when it is said to him
 "Reverence GOD"
 His pride carries him on to his sin.
 Then sufficient to him is hell,
 And surely an evil cradle is that.
 207 And amongst men there be one
 Who offers his soul,
 Seeking its acceptance by GOD:
 For GOD is Loving towards His
 servants.
 208 O ye who believe!
 Enter into the Peace (Islam) all
 together,
 And follow not the footsteps of the
 evil-one;
 He is surely to you a clear enemy.
 209 But if you slip after what has
 come to you of the clear signs,

Then know that GOD is Mighty,
Knowing.

- 210 They wait not but that GOD
should come to them in the
shadows of the clouds,
As well as the messenger-spirits,
And the affair be settled:
And to GOD is the return of all
affairs.

XXVI

- 211 Ask the children of Israel,
How many clear signs did We give
them?
And whoever changes the blessing
of GOD
After it has come to him,
Then surely GOD is severe in
respect of the consequences.
- 212 Fair seems the life of this world to
those who have chosen disbelief.
And they mock at those who
believe;
And those who practise reverence
shall be above them on the day
of the Awakening.
And GOD makes provision for
whom He pleases without
measure.
- 213 All mankind are a single com-
munity,
Then GOD sends His prophets,
Bearers of glad tidings and as
warners;
And He sends with them the Book
with the truth
That He may decide between man-
kind concerning that in which
they differ;
And none differ therein
Save those to whom it (the book)
has been given
After clear signs have come to
them.
Out of hostility amongst them-
selves.
Then GOD directs (aright) those
who believe,
In respect of that in which they
differ
About the truth,
With His own authority.
For GOD guides whom He pleases
To the Right Path.
- 214 Do you reckon that you will enter
the garden

Without undergoing the like of
that which happened to those
who preceded you?

Distress befell them, and affliction,
And they were shaken
Till the messenger and those who
had believed with him said,
“When will come the help of
GOD?”

Is it not (a fact) that the help of
GOD is nigh?

- 215 They ask thee, as to what they
may spend.

Say, “Whatever goods you spend,
they are

For the parents,
And the kindred,
And the orphans,
And the needy,
And the wayfarer,
And whatever good you do
GOD knows it (all).

- 216 War has been prescribed for you
And that displeases you,
It may be you dislike something
Whilst it is good for you;
And it may be that you love some-
thing
And that is bad for you,
Because GOD knows (it),
And you know (it) not.

XXVII

- 217 They ask thee concerning the holy
month—

(As to) fighting therein.

Say, “Fighting therein is a serious
matter.”

But hindering men from GOD’s
way,

And disbelieving in Him,
And (hindering them) from the
holy mosque,
And turning out its people there-
from

Are more serious with GOD;
And persecution (in faith) is more
serious than war.

And they will not cease fighting
with you

Till they turn you back from your
faith

If they can.

And if anyone of you turns back
from his faith,

Then dies whilst he is a disbeliever;
 These, then, are people whose
 deeds go for nothing,
 In this world and in the Future.
 And these are the companions of
 the Fire.
 In it they abide.

218 As to those who have believed,
 And those who have fled their
 homes,
 And struggled hard in GOD's way,
 These do hope for GOD's mercy:
 For GOD is Forgiving, Merciful.

219 They ask thee about intoxicants
 and games of chance.
 Say, "In both these there is
 great sin, and (some) gain for
 men.
 And the sin thereof is more serious
 than the gain thereof."
 And they ask thee as to what they
 should spend.
 Say, "What you can spare."
 Thus does GOD make clear to you
 His signs—
 That you may think—

220 Concerning this world and the
 Future.
 And they ask thee about the
 orphans.
 Say, "To do good to them is
 best."
 And if you share things with
 them,
 They be your brethren.
 And GOD knows the evil doer from
 the right doer.
 And if GOD had willed He could
 certainly have made matters
 difficult for you.
 Surely GOD is Mighty, Wise.

221 And (ye believing men!) marry not
 pagan women till they believe.
 And a believing maid is better
 than a pagan woman and though
 you fancy her
 And (ye believing women!) marry
 not pagan men till they believe.
 And a believing servant is better
 than a pagan (free man) though
 you fancy him.
 These call you to the fire,
 But GOD calls you to the garden
 And the forgiveness
 With His own authority.
 And He makes clear His signs for
 men that they may be mindful.

XXVIII

222 And they ask thee about the
 menses.
 Say, "It is a minor hurt."
 Then avoid women during the
 menses,
 And approach them not till they
 are in a state of purity,
 But when they are in a state of
 purity
 You may come to them whence
 GOD has ordered you.
 Surely GOD loves those who turn
 (towards Him),
 And He loves the pure.

223 Your wives are a tilth for you
 Then come to your tilth as you
 please,
 And send forward (good) for your
 souls;
 And reverence GOD, and know
 that you are going to meet Him.
 And give glad tidings to the
 believers.

224 And make not use of GOD's (name)
 in swearing, as an excuse
 For not doing good
 And being reverent,
 And making peace between men:
 For GOD is Hearing, Knowing.

225 GOD will not call you to account
 For oaths taken casually,
 But He will call you to account for
 what your hearts have earned.
 For GOD is Forgiving, Forbearing.

226 Those who swear off from their
 wives,
 They have to wait four months,
 Then if they go back,
 Surely GOD is Forgiving, Merciful.

227 And if they have resolved on
 divorce,
 Then (also) GOD is surely Hearing,
 Knowing.

228 And the divorced women must
 wait for three courses;
 And it is not lawful for them to
 conceal what GOD has formed
 in their wombs,
 If they believe in GOD and the
 Future day.
 And their husbands have a right to
 take them back during this period,
 If they desire to make peace.
 And they (the wives) have a right
 against (their husbands)

Just as there is a right against them
With fairness.
And the men are a degree above
them (the women).
For God is Mighty, Wise.

XXIX

- 229 Divorce (may be pronounced)
twice,
Then there should be keeping with
fairness
Or leaving with goodness.
And it is not lawful for you to
take back anything out of what
you have given them,
Unless they two fear that they
will not be able to keep within
the bounds of God.
But if you fear that they two will
not be able to keep within the
bounds of God,
There is no blame on them two in
what she gives up to be free.
These be the bounds of God, there-
fore, exceed not the limits;
And whoever exceeds the bounds
of God
These, then, are the people who
are unjust.
- 230 But if he (finally) divorces her
Then (she) is not lawful for him
until after she has married
another husband;
But if he also divorce her
Then there is no blame on them
both
If they return to each other,
Provided they think that they can
keep within the bounds of God.
And these are the bounds of God
Which He makes clear to a people
who know.
- 231 And when you divorce your
wives
So that they complete their term,
Then keep them with fairness
Or leave them with fairness.
And detain them not to cause
injury
Resulting in your exceeding the
limit;
And whoever does that
He has indeed done injustice to
himself.
And do not make a mockery of
the commandments of God,

And keep in mind the favour of
God upon you,
And what He has sent down upon
you
Of the Book,
And the wisdom,
With which He admonishes you.
And reverence God
And know that God knows every-
thing.

XXX

- 232 And when you have divorced your
wives
And they have completed their
term (of waiting)
Then hinder them not from marry-
ing their husbands
When they have agreed amongst
themselves with fairness:
Thus does He admonish him
Who amongst you believes in God
and the Future day;
This is cleaner for you and purer.
And God knows and you know not.
- 233 And mothers should suckle their
children for two complete years,
In the case of those who wish to
complete their period of suckling.
And it is the duty of the father of
the child
To feed them and clothe them with
fairness.
No soul is burdened but to the
extent of its capacity,
Let not the mother suffer injury on
account of her child;
Nor the father on account of his
child;
And a similar (law) holds for his
heir;
But if they both desire to wean
(the child)
By mutual consent and counsel,
Then there is no blame on them
(either).
And if you (men) desire to provide
a wet nurse for your children,
Then there is no blame on you
When you pay what you agree to
pay with fairness;
And reverence God,
And know that God sees what
you do.
- 234 And (as for) those of you who die
(*lit.* are given their full)

And leave wives behind.
 They should keep themselves in
 waiting for four months and ten
 days.
 Then when they have completed
 their term,
 There is no blame on you in what
 they do with themselves in a
 fair way;
 For GOD is aware of what you do.
 235 And there is no blame on you in
 respect of your offer of marriage
 to (such) women
 That you convey it secretly,
 Or keep it concealed in your
 minds;
 GOD knows that you will remember
 them,
 But make no proposal to them in
 secret.
 Save you speak a fair speech,
 And resolve not on the marriage
 tie until the prescribed term is
 completed;
 And know that GOD knows what
 is in your minds,
 Therefore, beware of Him:
 And know that GOD is Forgiving,
 Forbearing.

XXXI

236 There is no blame on you if you
 divorce your wives whom you
 have not touched,
 Or for whom you have not fixed a
 portion;
 And make provision for them,
 The well-to-do according to his
 means
 And the straitened in circumstances
 according to his means,
 A provision with fairness;
 A duty incumbent on all doers of
 good.
 237 And if you divorce them before
 you have touched them
 But you have appointed for them
 a certain portion
 Then (pay) half of what you have
 appointed
 Unless they remit,
 Or he remits in whose hand is the
 marriage tie;
 And if you remit, it is nearer to
 reverence;

And forget not benevolence
 amongst yourselves:
 For GOD sees what you do
 238 Be careful as to prayers,
 Especially the most excellent
 prayer,
 And stand up for the sake of GOD
 In a devout manner.
 239 But if you are in danger
 Then (say your prayers) on foot.
 Or whilst riding.
 But when you are safe.
 Then remember GOD as He has
 taught you
 What you did not know (before).
 240 And (as to) those of you who die
 And leave wives behind,
 (There should be) a legacy for their
 wives for a year's maintenance
 Without (their) being turned out.
 But if they (themselves) go away.
 There is no blame on you with
 regard to what they do concern-
 ing themselves in a fair manner
 For GOD is Mighty, Wise.
 241 And for the divorced women (also)
 There is to be provision with
 fairness;
 A duty incumbent on the reverent.
 242 In this way does GOD make clear
 to you His signs that you may
 understand.

XXXII

243 Hast thou not considered (the case
 of) those who left their homes--
 And they were thousands--
 For fear of death;
 Then GOD said to them "Die,"
 Then He revived them:
 Surely GOD is the bestower of
 grace upon mankind.
 But most men thank (Him) not.
 244 And fight in the way of GOD,
 And know that GOD is Hearing.
 Knowing.
 245 Who is there who sends forward
 to GOD a goodly sending?
 Then He will double it for him
 Many a doubling,
 For GOD gathers in,
 And He spreads out;
 And to Him is your return.
 246 Hast thou not considered (the
 case of) a certain people of the
 children of Israel

After (the time of) Moses;
 When they said to a prophet (sent)
 to them,
 "Delegate for us a king that we
 may fight in GOD's way";
 Said he, "It may be, if fighting is
 prescribed for you, you will not
 fight";
 They said, "And what is the
 matter with us that we should
 not fight in GOD's way,
 And we have indeed been turned
 out of our homes—and our sons?
 But when fighting was prescribed
 for them,
 They turned back except a few of
 them:
 And GOD knows the unjust.
 247 And their prophet said to them,
 "Surely GOD has delegated Saul
 to be a king for you."
 They said, "How does he deserve
 to have the kingdom over us,
 And we have a better right to the
 kingdom than he.
 For he has not been given abun-
 dance of wealth?"
 He said, "Surely GOD has elected
 him over you,
 And He has given him a vast deal
 more of knowledge and of bodily
 (strength).
 And GOD gives His kingdom to
 whom He pleases.
 For God is Vast, Knowing."
 248 And their prophet said to them,
 "Surely the sign of his kingdom is
 That He will bring you back the
 Relinquary
 In which there is tranquillity for
 you from your Lord,
 And relics left by the children of
 Moses
 And the children of Aaron
 Borne by the messenger-spirits;
 Surely in that, there is a sign for you
 If you believe."

XXXIII

249 So that when Saul marched out
 with his forces,

He said, "Surely GOD is going to
 test you by means of a stream,
 Then whoever drinks of it he is not
 of me,
 And whoever does not partake of
 it he is of me,
 But if one takes with his hand a
 handful
 (It matters not)."
 Then they drank of it except a
 few of them.
 So that when he had crossed it—
 He and those who believed with
 him—
 They said, "We are not strong
 enough to-day for Goliath and
 his forces."
 Said those who believed they were
 going to meet God,
 "How often has a small party
 defeated a large one,
 With the authority of GOD?
 For GOD is with the persevering
 ones."
 250 And when they confronted Goliath
 and his forces,
 They said, "Our Lord! grant us
 perseverance,
 And keep our feet firm,
 And help us against the unbe-
 lieving people."
 251 Then they defeated them with the
 authority of GOD.
 And David killed Goliath,
 And GOD gave him the kingdom,
 And the wisdom,
 And taught him of the things He
 pleased.
 And were it not that GOD defends
 mankind,
 Some of them by means of the
 others,
 The earth would be full of dis-
 order;
 But GOD is the Bestower of grace
 On the people of the world.
 252 These be the signs of GOD,
 We have them recited to thee with
 the truth,
 And surely thou (O Muhammad!)
 art indeed one of the mes-
 sengers.

PART III

253 These be the messengers:
 We have given them distinction,
 Some of them above the others.
 There are those among them to
 whom GOD has spoken
 And He has raised some of them in
 degrees:
 And We gave Jesus, son of Mary,
 clear proofs;
 And We strengthened him with the
 Holy Spirit.
 And if GOD had pleased they
 would not have fought with
 one another after them (the
 messengers)
 After clear proofs had come to
 them,
 But they chose to disagree:
 Then some of them believed,
 And some of them disbelieved.
 And if GOD had pleased they
 would not have fought with one
 another.
 But GOD does what He desires.

XXXIV

254 O Ye who believe!
 Spend out of what We have
 provided you with
 Before there comes the day
 In which there is no bartering,
 Nor friendship,
 Nor any seconding;
 And the disbelievers—they are the
 unjust.

255 GOD!
 There is no deity but He,
 The Ever-Living,
 The All-Sustaining:
 Slumber overtakes Him not,
 Nor sleep.
 To Him belongs
 What is in the heavens,
 And what is in the earth.
 Who is there to second anyone
 before Him
 Except with His authority?
 He knows what is in front of them,

And what is behind them;
 And they encompass nothing of
 His knowledge
 Except what He pleases:
 And His Power extends over the
 heavens and the earth:
 And the guardianship of these
 tires Him not,
 And He is
 The Uppermost,
 The Highest.

256 Let there be no compulsion in
 religion,
 The right path has surely been
 made distinct from the wrong,
 Then whoever disbelieves in the
 transgressor,
 And believes in GOD,
 He has, then, got hold of the firm
 handle,
 No breaking therefor:
 And GOD is Hearing, Knowing.

257 GOD is the patron of those who
 believe,
 He brings them out of darkness
 into the light;
 And those who disbelieve (in Him).
 Their patrons are the transgressors.
 They bring them out of the light
 into darkness.
 These are the companions of the
 fire;
 In it they abide.

XXXV

258 Hast thou not considered (the case
 of) him
 Who disputed with Abraham
 Concerning his Lord,
 Because GOD had given him the
 kingdom.
 When Abraham said,
 "My Lord is He who causes life
 and who causes death."
 He said, "I can cause one to live
 and cause one to die."
 Abraham said, "Then surely GOD
 brings out the sun from the East,

- So bring thou it from the West."
Then confounded was he who dis-
believed.
And GOD guides not the unjust
people.
- 259 Or the case of him who passed by
a town;
And it had fallen over its roofs,
He said, "How shall GOD cause
this to live after its death?"
Then GOD brought a state of death
upon him
For a hundred years,
Then He raised him up again.
He said, "How long hast thou
tarried?"
Said he, "I have tarried a day or
part of a day."
He said, "Nay, thou hast tarried a
hundred years,
So look at thy food and thy drink,
They are not affected by time
And look at thy ass,—
And in order that We may make
thee a sign for mankind,—
Therefore look at these bones, how
we put motion into them
And cover them with flesh."
Then when the thing became clear
to him,
He said, "I know that GOD is
Capable of doing all He pleases."
- 260 And when Abraham said,
"My Lord! shew me how Thou
causest the dead to live."
He said, "Dost thou not believe?"
He said, "I do, but in order to
make tranquil my heart."
Said He, "Take four birds, then
teach them to come to thee at
thy call,
Then put them one by one on each
hill,
Then call them, they will come to
thee running,
And know that GOD is Mighty,
Wise."
- XXXVI
- 261 The attribute of those who spend
their wealth in GOD's way
Is like the attribute of a grain
Which grows into seven ears.
In each ear a hundred grains:
And GOD multiplies it for whom
He pleases:
For GOD is Vast, Knowing.
- 262 (As to) those who spend their
wealth in GOD's way,
Then follow not what they have
spent
With shew of obligation, nor
injury,
For them is their reward with their
Lord,
And there is no fear on them nor
shall they grieve.
- 263 Fair speech and forgiveness
Are better than charity followed by
injury.
For GOD is Rich, Forbearing.
- 264 O Ye who believe!
Render not void your charity
By (shew of) obligation and injury,
Like him who spends his wealth
For the sake of shew of mankind,
And he does not believe in GOD
And the Future day.
His attribute is
As the attribute of a smooth rock
With some soil thereon,
Then it catches a heavy rain
Which then leaves it a bare stone.
Nothing which they earned is of
any avail.
For GOD guides not the disbe-
lieving people.
- 265 The attribute of those who spend
their wealth
Seeking the good will of GOD,
And with firm faith out of their
own souls,
Is like the attribute of a garden on
a hill.
If it catches heavy rain it brings
forth its fruit in double quantity;
But if it does not catch heavy rain
Then dew is sufficient (for it);
And GOD sees what you do.
- 266 Would any of you desire
That he should have a garden of
the date-palms and vines,
With streams flowing underneath,
In which there is for him each kind
of fruit,
And old age has overtaken him,
Whilst he has weakly offspring,
That then the garden should meet
with a storm
In which there is fire
So that it is burnt up?
Like that! does GOD explain to
you the signs
That you may think.

XXXVII

- 267 O Ye who believe!
Spend of the good things which
you earn.
And out of what We produce for
you from the earth,
And intend not to give thereof
what is worthless.
And you would not take it your-
self
Save with eyes closed thereat;
And know that God is Rich,
Praised.
- 268 The evil-one holds out to you
poverty,
And bids you niggardliness;
And God holds out to you for-
giveness from Himself
And increase:
For God is Vast, Knowing.
- 269 He grants wisdom to whom He
pleases.
And whoever is granted wisdom
Then he is indeed granted a great
good.
And none remember this except
those possessed of understand-
ing.
- 270 And whatever you spend in alms,
Or in vows that you vow,
Then surely God knows it (all).
And for the unjust there is none to
help.
- 271 If you disclose your alms, even
then it is well done,
But if you keep them secret,
And give them to the poor,
Then that is better still for you;
And this wipes off from you some
of your evil deeds.
And God is aware of what you do.
- 272 Thou art not responsible for their
guidance,
But God guides whom He pleases.
And whatever you spend in (doing)
good it is for your own souls;
And spend not aught but to seek
the favour of God
And whatever you spend in (doing)
good
Will be fully credited to you;
And you shall not be wronged.
- 273 (Give) to the poor who are inter-
cepted in God's way,
They have not the means to move
about in the land,

The stranger thinks them to be
rich
On account of their abstention,
Thou canst recognise them by their
faces,
They do not beg from men
obstinately;
And whatever you spend in (doing)
good
Then surely God knows it.

XXXVIII

- 274 (As to) those who spend their
wealth
By night and by day,
Secretly and openly—
Therefore for them is their reward
with their Lord.
And there is no fear on them
Nor shall they grieve.
- 275 (As to) those who live on usury
They stand not except like the
standing of one
Whom the evil-one has confounded
with his touch.
That is so because they say,
"Trade is just like usury,"
Whilst God has allowed trade
And forbidden usury.
Then whosoever receives this
admonition from his Lord,
And keeps away (from usury),
Then let what has passed away be
his:
And his affair is with God.
But whoever comes back
Then these be the companions of
the fire,
In it they abide.
- 276 God voids usury and advances
charities;
And God loves not a single un-
grateful sinner.
- 277 Surely those who believe and do
good deeds,
And keep up the prayer,
And pay the stated alms
They have their reward with their
Lord;
And there is no fear upon them,
Nor shall they grieve.
- 278 O ye who believe!
Reverence God and
Abandon wh. remains of usury,
If you are believers.
- 279 But if you do (it) not,

- Then beware of war on the part of
 God and His Messenger.
 But if you turn (to God)
 Then yours be your capitals;
 Oppress not,
 And be not oppressed.
- 280 But if a person be in straitened
 circumstances,
 Then give him time till he be in
 easy circumstances.
 But if you make a charity of it
 It is better for you,
 If ye knew.
- 281 And fear the day
 You shall be made to return therein
 to God;
 Then each soul shall be paid back
 in full what it has earned,
 Nor shall they be wronged.

XXXIX

- 282 O ye who believe!
 When you transact a mutual loan
 transaction up to a fixed term,
 Then write it down.
 And let the writer betwixt you
 write it down with justice.
 And let not the writer refuse to
 write
 As God has taught him (to write),
 Then let him write it down.
 And let him upon whom be the
 liability dictate,
 And let him reverence his Lord,
 And let him not depreciate any-
 thing therefrom.
 But if he upon whom be the
 liability
 Is lacking in understanding.
 Or is infirm,
 Or be incapable of dictating by
 himself
 Then let his attorney dictate with
 justice.
 And two male witnesses amongst
 you should witness it:
 But if there be not two males
 (available)
 Then let there be a male and two
 female witnesses out of those
 you choose,
 In order that if one of them
 (females) be in error,
 The other of them may be able to
 remind her.
 And let not the witnesses refuse (to

- give evidence) when they are
 called,
 And be not negligent in writing it
 down
 Whether it (the loan) be small or
 large
 To a fixed term.
 This is more equitable with God,
 And is better suited to establish
 evidence,
 And is more likely to prevent your
 falling into doubts.
 Except it be a cash transaction
 which passes from hand to hand
 amongst yourselves,
 Then there is no blame on you if
 you write it not.
 And have witnesses when you
 trade with one another,
 And let not the writer or the
 witness be harmed.
 And if you do so, then that is a
 sin in you.
 And reverence God;
 And God teaches you;
 And God knows everything.
- 283 And if you be on journey,
 And find not a writer,
 Then let there be a pledge with
 possession.
 Then if some of you trust the
 others,
 Then let the trustee pay back the
 trust,
 And let him reverence God, his
 Lord.
 And conceal not the evidence,
 For whoever conceals it,
 Then he is sinful in his heart.
 And God knows what you do.

XL

- 284 To God belongs what is in the
 heavens
 And what is in the earth.
 And if you disclose what is in
 your minds,
 Or keep it secret,
 God takes note thereof concern-
 ing you.
 Then He forgives whom He pleases
 And lets the agony (thereof) remain
 for whom He pleases.
 For God is Capable of doing all He
 pleases.

285 The messenger believes in what
 is sent down to him from his
 Lord—
 And the believers (also):
 Each one believes in
 God,
 And His messenger-spirits,
 And His books,
 And His messengers:
 "We split not between any one of
 His messengers."
 And they say, "We hear and we
 obey,
 Thy forgiveness! O our Lord!
 And to Thee is our goal."
 286 God burdens not any soul
 But according to its capacity. .
 For it (be) what it earns,

And against it (also) what it does.
 "Our Lord!
 (All us not to account,
 If we omit (to do our duty)
 Or (if) we commit a sin:
 Our Lord!
 Lay not upon us a burden.
 As thou didst lay on those before
 us:
 Our Lord!
 And cause not us to carry that
 For which no strength have we;
 And overlook our faults,
 And forgive us,
 And be kind to us,
 Thou art our Patron.
 Then help us against the disbe-
 lieving people."

CHAPTER 3

IMRAN'S FAMILY

(Al-i-'Imran)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Mim.
2 GOD is,
There is no deity but He,
The Ever-Living,
The All-Sustaining:
3 He has sent down upon thee this
Book
With the truth,
Confirming that which is before it;
And He sent down the Torah (the
Law) and the Evangel
Before this, as a guidance to man-
kind,
And He has sent down the Dis-
crimination.
There are those who disbelieve in
the signs of GOD,
For them surely is a terrible agony;
For GOD is Mighty, Possessor of
the power of retribution.
4 Surely as to GOD,
Nothing in this earth, nor in the
space above it,
Is hidden from His view.
5 He it is who fashions you in the
wombs
As He pleases:
There is no deity but He,
All-Mighty, all-Wise.
6 He it is who has sent down this
Book on thee,
Some verses thereof are imperative,
These be the foundation of the
Book,
And others are figurative:
Then as to those in whose hearts
there is an inclination to low
desires,
They begin to follow the figurative
part thereof,
Seeking (to create) trouble,

- And seeking to put their own)
interpretations.
And no one knows (the true)
interpretation thereof except GOD.
And the steadfast in knowledge say,
" We believe in it.
All is from our Lord ";
And none remember this
Except those who are possessed of
understanding.
7 " Our Lord! (They say)
Do not incline our hearts to low
desires
After Thou hast guided us;
And grant us mercy from Thyself;
Surely Thou art—Thou art the
great-Giver.
8 Our Lord!
Thou art surely going to gather all
mankind
Towards a day in which there is no
doubt."
(GOD certainly never breaks (His)
promise.

II

- 9 As to those who choose disbelief,
Their wealth shall avail them naught
against GOD,
Nor their children:
And these be the fuel of the fire:
10 In the manner of the people of
Pharaoh,
And those before them;
They belied Our signs.
Then GOD called them to account
for their sins,
For GOD is severe in following up
(sins)
11 Say to those who choose disbelief,
" You shall soon be conquered

- And driven towards the pit."
And an evil accommodation is that!
- 12 Surely you have had a sign
In the two hosts that met together:
One party fighting in God's way,
And the others—disbelievers;
They saw these twice as numerous
as themselves,
With open eyes:
For God strengthens with His help
whom He pleases.
Surely, in this there is a lesson for
those who are possessed of eyes.
- 13 Fair appears to men the love of the
enjoyment
Of women,
And children;
And stores stored together
Of gold,
And silver;
And well-bred horses;
And cattle;
And fields.
These be of use for the life of this
world;
And what is with God
Is the best retreat.
- 14 Say, "Shall I inform you of some-
thing better than these?
For those who be reverent,
There are with their Lord,
Gardens 'neath which flow rivers,
They abide therein,
And (they have) mates perfectly
pure.
And satisfaction from God:
For God sees (His) servants:—
- 15 Those who say, "Our Lord!
We have surely believed.
Then forgive us our sins
And save us from the agony of the
fire."
- 16 (They are):—
The persevering,
And the truthful,
And the devout,
And the charitable,
And the seekers of forgiveness in the
early morns.
- 17 God bears witness that there is no
deity but He,
And (so do) the messenger-spirits
and those possessed of know-
ledge,
He being the Maintainer of Justice:
No deity but He,
All-Mighty, all-Wise.
- 18 Decidedly the (only) religion with
God is Al-Islam;
And those who have been given the
Book differ not except after the
knowledge has come to them
Out of mutual jealousy;
And whoever disbelieves in the signs
of God,
Then surely God is quick to make
up (his) account.
- 19 But if they dispute with thee say
then,
"I submit my entire being to God
And (so do) those who follow me."
And say to those who have been
given the Book
And to the unlettered,
"Do you also submit yourselves?"
Then if they submit themselves
They are certainly guided (aright).
But if they turn back
Then thy duty is only the delivery
of this message:
And God sees (His) servants.

III

- 20 Surely, there are those who disbe-
lieve in the signs of God,
And shed the blood of the prophets
without just cause,
And shed the blood of the men who
enjoin justice—
Then give them the tidings of a
painful agony.
- 21 These are the people whose deeds
are wasted both in the Near and
the Future.
And none have they to help them.
- 22 Hast thou not considered the case
of those who have been given a
portion of the Book?
They are invited to the Book of
God
That it may decide amongst them,
Then a party of them turn back,
And they are heedless.
- 23 That is because they say,
"The fire shall not touch us except
for a number of days":
And they are being deceived in
their religion
By what they have forged.
- 24 Then how will it be (with them)
When We gather them towards an
incontestable day;

And each soul is paid in full
 All that it has earned;
 And they shall not be wronged!

25 Say, "O God! Master of the kingdom,
 Thou givest the kingdom to whom
 Thou pleasest,
 And Thou snatchest the kingdom
 from whom Thou pleasest;
 And Thou exaltest whom Thou
 pleasest,
 And Thou abasest whom Thou
 pleasest;
 In Thy hand is all good:
 Thou art Capable of doing all Thou
 pleasest."

26 "Thou causest the night to merge
 into the day,
 And Thou causest the day to merge
 into the night;
 And Thou causest to bring forth
 the living out of the dead,
 And Thou causest to bring forth the
 dead out of the living;
 And Thou providest whom Thou
 pleasest
 Without taking an account."

27 Let not the believers take the
 unbelievers as friends
 Rather than the believers.
 And whoever does that.
 Then his affair is not from GOD,
 But you should protect yourselves
 from them a sure protecting;
 And GOD warns you about His own
 SELF,
 And towards GOD is the refuge.

28 Say, "Whether you hide what is
 in your breasts, or disclose the
 same,
 GOD knows it (all)."
 And He knows what is in the
 heavens
 And what is in the earth;
 For GOD is Capable of doing all He
 pleases.

29 On a day, each soul shall find
 present before it of the good that
 it has done
 And of the evil that it has done;
 It will wish, "Oh, that between me
 and between it (the evil) there
 were a long distance."
 And GOD warns you about His own
 SELF,
 And GOD is Affectionate to (His)
 servants.

IV

30 Say, "If you love GOD, then
 follow me,
 GOD will love you and pardon you
 your sins,"
 For GOD is Pardoning, Merciful.

31 Say, "Be obedient to GOD and the
 Messenger."
 But if they turn back.
 Then GOD surely loves not the dis-
 believers.

32 Surely GOD elected Adam
 And Noah, and the children of
 Abraham, and the children of
 Imran over the (residents of) the
 world,

33 Offspring, one of the other;
 And GOD is Hearing, Knowing.

34 When a woman of Imran said,
 "My Lord! surely I have devoted
 to Thy service what is in my
 womb entire,
 Then accept it of me,
 For Thou art all-Hearing, all-
 Knowing."

35 Then when she gave birth to it,
 she said,
 "My Lord, I have surely given
 birth to a female."
 But GOD knows better what (sex)
 she gave birth to,
 And the male is not like this female—
 "And I have named her Mary,
 And I place her and her offspring
 In Thy protection
 From the evil-one, the driven away."

36 So her Lord accepted her
 With a good acceptance.
 And caused her to grow a good
 growing.
 And put her in charge of Zacharias.
 Whenever Zacharias entered her
 chamber
 He found provisions with her,
 He said, "O Mary, whence is this for
 thee?"
 She said, "It is from GOD."
 Surely, GOD provides whom He
 pleases
 Without taking an account.

37 That very place did Zacharias call
 to his Lord;
 He said, "My Lord! give me from
 Thyself a pure offspring,
 For Thou, indeed, hearest the
 prayer."

38 Then the messenger-spirits called
out to him,
And he was standing up in prayer
in that chamber,
"Surely GOD gives thee glad tidings
of John,
Confirming the word from GOD,
And a leader.
And a chaste man,
And a prophet
From amongst the good ones."
39 He said, "My Lord, whence shall
there be a son to me
And old age has already reached me
And my wife is barren?"
He said, "Just so, thy Lord does
what He pleases."
40 He said, "My Lord, make for me a
sign."
He said, "Thy sign shall be this,
that thou shalt not speak to men
for three days except by signs.
And remember thy Lord a great
deal,
And celebrate His praises in the
evening and in the morning."

V

41 And when the messenger-spirits
said,
"O Mary, surely GOD has chosen
thee,
And purified thee,
And chosen thee above the women
of the world."
42 O Mary!
Be devout towards thy Lord,
And bow down.
And bow with those who bow."
43 These are some of the unseen news
We reveal to thee,
And thou (O Muhammad!) wast not
near them when they cast their
pens (to decide) as to who
amongst them should be in charge
of Mary,
And thou wast not near them when
they were engaged in a con-
troversy.
44 When the messenger-spirits said,
"O Mary, surely GOD gives thee
glad tidings of a Word from Him,
His name is Messiah, Jesus, son of
Mary,
Of great dignity in the Near and
the Future,

And he shall be of those who are
near (to God).
45 And he shall speak to men
In the cradle and when grown up
And he shall be of the good."
46 She said, "My Lord, whence shall
I have a son
And no man has touched me?"
He said, "Just so, thy GOD makes
what He pleases.
When He decides upon any affair,
He only says to it 'BE,' and it
Becomes.
47 And He will teach him the Book,
And the wisdom,
And the Torah,
And the Evangel,
48 And (he shall be) a messenger to
the children of Israel.
(He shall say), 'I have most
certainly brought to you a sign
from your Lord,
I make for you from clay the shape
of a bird,
Then I blow into it.
Then it becomes a flier
With GOD's authority;
And I heal the blind,
And the lepers,
And the dead I bring to life,
With the authority of GOD;
And I inform you as to what you
eat
And what you store in your houses
In this surely is a definite sign for
you,
If you believe.
49 And (I) confirm what is before me
Of the Torah,
And that I may make lawful for you
Some of the things that had been
forbidden you
And I bring you a sign from your
Lord,
Then reverence GOD and follow me.
50 Surely GOD is my Lord and your
Lord,
Then serve Him:
This is the Right Path!'"
51 Then when Jesus felt disbelief
amongst them
He said, "Who are my helpers
toward GOD?"
The disciples said, "We are the
helpers of GOD.
We believe in GOD, and be thou a
witness that we are Muslims.

- 52 Our Lord! We believe in what
Thou hast sent,
And we follow the messenger,
Then write us down with the wit-
nesses (of the truth).”
- 53 And they made plans,
And God made (His) plans,
And God is the Best of plan-makers.

VI

- 54 When God said, “O Jesus, I will
give thee full (reward)
And I will exalt thee toward Me
And I will clear thee of those who
choose disbelief,
And I am going to make those who
follow thee above those who choose
disbelief
To the day of the Awakening;
Then towards Me is your return,
So that I will decide amongst you
As to that in which you used to
differ.
- 55 But as those who choose disbelief,
I will then cause them (to taste) the
agony
A severe agony
In the Near and the Future;
And they shall have none to help
(them).”
- 56 And as to those who believe
And do good deeds,
He will give them their rewards in
full.
And God loves not the unjust.
- 57 This is what We recite to thee of
Our signs,
And of the firm remembrance.
- 58 Surely, the case of Jesus with God
is like the case of Adam,
He makes him out of the dust
Then He says to him “Be” and he
becomes.
- 59 The truth is from thy Lord,
Hence be not of the disputers.
- 60 But if anyone argues with thee in
this matter
After what has come to thee of the
knowledge,
Then say, “Come, let us call our
sons and your sons,
And our wives and your wives,
And our people and your people,
Then let us pray in earnest,
And call down the disapproval of
God upon the liars.”

- 61 Surely, this indeed, is the true
statement,
And there is no deity of any kind
except God.
And surely as to God
He is, indeed, all-Mighty, all-Wise.
- 62 But if they turn back
Then surely God knows the doers of
evil.

VII

- 63 Say, “O ye people of the Book!
Come to a saying,
The same for us and for you:—
That we serve none but God,
And that we join naught with Him
And that some of us take not
others as lords besides God.”
But if they turn back, then say
(you Muslims!)
“Bear ye witness that we are
Muslims.”
- 64 O ye people of the Book!
Why do you argue about Abraham—
Whilst the Torah and the Evangel
were not sent down till after him.
Do you not understand (it) then?
- 65 Do you listen?
You are the people who argued about
what you had some knowledge,
Then why do you argue about what
you have no knowledge?
And God knows
And you know not.
- 66 Abraham was not a Jew,
Nor a Christian,
But he was single-minded,
Obedient (Muslim),
And he was not of the pagans.
- 67 Surely, the most alike to Abraham
of men
Are those who follow him,
And THIS PROPHET,
And those who believe;
And God is the Patron of the
believers.
- 68 A section of the people of the Book
desire
To cause you to be lost,
And they cause to lose none except
themselves
And they see (it) not.
- 69 O ye people of the Book!
Why do you disbelieve in the signs
of God?
And you acknowledge (them).

70 O ye people of the Book!
Why do you mix the truth with the
falsehood,
And conceal the truth
The while you know?

VIII

71 And a section of the people of the
Book say,
“ Believe in that which has been
sent down upon the believers,
During the first part of the day
And deny it during the latter part
thereof,
That they may come back.

72 And believe not anyone except him
who follows your faith ”—
Say, “ Surely the guidance is the
guidance of GOD. ”—
(And they say “ believe not ”)
“ That anyone will be given the
like of what you have been given,
Or that they will be able to upset
you in argument before your
Lord.”

Say thou (O Muhammad!), “ Surely
eminence is in the hand of GOD.
He gives it to whom He pleases ”;
For GOD is Vast, Knowing.

73 With His mercy He selects whom He
pleases;
For GOD is the Possessor of great
eminence.

74 And amongst the people of the Book
there is one—

If thou trust him with a heap (of
gold), he will pay it back to thee,
And amongst them there is one—
If thou entrust him with a single
dinar

He will not pay it back to thee
Except as long as thou keepest
watch over him:

This is so because they say,
“ The illiterate have no rights
against us ”—

And they tell lies against GOD
And they know it—

75 Most certainly, whoever fulfils his
covenant and is reverent,
Then surely GOD loves the reverent.

76 Surely those who sell the covenant
of GOD and their oaths for a mean
price,
These! no share have they in the
Future,

Nor will GOD speak to them,
Or look at them
On the day of the Awakening;
Neither will He purify them;
And for them is a painful agony.

77 And amongst them are surely a party
Who twist their tongues in the
reading of the Book
That you may think it is from the
Book,

But it is not from the Book:
And they say “ It is from GOD; ”
But it is not from GOD;
And they tell lies against GOD
And they know (it).

78 It is not the business of a man
That GOD should give him the Book.
And the judgment,
And the prophecy
That he should then say to mankind
“ Be ye my servants rather than
GOD'S ”

But (he says), “ Be ye teachers (of
men)
Because you can teach the Book
And because you can read it.”

79 And he will not bid you to take the
messenger-spirits and the prophets
as lords;
Will he bid you disbelieve after you
have become Muslims?

IX

80 And when GOD took the prophets
covenant:—

“ Surely whatever I give you of the
Book and the wisdom
(And) then a prophet comes to you
confirming that which is with you,
You will surely have to believe in
him and help him.”

He said, “ Do you promise, and do
you undertake this burden of
mine on these terms? ”

They said, “ We promise.”

He said, “ Then be ye witnesses,
And I am a Witness with you.”

81 But if anyone turns back after this,
Then these are the people who are
the disobedient.

82 Do they then seek other than the
Faith of GOD?

And to Him is obedient (Muslim)
Whoever is in the heavens and the
earth,
Willingly or unwillingly,

- And to Him they shall be made to return.
- 83 Say thou, "We believe in GOD
And what has been sent on us
And what was sent on Abraham
And Ishmael
And Isaac
And Jacob
And his children
And what was given to
Mosos
And Jesus
And the prophets
From their Lord.
We split not one from the rest—
And to Him are we obedient
(Muslims)."
- 84 And whoever seeks a faith other
than Al-Islam
Then never shall it be accepted from
him
And he shall in the Future be a loser.
- 85 How is GOD to guide a people
Who choose disbelief after their
believing,
And (after) becoming witnesses that
the messenger is right;
And (after) clear signs have come to
them?
And GOD guides not a people who
are unjust.
- 86 These! their reward is
That there is on them the disap-
proval
Of GOD,
And of the messenger-spirits,
And of mankind,
All together:
- 87 In it they abide;
Their agony shall not be lightened
on them,
Nor shall they be respited.
- 88 Save those who, after this, turn
And do good,
Then surely GOD is Forgiving,
Merciful.
- 89 Surely those who choose disbelief
After their believing
(And) then keep on increasing in
disbelief
Their repentance shall not be
accepted;
And they are the people who are the
lost ones.
- 90 Surely as to those who choose dis-
belief
And die whilst they are disbelievers,
Then an earthful of gold shall not be
accepted from any of them
If he should wish to ransom himself.
These! for them is a painful agony
And no one to help them (either).

PART IV

X

- 91 You shall never attain to virtue
Unless you spend out of what you
love,
And whatever you spend,
Then GOD surely knows it (all).
- 92 All the (pure) food was lawful for
the children of Israel,
But (there were) certain things
which Israel forbade himself
before the Torah was sent down;
Say, "Then bring the Torah and
read it if you are right."
- 93 But if anyone forges a lie against
GOD, after this,
Then these are the unjust.
- 94 Say, "GOD speaks the truth,
Then follow ye the faith of Abra-
ham, the single-minded;
And he was not of the pagans."
- 95 Surely the first (in rank) as a
house
Is the one appointed for mankind
In (the valley of) Becca,
Full of blessing and as a guidance
for the people of the world.
- 96 In it there are clear signs,
(And) the platform of Abraham;
And whoever comes within its
bounds,
He is in a state of peace.
And it is due to GOD from all
mankind that they visit this
House—
Everyone who is able to journey
thereto—
And whoever chooses to disbelieve
Then surely GOD is Independent of
the people of the world.
- 97 Say, "O ye people of the Book,
Why do you choose to disbelieve in
the signs of GOD.
And GOD is a Witness as to what
you do?"
- 98 Say, "O ye people of the Book,
Why do you prevent him who
believes from (following) GOD's
way?
You seek to find a defect therein;

- And you are witnesses (of the
truth)."
- And GOD is not unaware as to what
you do.
- 99 O ye who believe!
If you follow a party of those who
have been given the Book,
They will turn you into disbelievers
after your having believed.
- 100 And how can you disbelieve
Whilst the signs of GOD are recited
to you,
And His messenger is present
amongst you?
And whoever holds fast to GOD,
Then, surely, he is guided to the
Right Path.

XI

- 101 O ye who believe!
Reverence GOD the reverence that
is His due,
And die not unless ye be Muslims
- 102 And hold fast to the pact of GOD,
all together
And split not,
And remember the blessing of GOD
on you,
When you were enclaves of one
another,
Then He put love into your
hearts,
Then by His blessing you became
brothers.
And you were on the brink of the
pit of fire,
Then he rescued you therefrom.
Thus does GOD explain to you His
signs
That you may be guided (aright)
- 103 And it is necessary that there
should be amongst you a com-
munity
(Who) should call (people) to
goodness
And bid (them) do right
And forbid them doing wrong.

- And these are the people who succeed.
- 104 And be not like those who have split up
And differed after clear signs had come to them.
And these are the people for whom there is a great agony:
- 105 On a day, some faces shall be bright and some faces shall be black,
Then as to those whose faces shall be black,
(It shall be said to them) "Did you choose disbelief after your having believed?
Then taste the agony on account of what you disbelieved."
- 106 And as to those whose faces shall be bright,
They shall then be in God's mercy,
In it they shall abide.
- 107 These are the signs of God which We recite to thee with the truth.
And it is not GOD who wishes injustice to the people of the world.
- 108 And to GOD belongs whatever is in the heavens and whatever is in the earth;
And towards GOD is the return of all affairs.

XII

- 109 Of all the communities raised amongst mankind you are the best,
(For) you bid them do good
And you forbid them doing wrong,
And you believe in GOD.
And if the people of the Book had (also) believed,
Surely it would have been better for them!
Amongst them (some) are believers
But the majority of them are disobedient.
- 110 They shall never harm you except (causing you) some annoyance,
And if they fight you, they will turn their backs on you,
Then they shall not be helped.
- 111 Degradation is their lot wherever they be found,
- Except with the help of a pact of GOD
Or a pact of men:
And they have earned the wrath of GOD
And humiliation is their lot.
This is so because they have chosen to disbelieve in the signs of GOD
And shed the blood of prophets
Without any just cause.
This is so because they disobeyed and exceeded the limit.
- 112 They are not all on a level:
Amongst the people of the Book
There is a community standing upright,
They study the signs of GOD by night time,
And they bow down.
- 113 They believe in GOD and the Future day,
And they bid (people) do good
And forbid (them) doing wrong,
And they emulate in doing good:
And they are the good.
- 114 And whatever good they do
The same shall not be rejected.
And GOD knows the reverent.
- 115 Surely as to those who choose disbelief,
Their wealth shall avail them naught against GOD,
Nor their children.
And these are the companions of the fire,
In it they abide.
- 116 The likeness of what they spend in the life of this world
Is as the likeness of a wind,
Wherein is intense cold,
It smites the growing crop of a people who have done injustice to themselves,
Then it destroys it.
And GOD does not do injustice to them
But they do injustice to themselves.
- 117 O ye who believe!
Disclose not your secrets to strangers;
They leave no stone unturned to ruin you:
They love that you should suffer as much as possible;
Hatred has come out of their mouths,

And what their breasts conceal is greater still.
 We have, indeed, explained the signs to you
 If you understand.
 118 Beware! these are the people you love,
 And they love you not—
 Whilst you believe in all the books.
 And when they meet you they say,
 "We believe."
 And when they go apart
 They bite their fingers with wrath against you.
 Say, "Die on account of your wrath."
 Surely, GOD knows what is inside the breasts.
 119 If you meet with something good
 It pains them:
 But if you meet with evil
 They are delighted thereat.
 However, if ye persevere and be reverent,
 Their plotting will not hurt you aught.
 Surely, GOD is round about what they do.

XIII

120 And remember the morning when thou didst go out of thy family
 Settling the faithful in their stations for the purpose of fighting,
 And GOD is Hearing, Knowing!
 121 When two parties amongst you desired to act cowardly,
 And GOD was the helper of them both;
 And upon GOD should the faithful rely.
 122 And We most certainly helped you on the day of Badr,
 Whilst you were feeble,
 Therefore, reverence GOD, that you may be thankful.
 123 When thou sayest to the faithful,
 "Does it not suffice you that your Lord helps you
 By sending down three thousand messenger-spirits?"
 124 Indeed it does, (and) if you persevere,
 And be reverent,
 And the enemy come down on you suddenly,

Then your Lord will help you
 With five thousand messenger-spirits all well-equipped."
 125 And GOD made not this except as a happy news for you.
 And that your hearts may be assured therewith;
 And (in reality) help is from GOD alone.
 The all-Powerful, all-Wise:
 126 That He may cut to pieces a party of those who dis-believe.
 Or vanquish them.
 So that they may go back unsuccessful.
 127 And it is not for thee at all to decide,
 He may either turn towards them
 Or He may leave them in agony.
 Because they are certainly unjust
 128 And to GOD belongs all that is in the heavens and all that is in the earth;
 He forgives whom He pleases.
 And whom He pleases He leaves in agony;
 For GOD is Forgiving, Merciful.

XIV

129 O ye who believe!
 Devour not usury
 Double and quadruple.
 And reverence GOD that you may be successful.
 130 And fear the fire which is prepared for the unbelievers.
 131 And obey GOD and the messenger that you may be shewn mercy.
 132 And race together towards forgiveness from your Lord,
 And a garden as broad as the heavens and the earth.
 Prepared for the reverent:—
 133 Those who spend in times of prosperity and in times of trouble,
 And who suppress their anger,
 And who overlook the faults of men:
 For GOD loves the doers of good.
 134 And who, if they happen to do an indecent act,
 Or wrong their own souls,
 Remember GOD and seek forgiveness of their sins—

- And who forgives sins except
God?—
And who persist not in what they
have done (of wrong)
Whilst they know.
- 135 These! Forgiveness is their reward
from their Lord,
And gardens, 'neath which flow
rivers,
Abiding therein.
And a goodly reward for those who
work!
- 136 Surely there have been the pre-
cedents (of the peoples) before
you,
You should, therefore, journey in
the earth
And see what was the end of those
who belied.
- 137 This (Qur-ân) is a clear declaration
to all mankind,
And a guidance and a teaching to
those who are reverent.
- 138 Therefore weary not and grieve not,
For you are on the top,
If you be believers.
- 139 If you have received a wound!
Then surely the (other) people
have received a wound like that,
And We cause these periods to
alternate amongst mankind,
That God may distinguish those
who believe,
And that He may select witnesses
from amongst you;
And God loves not the unjust.
- 140 And so that God may assay out
the believers
And that He may wipe off the dis-
believers.
- 141 Do you calculate on entering the
garden
Before God has distinguished those
amongst you who strive hard
And distinguish those who per-
severe?
- 142 And you, indeed, used to wish
for death—
Ere you met it;
But now surely you have it before
your eyes
Whilst you look on.

XV

- 143 And Muhammad is but a mes-
senger,

- Surely (many) messengers have
gone before him.
If, then, he die or be killed,
Will you turn upon your heels?
And he who turns upon his
heels
Will not injure God aught:
And God will soon reward the
thankful.
- 144 And it is not for any soul to die
Except with God's knowledge—
according to a prescribed term.
And he who desires the reward of
this life,
We give it to him thereof;
But he who desires the reward of
the Future,
We give it to him thereof;
And We will soon reward the
thankful.

- 145 And how many a prophet has
there been
With whom have joined seekers
after God in fight,
Then they were not daunted on
account of what befell them in
God's way,
And they weakened not,
Nor did they surrender:
And God loves the persevering.
- 146 And they said nothing except
saying:—
"Our Lord, forgive us our sins
And our excesses in our affairs,
And make firm our steps,
And help us against an unbe-
lieving people."
- 147 Then God gave them the reward of
this life,
And better is the reward of the
Future:
For God loves the doers of good.

XVI

- 148 O ye who believe! if you obey
those who have chosen disbelief,
They will cause you to turn back
upon your heels
So that you may become losers.
- 149 But God is your Patron
And He is the best of helpers.
- 150 Soon shall We cast fear into the
hearts of those who have chosen
disbelief
On account of their having joined
with God

That for which they had no authority,
 And their abode is the fire;
 And evil is the abiding-place of the unjust.

151 And most certainly God made good His promise to you when you cut them into pieces with His knowledge,
 Until when you weakened
 And quarrelled about the order (given to you)
 And you disobeyed (the prophet)
 After he had shewn you what you had loved;
 Of you were some who desired this world,
 And of you were some who desired the Future,
 Then He moved you away from them
 That He might discipline you.
 And He has certainly forgiven you.
 And full of grace is GOD towards the faithful.

152 When you fled far away and would not look towards anyone
 And the messenger was calling you from your rear
 So that He (GOD) caused you one sorrow in place of another,
 In order that you should grieve not for what you had missed
 And for what had befallen you,
 For GOD knows what you do.

153 Then, after the sorrow, He sent down upon you tranquillity
 And calm which covered a party of you:
 And another party were anxious about their own selves
 Having false suspicion against GOD (Like) the suspicion of (the times of) Ignorance:
 Saying: "Have we anything to do with this command?"
 Say: "The whole command belongs to GOD."
 They were concealing in their minds
 That which they did not disclose to thee;
 Saying: "If we had anything to do with this command, we would not have been killed here."
 Say: "If you had been confined to your homes, those upon whom

fighting was ordained would have gone out to their stations;
 And (this was) in order that God might bring out what was in your breasts,
 And in order that He might purge what was in your hearts;
 And GOD knows what is inside the breasts."

154 Surely those of you who turned back on the day the two armies met,
 (Were made to do so) only because the evil-one caused them to slip on account of certain things they had done;
 And most surely GOD has overlooked their (fault);
 God, indeed, is Forgiving, Gentle

XVII

155 O ye who believe! be not like those who have chosen disbelief
 And who say to their brethren,
 When the latter travel in the land
 Or engage in any campaign:—
 "If they had been with us they would not have died, nor had they been killed."
 In the end GOD makes this as a great regret in their hearts.
 And GOD causes life and He causes death.
 And GOD sees what you do.

156 And, indeed, if you are killed in God's way,
 Or if you die,
 Surely forgiveness from GOD
 And mercy
 Are better than what they hoard.

157 And, indeed, if you die, or be killed,
 Surely towards GOD shall you be gathered.

158 Then, it is due to mercy from GOD
 That thou art gentle towards them,
 And hadst thou been rough-spoken,
 hard-hearted,
 They would certainly have scattered away from thy circle,
 Then overlook their faults
 And ask forgiveness for them,
 And consult them in the command,
 But when thou hast determined upon (anything)

- Then rely upon GOD.
Surely, GOD loves those who reply
(upon Him).
- 159 If GOD help you
Then there is none to overcome
you;
And if He desert you,
Then who is there to help you after
Him?
And upon GOD should the faithful
rely.
- 160 And it is not the business of any
prophet to be guilty of a breach
of trust,
And whoever is guilty of a breach
of trust
He shall bring forth that in respect
of which he had been guilty
On the day of the Awakening.
Then each soul shall be paid back
in full
What it has earned,
And they shall not be wronged.
- 161 Is then he who follows the appro-
bation of GOD
Like one who has earned GOD's
anger?
And his abode is hell,
And it is an evil place to return to.
- 162 They have grades with GOD;
For GOD knows what they do.
- 163 Certainly, GOD obliged the faithful,
When He raised up a messenger
from amongst themselves
Who recites to them His signs,
And purifies them,
And teaches them the Book
And the wisdom,
And before this they were in
apparent error.
- 164 What! when you suffered a loss,
the double of which you had
inflicted (on them),
You began to say: "Whence is
this?"
Say: "It is from your own
(actions)."
Surely, GOD is Capable of doing all
He wishes.
- 165 And whatever befell you on the
day the two armies met was so
with the knowledge of GOD,
And that He might distinguish the
faithful,
- 166 And that He might distinguish
those who practise hypocrisy,
And it was said to them: "Come,
fight in GOD's way, or defend
(against the enemy)."
They replied: "If we knew fighting
we would surely follow you."
They, on that day, were nearer to
disbelief
Than they were to faith;
They say with their mouths
What is not in their hearts,
And GOD knows best what they
conceal.
- 167 There are those who said to their
brethren—and they (themselves)
remained behind,
"Had they obeyed us, they would
not have been killed."
Say: "Then avert death from
yourselves if you are truthful."
- 168 And count not those who have been
killed in GOD's way as being
"dead."
But (count them) as being "alive"
with their Lord;
They shall be provided with (pro-
visions).
- 169 Being delighted with what GOD has
given them out of His grace,
And they shall be happy on account
of those who have not yet joined
them from their successors,
That they shall have no fear
Nor shall they grieve.
- 170 They shall be happy on account of
the blessing of GOD
And (His) grace,
And that GOD does not throw
away the reward of the faithful.

XVIII

- 171 (There are) those who, after having
been battered (in war) responded
to the call of GOD and the
prophet—for those, amongst
them, who do good and are
reverent, there is a great reward.
- 172 Those to whom men said:
"Surely the people have gathered
against you
So fear them."
Then (this saying) increased their
faith
And they replied:—
"GOD is sufficient unto us
And what an excellent Protector
(is He)."

- 173 Hence they returned with the blessing of God and (His) grace,
No evil touched them,
And they followed God's approbation:
For God is the possessor of great grace.
- 174 This evil-one can only frighten his friends,
Ye (Muslims)!
Then fear them not, but fear Me.
If you be faithful.
- 175 And let not those who hurry into disbelief grieve thee,
Surely they can do no harm to God.
God desires that they should have no share in the Future,
And for them is a great agony.
- 176 Surely, those who have purchased disbelief in exchange for faith
Shall not be able to harm God at all,
And for them is a painful agony.
- 177 And let not those who have chosen disbelief
Think that the fact of Our giving them time is good for them;
Surely, Our giving them time results in their increasing in sin,
And for them is a degrading agony.
- 178 God is not going to allow the faithful to remain as you are
Until He has picked out the impure from the pure;
Nor is God going to inform you about His secrets.
But God elects from His messengers whom He pleases,
Therefore, believe in God and His messengers,
And if you believe and are reverent,
Then there is for you a great reward.
- 179 And let not those who are niggardly with respect to what God has given them out of His grace
Suppose that it is good for them;
On the contrary it is bad for them.
They shall have that in which they were niggardly
Chained to their necks on the day of the Awakening.
And to God belongs the inheritance of the heavens and the earth.
And God knows well what you do.

XIX

- 180 God has most certainly heard the declaration of those who said:—
“Surely God is poor and we are rich.”
We will record what they say
And their shedding the blood of the prophets
Without just cause.
And We will declare:—
“Taste the burning agony.”
- 181 “This is on account of what your hands have sent forward
And surely God is not in the least bit unjust towards His servants.”
- 182 There are those who say:—
“Surely God has covenanted with us that we believe not in a messenger until he brings a sacrifice which the fire consumes.”
Say: “Surely messengers have come to you before me with clear proofs
And with that which you have said
Why did you then shed their blood if you are truthful?”
- 183 If then they belie thee,
So have they belied messengers before thee.
Who came with clear proofs,
And the Scriptures,
And the shining Book.
- 184 Each soul is going to taste death,
And the fact is that you are going to be paid your rewards in full on the day of the Awakening.
Then whoever is pushed away from the fire,
And is caused to enter the garden,
He indeed has attained his object:
And the life of this world
Is nothing but a vain enjoyment.
- 185 You shall surely be disciplined
In respect of your life and your property,
And you will certainly hear
From those to whom the Book has been given before you,
And from the pagans
A good deal of abuse;
But if you be persevering and reverent,
Then this indeed is a work of determination.
- 186 And when God took the covenant

- of those to whom the Book has been given
 "You must make it known to mankind
 And you should not conceal it."
 But they threw it behind their backs,
 And sold it for a mean price;
 Then evil is that which they buy.
- 187 Think not thou that they who are delighted with what they have been given
 And who love to be praised for what they have not done—
 Then think not thou that they are going to escape the agony,
 Because for them is a painful agony.
- 188 And to God belongs the kingdom of the heavens and the earth,
 And God is Capable of doing all He pleases.
- XX
- 189 Surely in the making of the heavens and the earth,
 And the alternation of the night and the day,
 There are signs for people of understanding—
- 190 Those who remember God standing and sitting and on their sides;
 And who use thought about the make of the heavens and the earth,
 "Our Lord! Thou hast not made this in vain,
 Glory be to Thee,
 So save us from the agony of the fire.
- 191 Our Lord! Surely, if Thou causest anyone to enter the fire,
 He indeed is disgraced."
 And for the unjust there is no helper.
- 192 "Our Lord! we have heard a crier cry towards the faith:—
 'Believe ye in your Lord,'
 So we have believed, Our Lord!
 Then forgive us our sins,
 And wipe off from us our evils
 And reward us with the righteous.
- 193 Our Lord! And give us what Thou hast promised us by Thy messengers,
 And disgrace us not on the day of the Awakening.
- Surely Thou dost not break Thy promise."
- 194 Their Lord, then, responds to their call:—
 "Surely I am not going to throw away
 Any deed of any doer amongst you,
 Be (the doer) a male or a female;
 You are from one another,
 Hence those who have been put to flight,
 And have been turned out of their homes,
 And have been vexed in My way
 And who have fought and were fought against,
 Surely I will wipe off from them their evils,
 And cause them to enter the gardens,
 Beneath which flow rivers,—
 A reward from God;
 And with God is a good reward."
- 195 Let not the movements in the cities of those who have chosen disbelief
 Deceive thee.
- 196 It is a brief enjoyment
 Then hell is their abode,
 And an evil accommodation is that.
- 197 But as to those who are reverent towards their Lord,
 For them are gardens beneath which flow rivers
 Abiding therein—a gift from God;
 And that which is with God is better for the righteous.
- 198 And surely those amongst the people of the Book, who believe in God and what has been sent down to you,
 And what has been sent down to them,
 Humbling themselves before God,
 Not selling the signs of God for a mean price—
 These are the people who have their reward with their Lord;
 Surely God is quick to take an account.
- 199 O ye who believe! persevere and vie in perseverance,
 And be steadfast and reverent towards God,
 That you may be successful.

CHAPTER 4

THE WOMEN

(An-Nisa)

I

(We commence)
 With the name of GOD,
 The most Merciful (to begin with),
 The most Merciful (to the end).

- | | |
|---|--|
| <p>1 O ye mankind!
 Reverence your Lord
 Who made you from a single being,
 And from that being He made its
 mate,
 And from the twain He caused to
 spread
 Many men and many women;
 And reverence GOD
 By Whom you question one another
 And (pay respect to) the ties of
 relationship.
 Surely, GOD watches over you.</p> <p>2 And give the orphans their belong-
 ings,
 And change not the worthless for
 their good things,
 And consume not their belongings
 as your own;
 That indeed is a heinous sin.</p> <p>3 And if you fear that you will not
 be able to do justice to the
 orphan (girls)
 (By taking them in marriage),
 Then marry whom you like
 From amongst other women,
 Two at a time, or three, or four;
 But if you are afraid that even
 then you will not be able to keep
 equality
 (Amongst your wives),
 Then (marry) only one,
 Or that which your right hands have
 possessed:
 This is nearer to keeping you from
 doing injustice.</p> <p>4 And give women their dowries
 With good accord;
 But if they of their own wish
 Like to give up some of it, in your
 favour</p> | <p>Then consume it with ease and
 pleasure.</p> <p>5 And do not hand over your belong-
 ings which GOD has made a means
 of your living to the weak of
 understanding,
 But feed them, and clothe them
 therewith and speak to them a
 fair speech.</p> <p>6 And discipline the orphans till they
 reach the age of marriage,
 So that if you find them strong in
 understanding,
 Then give them back their belong-
 ings;
 And consume not their belongings
 wastefully,
 And hastily,
 Fearing that they should reach their
 maturity;
 And he who is rich should abstain
 from (consuming it),
 But he who is poor, let him consume
 of it with fairness:
 But when you give them back their
 belongings,
 Then take witnesses against them:
 And GOD is a sufficient Accountant.</p> <p>7 For men, there is a share in what
 their parents and their relatives
 leave behind,
 And for women is a share in what
 their parents and relatives leave
 behind,
 Be it little, or be it much:
 A stated share.</p> <p>8 And when at the time of the
 division
 There are present
 The relatives,
 And the orphans</p> |
|---|--|

- And the poor,
Then feed them from it (the property)
And speak to them a fair speech.
- 9 And let people who, if they had to leave weak offspring behind them, would be afraid on their own account, be afraid now (on other people's account);
Then let them reverence GOD,
And speak an upright speech.
- 10 Surely, those who swallow the property of the orphans unjustly,
Swallow nothing but fire into their bellies,
And they shall soon enter into the flaming fire.

II

- 11 God commands you respecting your children:
For the male a share equal to that of two females;
Then if they be all females, more than two,
So for them is two-thirds of what is left;
And if there be only one,
For her is one-half:
And for each of the deceased's parents is one-sixth of what is left
If he (or she) leave a child;
But if the deceased leave no child,
And the heirs be his (or her) parents
Then for the mother is one-third.
But if there be brothers of the deceased,
Then there is one-sixth for the mother—
This, after (payment) of the legacies bequeathed or debts.
You have your fathers and your sons,
You know not which of them is nearer to you in benefit:
This is a stated proportion (fixed) by GOD;
Surely, GOD is Knowing, Wise.
- 12 And for you is one-half of what is left by your wives,
If they have no issue;
But if they have issue,
Then you shall have a fourth of what they leave,
After (payment) of the legacies bequeathed by her or the debts.

- And for them (your wives) is one-fourth of what you leave if you have no issue,
But if you have issue
Then for them is one-eighth of what you leave,
After (the payment) of the legacies bequeathed by you, or the debts.
And if the deceased man whose estate is to be inherited
Leave neither father nor children
Or if a deceased woman be in the same condition,
And the deceased has a brother or a sister,
Then for each one of them is one-sixth.
Then if they be more than this,
They are sharers in the one-third,
After (payment) of the legacies bequeathed or the debts;
(Such legacies and debts) not being harmful to others;
This is a command from GOD,
And GOD is Knowing, Gentle.
- 13 These be the limits (fixed by) GOD;
And as to him who obeys GOD and His messenger,
He (GOD) will cause him to enter the gardens
Beneath which flow rivers,
Abiding therein;
And this is the great attainment.
- 14 And as to him who disobeys GOD and His messenger
And transgresses His limits,
He will cause him to enter the fire,
Abiding therein:
And for him is a degrading agony.

III

- 15 And should any of your women-folk commit an act of indecency,
Then call against them four witnesses from amongst yourselves,
So that if the evidence is established,
Then confine them to their houses
Until death gives them their full (reward),
Or GOD makes for them a way.
- 16 And there may be two males amongst you who commit the same,
Then inflict some penalty on them both,
But if they turn to (GOD) and do good,

- Then leave them alone.
Surely, GOD is oft-Returning, Merciful.
- 17 This (promise) of turning on GOD's part
Is for those who do an evil act through ignorance,
Then quickly turn (to Him):
Towards such people, therefore, GOD turns,
For He is Knowing, Wise.
- 18 But there is no turning in favour of those who go on doing evil
Until death approach one of them and he should say:—
"Surely, now I repent."
Nor is this (turning) for those who die whilst they are unbelievers
For such We have prepared a painful agony.
- 19 O ye who believe!
It is not lawful for you to inherit women by force;
And prevent them not from re-marrying
In order to take away part of what you have given them,
Except in case they commit a clear act of indecency;
And consort with them with fairness.
Then, if you dislike them,
It may be that you dislike a thing,
Whilst GOD has appointed a great deal of good therein.
- 20 And if you should desire to change one wife for another,
And you have given one of them a heap,
Then take not anything thereof.
Will you take it unjustly and with open sinfulness?

- 21 And how can you take it
When one of you has gone into the other,
And they (the wives) have taken from you a most firm covenant?
- 22 And marry not those women whom your fathers have married.
But what is past (is past)
Surely (such marrying) is an indecency and a heinous affair.
And an evil way.

IV

- 23 Forbidden to you are—
Your mothers,
And your daughters,
And your sisters,
And your paternal aunts,
And your maternal aunts,
And the daughters of a brother,
And the daughters of a sister,
And the mothers who have given you suck,
And your foster-sisters,
And the mothers of your wives,
And your step-daughters, who are being brought up under your care.
From wives with whom you had intercourse,
But if you have not had intercourse with them, then there is no harm for you,
And the wives of your sons who are from your own loins,
And (it is forbidden to you) to have two sisters (as wives) together
But what is past (is past);
Surely, GOD is Forgiving, Merciful.

PART V

24 And (forbidden are also) married women
 Excepting what your right hands possess—
 This is God's prescribing for you;
 And allowed to you are all
 Beyond those mentioned;
 That you seek them in exchange
 for what is your own,
 Intending to marry them,
 Not for lust.
 Therefore as to those with whom
 you wish to benefit yourselves,
 Give them, then, their stated
 dowries;
 And there is no harm on you
 in what you mutually agree
 together after the dowry has been
 fixed.
 Surely, God is Knowing, Wise.

25 And he amongst you who has not
 sufficient means to marry a free
 believing woman,
 Then he (might marry) one of
 those whom your right hands
 possess from amongst believing
 maids,
 And God knows best your faiths,
 you are one from the other (i.e.
 you are all one).
 Therefore marry them with the
 permission of their masters,
 And give them their dowries with
 fairness,
 These women being duly brought
 into marriage
 Not acting for lust,
 And not being kept as mistresses;
 So that when they have been
 brought into marriage,
 If they then commit an act of
 indecency,
 Then for them is half of the penalty
 prescribed for free women.
 This (permission to marry a maid)
 is for him who is afraid of (falling
 into) difficulties.
 And if you wait, it is better for
 you;
 And God is Forgiving, Merciful.

V

26 God desires to explain to you, and
 to guide you to, the ways of
 those before you,
 And to turn to you:
 For God is Knowing, Wise.

27 And God desires to turn to you,
And those who follow their lusts
desire that you should turn away
a great turning,

28 God desires to lighten your burden,
For man is made weak.

29 O ye who believe!
 Do not unjustly consume your
 belongings amongst yourselves,
 But do trade by mutual consent,
 And do not shed the blood of your
 people;
 Surely, God is Merciful to you.

30 But whoever does this,
 By way of transgression and in-
 justice,
 Then We will cause him to enter the
 fire.
 And an easy matter for God is
 this.

31 If you shun the major evils
 Which you are forbidden,
 We will wipe off your minor evils,
 And We will cause you to enter an
 honourable entering.

32 And envy not that by means of
 which God has made eminent
 some of you above the others;
 For men there is a share out of what
 they earn,
 And for women there is a share out
 of what they earn;
 And ask God for His grace;
 Surely, God knows everything.

33 And for everyone We have ap-
 pointed an inheritance
 Out of what their parents and
 relations leave behind;
 And give those their share who
 have made firm covenant with
 you.
 Surely, God is a Witness over
 everything.

VI

- 34 Men are protectors over women,
 On account of that by means of
 which GOD has made some of
 them eminent above the others,
 And on account of what they spend
 out of their belongings;
 So that the good women are devout,
 Guarding that, in the absence (of
 their husbands), what GOD has
 guarded;
 And there are women whose dis-
 obedience you may be afraid of,
 Then teach them,
 And (next) leave them alone in
 their beds,
 And (next) punish them lightly;
 If then they obey you,
 Then do not seek a way against
 them.
 Surely, GOD is High, Great.
- 35 And if you fear a breach between
 the two,
 Then select an arbitrator from his
 family,
 And an arbitrator from her family;
 If then the two desire peace,
 GOD will make agreement between
 them.
 Surely, GOD is Knowing, Informed.
- 36 And serve GOD
 And join naught with Him;
 And do good to the parents,
 And the relatives,
 And the orphans,
 And the poor,
 And the neighbour who is related
 to you,
 And the neighbour who is an alien,
 And the companion by your side,
 And the traveller,
 And what your right hands possess;
 For GOD loves not him who is
 proud, boaster.
- 37 There are those who act miserly
 And command men (also) to be
 misers,
 And they conceal that which GOD
 has given them out of His
 grace;
 And for the unbelievers We have
 prepared a degrading agony.
- 38 And there are those who spend their
 belongings for show of mankind,
 And they believe not in GOD,
 Nor in the Future day;

- And he who has the evil-one for his
 comrade,
 Then he has a bad comrade.
- 39 And what harm would it do to
 them,
 Were they to believe in GOD and the
 Future day,
 And spend out of what GOD has
 provided them with?
 For GOD knows them well.
- 40 Surely, GOD does not do injustice to
 the weight of the smallest thing,
 And if it be good He multiplies it
 And gives from Himself a great
 reward.
- 41 Then how shall it be with them
 when We bring up a witness from
 each people,
 And We bring thee up as a witness
 against these people?
- 42 On that day,
 Will those who have chosen disbe-
 lief and disobeyed the messenger
 Wish
 That the earth were levelled with
 them.
 For they cannot hide any news from
 GOD.

VII

- 43 O ye who believe!
 Come not nigh to prayers
 Whilst you are intoxicated
 Until you know what you say,
 Nor when you are polluted—except-
 ing ye be travellers on the road—
 Until you have bathed yourself.
 But if you be sick,
 Or on journey,
 Or if one of you come from the privy,
 Or in case you have touched women,
 And if you cannot find water,
 Then take some pure earth
 And rub your faces and your hands;
 Surely, GOD is Pardoning, Forgiving.
- 44 Hast thou not considered those who
 have been given a share in the
 Book?
 They buy error,
 And they desire that you should
 (also) lose the way.
- 45 And GOD knows best your enemies
 And GOD is a sufficient Guardian,
 And GOD is a sufficient Helper.
- 46 There are some of the Jews
 Who misplace words and say:—
 "We hear

- And we disobey
And hear (thou)
Not being heard
And *Raaina* twisting their tongues
(in pronouncing the word)
And taunting (thee) in faith,"
But if they had said:—
" We hear
And we obey,
And hear
And *unzurna* (attend towards us) "
It would have been better for them.
And more upright.
But GOD has disapproved of them
on account of their disbelief.
So that, excepting a few of them,
they will not believe.
- 47 O ye who have been given the Book!
Believe in what We have sent down,
Confirming that which is with you.
Before We change your faces (whole
beings)
And turn them on their backs,
Or We disapprove of them
As We disapproved of the com-
panions of the Sabbath;
And GOD's decree is bound to be
carried out.
- 48 Surely, GOD will not forgive the act
of anything being joined with
Him,
But besides that, He will forgive
whom He pleases;
And he who joins others with GOD,
He then surely has forged a great
sin.
- 49 Hast thou not considered those who
declare themselves to be pure,
Nay, it is GOD who purifies whom
He pleases,
And they shall not be wronged a bit.
- 50 Behold, how they forge the lie
against GOD,
And sufficient (for them) is this
clear sin.

VIII

- 51 Hast thou not considered those who
have been given a share of the
Book?
They believe in idols and false
deities,
And they say in favour of those
who have chosen disbelief—
" These are better guided than the
(true) believers in the (right)
way."

- 52 These are the people whom GOD has
deprived of His blessings;
And he whom GOD deprives of His
blessings.
Thou shalt find no helper for him
then.
- 53 Or is it that they have a share in
the kingdom (of GOD)?
If they had it then, they would not
give other men the husk on the
back of a date-stone.
- 54 Or is it that they are jealous of
what GOD, out of His grace, has
given other men?
Then surely We have given the
children of Abraham
The Book
And the wisdom
And We have given them a great
kingdom.
- 55 Then amongst them are those who
believe in Him,
And there are those who stand away
from Him,
And sufficient is hell as a flaming
fire.
- 56 Surely, as to those who choose to
disbelieve in Our signs,
We shall cause them to enter fire;
Every time their skins are done up,
We will change them other skins,
That they may taste the agony;
Surely, GOD is Powerful, Wise.
- 57 And as to those who believe and do
good deeds,
We shall soon cause them to enter
gardens beneath which flow rivers,
Abiding therein all the time.
For them there shall be, therein,
pure mates,
And We shall cause them to enter a
dense shade (i.e. entire happiness).
- 58 Surely, GOD commands you to
pay back the trusts to their
owners,
And that when you judge amongst
men
You judge with equity.
Surely, what a good advice does GOD
(advise) you with.
Indeed GOD is Hearing, Seeing.
- 59 O ye who believe!
Obey GOD,
And obey the messenger,
And those who have power of
command amongst you;
Therefore if you differ in anything,

Then refer it back to God and the messenger.

If you believe in God and the Future day:

This is better, and an excellent finish.

IX

- 60 Hast thou not considered those
Who falsely assert that they believe
in what has been sent down to thee
And what has been sent down before thee?
They desire to make the transgressor their judge.
And they have been surely commanded to disbelieve in him;
And the evil-one desires them to be lost a far-off losing.
- 61 And when it is said to them:—
“Come towards what has been sent down by God
And towards the messenger,”
Thou shalt see the hypocrites turning away from thee a sure turning.
- 62 But how will it be (with them)?
When a happening happens to them
For what their hands have sent forward.
Then they will come to thee
Swearing by God,
“We desired nothing but goodness and concord.”
- 63 These are the people, the secrets of whose hearts are known to God.
Then mind them not,
But advise them,
And say to them,
With regard to their souls,
An effective saying.
- 64 And We have not sent any messenger
Except that he should be obeyed with God’s permission;
And had they, when they had done injustice to themselves.
Come to thee, then asked forgiveness of God,
And the messenger had asked forgiveness for them,
Surely, they would have found God oft-Returning. Merciful.
- 65 Then, by thy Lord!
They shall not be believers
Until they appoint thee a judge

In what they differ amongst themselves.

Then they find not in their hearts any distress on account of what thou hast decided.

And they submit to it with an entire submission.

- 66 And if We had prescribed for them, saying,
“Go shed your own blood,” or
“Go out of your homes.”
Only a few of them would have done it.
But if they do what they are advised,
It would, certainly, be better for them,
And stronger in establishing their faith:
- 67 And in that case, We would certainly have given them a great reward from Ourselves.
- 68 And We would surely have guided them the Right Path.
- 69 And he who obeys God
And the messenger,
Then such a one is with those whom God has blessed, viz.
The prophets,
And the truthful,
And the bearers of testimony (or martyrs),
And the good:
And what a goodly company are these.
- 70 This is the eminence from God:
And sufficient is God as One who knows.

X

- 71 O ye who believe!
Take your precautions,
Then march forth in separate bodies,
Or march forth all together.
- 72 And, indeed, there is one amongst you who tarries behind,
Then if a happening happens to you he says:—
“Indeed God has blessed me, because I was not present with them.”
- 73 And if some good from God be your lot,
He would certainly say:—
Not as if there had been any friendship between you and him—

“ Oh, would that I had been with them,
Then I would have gained a great gain.”

74 Then let those fight in God's way who sell this world's life for the Future;
And as to him who fights in God's way,
Then should he be killed,
Or should he conquer.
We shall, then, give him a great reward.

75 And why should you not fight in God's way?
Whilst the weak amongst men,
And women,
And children
Are saying:—
“ Our Lord!
Bring us out of this city
Whose people are unjust,
And make for us a protector from Thee,
And make for us a helper from Thee.”

76 They who believe, fight in God's way,
And they who choose disbelief,
Fight in the way of the transgressor;
Then fight ye the friends of the evil-one,
Surely, the stratagem of the evil-one is weak.

XI

77 Hast thou not considered those to whom it was said:—
“ Withhold your hands (i.e. fight not),
And keep up the prayer
And pay the stated alms.”
But when fighting has been prescribed for them,
A party of them begin to fear men
Like fearing God,
Or a stronger fear;
And they say:—
“ Our Lord!
Why hast Thou prescribed fighting for us?
Why not let us live for a short term? ”
Say: “ The enjoyment of this world is short,

But the Future is better for him who practises reverence ”.
And you shall not be wronged a bit.

78 Death will claim you, wherever you be,
And though you be in strong forts;
And if good befall them they say:—
“ This is from God.”
And if evil befall them they say:—
“ This is from thee ” (Muhammad).
Say: “ All is from God.”
But what is the matter with this people,
They scarcely understand a single matter?

79 What befalls them of good is then from God?
And what befalls them of evil is then from thee?
And We have sent thee a messenger to all mankind!
But God is a sufficient Witness.

80 He who obeys the messenger,
Then, surely, he has obeyed God;
And he who turns back,
Then We have not sent thee a guardian over such.

81 And they talk “ Obedience,”
But when they get away from thee,
A party of them spend the night
(In devising) otherwise than what thou sayest.
And God records what they devise by night,
Therefore mind them not,
And depend upon God;
For God is a sufficient Protector.

82 Do they not, then, collate the Qur-ān?
And had it been from anyone except God,
They would have found therein a great deal of disagreement.

83 And when there comes to them any news
Of peacefulness or of fright,
They spread it about;
And had they forwarded it to the messenger,
And to those in authority amongst them,
Surely those whose business it was amongst them to investigate;
Would have found it out;
And were it not for the grace of God,
And His mercy upon you,

Surely you would have followed the evil-one,
 Except a few.
 84 Fight thou then in God's way,
 Thou art not burdened except with regard to thyself:
 But urge the faithful onward,
 Soon will God withhold the fierceness of those who have chosen disbelief,
 And God is stronger in respect of force, and stronger in respect of making an example.
 85 He who takes part in doing good
 Has a share therein,
 And he who takes part in doing evil
 Has a burden therein;
 And God controls the distribution of all things.
 86 And when you are greeted with a good greeting,
 Then greet with a better greeting,
 Or return the same;
 Surely, *GOD is Accountant over all things.*
 87 *GOD (is),*
 There is no deity but *HE*:
 He will most certainly gather you towards the day of the Awakening,
 There is no doubt therein.
 And who is more truthful in news than *GOD*?

XII

88 What is the matter with you, then, that you are (divided) into two groups with regard to the hypocrites?
 And God has rejected them for what they did.
 Do you desire to guide him whom God has caused to be lost?
 And he whom God causes to be lost, thou shalt not find a way for him.
 89 They wish that you should disbelieve as they have disbelieved,
 So that you may all become equals,
 Then take not any of them as friends
 Until they leave their homes in God's way;
 But if they turn back,
 Then capture them,
 And shed their blood

Wherever you find them,
 And take not any of them as friends or helpers.
 90 Excepting those who join a people betwixt whom and you is a covenant,
 Or those who come to you, their hearts being straitened against fighting you or fighting their own people.
 And had God wished He might have strengthened them against you
 So that they would have fought you—
 So that if they leave you alone,
 And fight not against you
 But offer you peace,
 Then God gives you no ground against them.
 91 You will also find others who desire to be safe from you and safe from their people:
 (But) whenever they are called bad towards corruption, they fall head long into it:
 Then if they leave you not alone.
 And offer (not) peace to you
 And withhold (not) their hands,
 Then seize them and shed their blood
 Wherever you find them:
 And these are the people against whom God has given you a clear authority.

XIII

92 And it is not befitting one believe to kill another,
 Except (what happens) by mistake
 And he who kills a believer by mistake
 Has, therefore, to free a believing person,
 And the submission of the blood-money to his (or her) people,
 Unless they remit it as charity.
 But if he (the deceased) be from people at enmity with you,
 He being a believer,
 Then there is still the freeing of a believing person.
 And if he be from a people betwixt whom and you is a covenant
 Then there is the submission of the blood-money to his people
 And the freeing of a believing person;

- But he who finds not (the means or the person to be freed)
Then (he has) to fast two consecutive months,
This is a forgiveness from GOD.
And GOD is Knowing, Wise.
- 93 And he who kills a believer intending to do so,
His recompense, then, is hell, abiding therein,
And GOD's wrath is upon him
And His disapproval,
And He has prepared for him a great agony.
- 94 O ye who believe!
When you set forth in GOD's way,
Then clarify,
And say not to one who offers you "Peace":—
"Thou art not a believer."
Do you seek the wealth of this world?
But with GOD are treasures immense.
Such were you, ere this,
But GOD obliged you,
Hence clarify.
Surely, GOD is aware of what you do.
- 95 Equal are not those believers who sit down at home having no injury,
And those who struggle in GOD's way with their lives and their belongings.
GOD gives eminence to the strugglers with their lives and belongings in rank over those who sit down;
And GOD promises good to all;
And GOD gives eminence to the "strugglers" over the "sitters" by a great reward:
- 96 (Great) ranks from Him
And forgiveness,
And mercy.
For GOD is Forgiving, Merciful.

XIV

- 97 Surely, there are those whom the messenger-spirits shall give their full reward whilst they are unjust to themselves.
They shall say:—
"What state were you in?"
They shall answer:—
"We were weak in the earth."
They will say:—

- "Was not GOD's earth vast, so that you could emigrate therein?"
Then these are the people whose abode is hell.
And an evil returning-place is that:
- 98 Excepting the weak amongst men,
And women,
And children,
Who are helpless
And who know not any way.
- 99 Therefore, as to those, there is hope that GOD will pardon them;
For GOD is Pardoning, Forgiving.
- 100 And he who emigrates in GOD's way
Will find in the earth
Resting-places many, and abundance;
And he who sets out from his home,
Emigrating towards GOD and His messenger,
Then death overtakes him,
Has his reward, surely, settled with GOD:
For GOD is Forgiving, Merciful.

XV

- 101 And when you set forth in the land,
There is no blame on you if you shorten the prayer,
If you are afraid that those who have chosen disbelief will persecute you:
Surely, the unbelievers are towards you enemies clear.
- 102 And when thou art amongst them,
And hast stood up for them to say the prayers.
Then a party of them should stand up with thee,
And they should take up their arms,
But when they have done their bowing down,
They should go to your rear,
And let another party who have not said their prayers
Then come up and pray with thee.
And they should take their precautions and their arms;
Because those who have chosen disbelief wish that in case you should neglect your arms and your necessaries,
They may, then, fall upon you a sudden falling;

- And there is no blame upon you if you be troubled by rain or you be ill,
That you lay down your arms,
But even then take your precautions;
Surely, God has prepared for the unbelievers a degrading agony.
- 103 But when you have finished your prayer,
Then remember God Standing,
And sitting,
And on your sides;
And when you are in a state of tranquillity,
Then keep up the (full) prayer,
Surely, the prayer is an established duty on the faithful.
- 104 And weaken not in search of the people;
If you have to suffer pain,
Then, surely, they suffer just as you suffer.
And you expect from God what they expect not:
And God is Knowing, Wise.

XVI

- 105 Surely, We have sent down this Book to thee with the truth.
That thou mayest judge amongst men by means of what God has shewn thee.
And be not a pleader in favour of the traitors.
- 106 And ask forgiveness of God:
Surely, God is Forgiving, Merciful.
- 107 And argue not on behalf of those who harbour treachery in their hearts:
Surely, God loves not one who is treacherous, sinful.
- 108 They conceal from men and conceal not from God,
And He is with them when they pass the night in saying that which He approves not.
And God encircles all they do.
- 109 O ye! you are the people who argue on their behalf in this life,
But who will argue with God on their behalf on the day of the Awakening?
Or who will be their protector?

- 110 But whoever does evil or does injustice to his soul,
Then asks forgiveness of God,
He will find God Forgiving, Merciful.
- 111 And he who commits a sin,
Commits it then against himself alone:
For God is Knowing, Wise.
- 112 And he who commits a mistake, or a sin,
Then falsely accuses an innocent person therewith,
He then surely is the bearer of a slander and a clear sin.

XVII

- 113 And were it not for the grace of God upon thee,
And His mercy,
A party of them had made up their minds to cause thee to be lost.
And they cause to be lost none except themselves;
And they shall injure thee naught.
And God has sent down upon thee
The Book,
And the wisdom,
And taught thee what thou didst not know.
And God's grace upon thee is great.
- 114 No good is there in most of their secret counsels.
Excepting one who commands charity,
Or fair dealing,
Or making peace between men;
And as to him who does this,
seeking the approval of God.
We will, then, give him a great reward.
- 115 And as to him who opposes the messenger after guidance has been made clear to him,
And follows a way other than that of the believers,
We will turn him towards what he has turned himself.
And We will cause him to enter hell;
And an evil place to return to that!

XVIII

- 116 Surely, GOD will not forgive the act of anything being joined with Him,
But excluding that, will forgive whomsoever He pleases:
And he who joins (others) with GOD Has, then, surely lost by a long-lost way.
- 117 All they call besides Him are females (i.e. weak objects),
And they call none except the evil-one who is far-gone in transgression:
- 118 Whom GOD has deprived of His blessing;
And who says:—
“Surely, I will take of Thy servants a prescribed share,
- 119 And I will cause them to be lost
And I will raise (amongst) them vain desires,
And I will command them so that they shall make holes in the ears of their cattle,
And I will command them
So that they will (introduce) change in GOD's formation.”
And as to him who takes the evil-one as his friend rather than GOD,
Then he has suffered a loss—a clear losing.
- 120 He (the evil-one) holds out to them (promises)
And raises vain desires in them;
And the evil-one holds out nothing but deception.
- 121 These people have hell for their abode,
And they will not find a place to escape therefrom.
- 122 And there are those who believe and do good deeds,
We shall soon cause them to enter gardens beneath which flow rivers.
Abiding therein all the time,
A promise from GOD which is certain;
And who is more truthful than GOD in respect of (His) word?
- 123 The (end) is not going to be according to your longings,
Or the longings of the people of the Book:

- He who does evil shall be rewarded therewith,
And he shall not find, besides GOD, a friend or a helper.
- 124 And one who does good deeds,
Be the doer a male or a female,
Provided he (or she) be a believer,
Such then shall enter the garden,
And they shall not be wronged a bit.
- 125 And who is better in respect of religion
Than one who submits his whole being to GOD, and he is a doer of good
And follows the faith of Abraham, the single-minded?
And GOD took Abraham as a friend.
- 126 And to GOD belongs all that is in the heavens,
And all that is in the earth.
And GOD encircles everything.

XIX

- 127 And they ask thee for a decision with regard to women.
Say: “GOD gives you decision with regard to them,
And what has been (already) recited to you in this Book with regard to 'orphan girls whom you do not give what is prescribed for them, and whom you desire to marry, and with regard to helpless children, and that you maintain justice towards orphans.”
And whatever good you do,
Surely, then, GOD knows it all.
- 128 And if a wife be afraid of high-handedness or disregard on the part of her husband,
Then there is no blame on them both if they make peace among themselves a good peace-making;
And peace-making is best—
Whilst greed is ever present in the minds (of men).
But if you do good and be reverent
Then, surely, GOD knows well what you do.
- 129 And you have it not within your power,
Even though you be eager about it,
To treat your wives with equal justice;

- Then be not inclined on one side
with a total inclination.
So that you leave the other (or
others), as if it were suspended;
And if you make peace and be
reverent.
Then, surely, GOD is Forgiving,
Merciful.
- 130 And if they separate,
GOD will enrich each one of them
from His abundance:
For GOD is Vast, Knowing.
- 131 And to GOD belongs all that is in
the heavens
And all that is in the earth;
And We have certainly commanded
those to whom the Book was
given before you,
And to you also
That you should reverence GOD:
But if you disbelieve
Then, surely, to GOD belongs
All that is in the heavens
And all that is in the earth;
And GOD is Rich, Praised.
- 132 And to GOD belongs
All that is in the heavens
And all that is in the earth;
And sufficient is GOD as a Pro-
tector.
- 133 O men! He would do away with
you, if He please,
And bring others (instead).
And GOD is Capable of doing all
this.
- 134 There is one who desires the reward
of this life,
But with GOD is the reward of this
life and the Future.
And GOD is Hearing, Seeing.
- XX
- 135 O ye who believe!
Be maintainers of justice,
Witnesses for the sake of GOD,
And though it be against
Yourselves,
Or your parents,
And your relations.
Whether a person be rich or poor,
Then GOD is nearer to them (than
you),
Therefore follow not (your) low
desires lest you do not do
justice.
And if you distort (the evidence),
Or keep away.
Then, surely, GOD knows well what
you do.
- 136 O ye who believe!
Believe in GOD,
And His messenger,
And the Book which He has caused
to be sent down upon His
messenger,
And the Book which He has sent
down before.
And he who chooses to disbelieve
in GOD,
And His messenger-spirits,
And His Books,
And His messengers.
And the Future day,
Has, then indeed, lost by a long-
losing (way).
- 137 Surely there are those who believe
then disbelieve,
Then believe and again disbelieve.
Then go on adding to their disbe-
lief:
It is not for GOD to forgive them,
Or to show them the way.
- 138 Give tidings to the hypocrites
That for them is a painful agony.
- 139 Those who take the disbelievers as
friends, rather than the faithful:
Do they seek honour from them?
Then, surely, honour belongs to
GOD altogether.
- 140 And, indeed, He has sent down
upon you in the Book
(The commandment) that when
You hear the signs of GOD disbe-
lieved and mocked at
Then sit not with them till they
engage in some other news—
If you did so, you also would
become like them—
Surely, GOD is going to gather
together the hypocrites and the
disbelievers in hell.
- 141 There are those who wait for you,
Then if you have a victory from
GOD,
They say: "Were we not with
you?"
And if the disbelievers have a
share (of it),
They say (to the disbelievers):—
"Did we not have control over
you (i.e. your affairs)?
And did we not defend you from
the (harm of the) faithful?"

Then GOD will decide between you
on the day of the Awakening,
And, surely, GOD will not make a
way for the disbelievers against
the believers

XXI

- 142 The hypocrites are, indeed, false to
GOD,
And He is going to falsify them,
Because when they stand up for
prayer
They stand up unmindfully,
To make a show to men;
And they remember not GOD but
a little;
- 143 Wavering between the two,
Belonging neither to these nor to
those;
And he whom GOD causes to be
lost

- Thou shalt not, then, find a way
for him.
- 144 O ye who believe!
Take not the unbelievers as friends,
rather than the faithful.
Do you wish to provide GOD with
a clear proof against you?
- 145 Surely, the hypocrites are in the
lowest penetration of the fire
And thou shalt not find for them a
helper.
- 146 Except those who turn,
And do good,
And hold fast to GOD,
And are pure in their faith towards
GOD,
These, then, are with the faithful.
And GOD will give the faithful a
great reward.
- 147 Of what (use) to GOD is your
agony
If you be grateful and believe?
And GOD is Grateful, Wise.

PART VI

148 GOD loves not the utterance of
 evil speech
 Unless one has been wronged,
 For GOD is Hearing, Knowing.
 149 Whether you do good openly,
 Or do it secretly,
 Or pardon a wrong.
 Surely, GOD is also Pardoning.
 Powerful.
 150 Surely there are those who dis-
 believe in GOD and His mes-
 sengers.
 And desire to make a split between
 GOD and His messengers.
 And say: "We believe in some
 and disbelieve in others,"
 And they desire to take a way
 between the two.
 151 These are the people who are
 certainly disbelievers.
 And We have prepared for the dis-
 believers a degrading agony.
 152 And there are those who believe in
 GOD and His messengers.
 And split not amongst them at all,
 These are the people whom GOD
 will give their reward in time.
 And GOD is Forgiving, Merciful.

XXII

153 The people of the Book ask thee to
 bring down a book upon them
 from above
 But they have indeed asked Moses
 a bigger thing than that:
 When they said: "Show us GOD
 openly."
 Then thunder overtook them for
 their wrong doing.
 They, again, adopted the calf after
 clear proofs had come to them,
 But We forgave them even that
 And We gave Moses a clear
 authority.
 154 And We raised the mountain above
 their heads whilst taking their
 covenant,
 And We said to them: "Enter the
 gate bowing down."

And We said to them: "Trans-
 gress not with regard to the
 Sabbath."
 And We took from them a firm
 covenant.
 155 But because of their breaking the
 covenant,
 And their disbelieving the signs of
 GOD,
 And their shedding the blood of the
 prophets
 Without just cause:
 And their saying: "Our hearts are
 sheathed."
 Nay; GOD has, on account of their
 disbelief, put His seal upon
 them,
 So that they believe not but a few.
 156 And for their disbelief and their
 saying against Mary a great
 slander;
 157 And their saying:—
 "Surely, we have shed the blood
 of Messiah," Jesus son of Mary,
 the messenger of GOD;
 And they shed not his blood,
 And they crucified him not.
 But it so appeared to them.
 And, surely, those who differ with
 regard to him are in a certain
 doubt about him:
 They have no knowledge; but are
 merely following a guess.
 And they shed not his blood for
 certain.
 158 On the contrary, GOD raised him
 towards Himself:
 And GOD is Powerful, Wise. . . .
 (We did what We did).
 159 And everyone of the people of
 the Book, before he dies, should
 believe in him (Jesus).
 Because on the day of the Awaken-
 ing he will be a witness against
 them.
 160 Then on account of the wrong-
 doing of those who are Jews,
 We forbade them some of the
 pure foods which were allowed to
 them,

- And because on account of their frequent keeping back from God's path:
- 161 And their taking of usury and they had been forbidden to do so—
And their consuming people's belongings unjustly;
And We have prepared for the disbelievers amongst them a painful agony.
- 162 But those who are firm of knowledge amongst them and the faithful
Believe in what has been sent to thee
And what has been sent before thee
And are keepers of prayers, and givers of the stated alms,
And are believers in God and the Future day.
These are the people whom We will give a great reward.
- XXIII
- 163 Surely We have commanded thee as We commanded Noah
And the prophets after him;
And We commanded
Abraham
And Ishmael
And Isaac
And Jacob
And his children
And Jesus
And Job
And Jonah
And Aaron
And Solomon
And We gave to David a scripture.
- 164 And there are messengers We have related to thee ere this,
And messengers We have not related to thee:
And God spoke to Moses a speech.
- 165 (These) messengers are givers of glad tidings and warners.
In order that mankind may have no excuse against God
After (the coming of) the messengers.
And God is Powerful, Wise.
- 166 But God bears witness that what He has sent down to thee
He has sent it down with His knowledge,
And the messenger-spirits bear witness as well:
Though sufficient is God as a Witness.
- 167 Surely, those who have chosen disbelief and have kept away from God's way
Have certainly lost (themselves) by a far-off losing.
- 168 Surely, there are those who have chosen disbelief and done wrong;
God will certainly not forgive them,
Nor shew them any path
Except the path of hell,
Abiding therein all the time;
And easy is that for God.
- 170 O ye mankind!
Indeed, the messenger has come to you with the truth from your Lord,
Believe then,
It is better for you;
And if you disbelieve
Surely, then, to God belongs all that is in the heavens and the earth;
For God is Knowing, Wise.
- 171 O ye people of the Book!
Exceed not in your religion;
And speak not with regard to God
Except the truth.
The Messiah, Jesus, son of Mary
Is but the messenger of God,
And His word which He imparted towards Mary,
And a spirit from Him.
Believe then in God and His messengers;
And say not "Three."
Stop (saying so),
It is better for you:
God is the only One Deity.
Glory be His
Exempt from having a child.
To Him belongs
Whatever is in the heavens
And whatever is in the earth.
And sufficient is God as a Patron.
- 172 The Messiah certainly does not withhold from being a servant of God,
Nor do the élite of the messenger-spirits.
And he who withholds from His service

And seeks to be proud—
 He will surely gather them together
 towards Him-self.
 173 So that, as to those who believe
 and do good deeds,
 He will give them, then, their full
 reward
 And add to them something out of
 His own grace:
 But as to those who withhold and
 seek to be proud
 He will cause them an agony,
 (which is) a painful agony.
 174 And they will not find for them-
 selves,
 Besides God,
 Either a friend or a helper.
 175 O ye mankind!
 Indeed a sanction has come to you
 from your Lord,
 And We have sent down towards
 you a clear Light.
 176 So that, as to those who believe in
 God,
 And hold fast to Him

He will soon cause them to enter
 His mercy and grace.
 And will guide them towards
 Himself
 A straight path.
 177 They ask thee for a decree
 Say " God decrees to you in respect
 of a person who leaves neither
 parent nor child "
 If a man dies without leaving a
 child,
 But leaving a sister.
 Then she shall have half of what
 he leaves,
 And he shall inherit her if she have
 no child.
 And if the sisters be two, they
 shall have two-thirds of what he
 leaves;
 And if they be brothers and sisters
 Then for the male there is the
 share of two females.
 GOD clarifies this for you lest ye
 be lost.
 And God knows all.

CHAPTER 5
THE FOOD
(Al-Maidah)

I

(We commence) with the name of GOD,
The most Merciful (to begin with)
The most Merciful (to the end).

1 O ye who believe!
Fulfil your engagements.
Allowed to you is (the eating of) the
beasts of pasture
Except those which are narrated
to you,
And forbidden (to you) is hunting
whilst you are in a state of
pilgrimage;
Surely, GOD commands what He
intends.

2 O ye who believe!
Violate not the tokens of GOD,
Nor the sacred month,
Nor the offerings (forwarded to
Mecca),
Nor their neck ornaments,
Nor those who repair to the Sacred
House
Seeking grace from their Lord
And (His) approval.
But when you are free from pil-
grimage,
Then you may hunt.
And let not the enmity of a people
Who have prevented you from going
to the sacred mosque
Cause you to transgress (against
them).
And co-operate in doing good and
in being reverent,
And co-operate not in sin and trans-
gression;
And reverence GOD,
Surely GOD is severe in respect of
the consequences.

3 Forbidden to you is (the eating) of
The dead,
And the blood,
And the flesh of swine,
And whatever has been slaughtered
in other than the Name of GOD,

And what has been strangled,
Or stunned to death,
Or killed by falling,
Or gored,
Or what has been eaten by wild
animals
Except what you have purified
(by slaughtering in the regular
way),
And what has been sacrificed to the
idols,
Or that you divide it by means of
drawing arrows;
All this is impious.
This day, the unbelievers have
despaired of your religion,
Then fear them not, but fear Me.
This day, have I perfected for you
your faith,
And completed My blessing upon
you,
And have accepted for you Al-
ISLAM as a religion;
But, whoever is forced by hunger
Without any inclination towards sin,
Surely, in that case, GOD is For-
giving, Merciful.

4 They ask thee as to what is allowed
to them.
Say: "Allowed to you are the good
things,
And with regard to the beasts and
birds of prey whom you have
taught to hunt—
By teaching them what GOD has
taught you—
Then eat out of what they catch
for you,
And mention the name of GOD
over it,
And reverence GOD,
Surely GOD is quick to count."

5 This day the good things have been made lawful for you:
 And the food of those who have been given the Book is lawful for you,
 And your food is lawful for them:
 And (lawful to you) are chaste women from among the believers
 And chaste women from amongst those whom the Book has been given before you
 When you have paid them their portions.
 Living chastely, without fornication
 And without taking them as mistresses;
 And whoever denies this faith
 He, then, has nullified his work,
 And he shall in the Future be a loser.

II

6 O ye who believe!
 When you rise for your prayers
 Then wash your faces,
 And your arms up to the elbows,
 And rub your heads,
 And (wash) your feet up to the ankles:
 And if you have become polluted,
 then purify yourselves (by a bath);
 But if you be sick,
 Or on a journey,
 Or if one of you comes from the privy,
 Or if you have touched women
 And cannot find water (to bathe).
 Then take clean earth, rub your faces and your hands therewith:
 God intends not to cause you any trouble.
 But He intends to purify you,
 And to complete His blessing upon you
 That you may be thankful.
 7 And remember the blessing of Allah upon you,
 And the covenant He has bound you with,
 When you said: "We hear and we obey,"
 And reverence God.
 Surely, God knows the secrets of the hearts.
 8 O ye who believe!
 Stand up for the sake of God to bear witness with justice,

And let not the enmity of a people carry you away from doing equity
 Be equitable;
 That is nearer to reverence,
 And reverence GOD:
 Surely, God knows what you do.
 9 And God promises those who believe and do good deeds
 That for them is forgiveness and a great reward.
 10 But as to those who disbelieve and belie our signs,
 These be the companions of the flaming fire.
 11 O ye who believe!
 Remember the blessing of God upon you
 When a people made up their minds to lay hands on you.
 Then God withheld their hands from you:
 And reverence God.
 And upon God should, then, the faithful rely.

III

12 And God indeed, took the covenant of the children of Israel,
 And We raised up amongst them twelve headmen,
 And God said: "I am with you.
 If you keep up the prayer,
 And pay the stated alms,
 And believe in My messengers,
 And support them,
 And send forward to God a goodly sending
 Then I will surely wipe off from you your evils,
 And I will surely cause you to enter gardens 'neath which flow rivers;
 Whoever, then, of you disbelieves after this,
 He has thus surely lost the right way."
 13 Then, on account of their breaking their covenant,
 We deprived them of Our blessing,
 And We let their hearts become hardened,
 (So that) they change the words from their places,
 And forget a portion of what they were reminded of
 And thou shalt continue to be told of their treachery therein,

- Except a few of them;
 Forgive them, then, and pass (them) over.
 Surely, GOD loves the charitable.
- 14 And of those who call themselves Christians
 We (also) took their covenant,
 They also forget a portion of what they were reminded of,
 Wherefore We feed them with enmity and hatred amongst themselves to the day of the Awakening.
 And GOD will inform them what they used to do.
- 15 O ye people of the Book!
 Surely, Our messenger has come to you to clarify for you,
 Most of what you used to conceal of the Book,
 And he passes over a good deal.
 Surely, there has come to you from GOD
 A light,
 And a clear Book.
- 16 GOD guides therewith him who follows His approval
 Into the paths of Peace,
 And He takes them out of the darkness into the light by His Will,
 And He guides them towards the straight path.
- 17 Surely have they disbelieved
 Who say that GOD, He, is the Messiah, son of Mary.
 Say: "Who, then, is capable of doing anything against GOD,
 If He should intend to destroy the Messiah, son of Mary, and his mother,
 And those who are on this earth altogether?"
 And to GOD belongs the kingdom of the heavens and the earth,
 And all that there is between the two.
 He makes what He pleases
 And GOD is Capable of doing all He pleases.
- 18 And say the Jews and the Christians:
 "We are the sons of GOD and His beloved ones."
 Say: "Why, then, does He cause you to suffer for your sins?"
 Nay, you are human beings amongst those He has made.

- He forgives whom He pleases,
 And He causes to suffer whom He pleases."
 And to GOD belongs the kingdom of the heavens and the earth,
 And whatever is between the two,
 And towards Him is the return.
- 19 O ye people of the Book!
 Surely, our messenger has come to clarify for you,
 After a pause of messengers,
 Lest you say:
 "There came not to us
 A bringer of glad tidings
 Nor a warner,"
 Now, indeed, there has come to you
 A bringer of glad tidings
 And a warner.
 And GOD is Capable of doing all He pleases.

IV

- 20 And when Moses said to his people:
 "O my people, remember the blessing of GOD upon you,
 When He put prophets amongst you,
 And made you kings,
 And gave you what has not been given to any people.
- 21 O my people, enter the holy land
 Which GOD has prescribed for you;
 And turn not your backs
 For then you will turn back losers."
- 22 They said: "O Moses, surely, there is in that land a powerful people,
 And we will enter not therein
 Until they go out therefrom,
 But if they do go out, then surely we will go in."
- 23 Two men of those who feared (GOD)
 (And) whom GOD had blessed, said:
 "Enter ye upon them by the gate
 So that when you have effected an entrance
 You shall be victors
 And upon GOD should you rely then.
 If ye be believers."
- 24 They said: "O Moses, we shall certainly not enter it as long as they remain therein;
 Wherefore, go thou and thy lord (brother)
 Then fight ye two.
 Surely we will sit down here."
- 25 He said: "My Lord! surely, I have

power over none except myself
and my brother.
Therefore decide between us and a
people who are disobedient.”
26 Said He: “ Now, surely, it is for-
bidden to them for forty years,
Let them wander in the land;
Therefore grieve not over a people
who are disobedient.”

V

27 And relate to them, with the truth,
the story of the two sons of man;
When they both offered an offering,
So that it was accepted from one of
them,
But it was not accepted from the
other.
The latter said: “ I will kill thee.”
The former replied: “ GOD only
accepts from the reverent.”
28 Shouldst thou lay thy hand upon
me to kill me
I am not going to lay my hand on
thee to kill thee.
Surely I fear God, Lord of all the
worlds.
29 I surely intend that thou shouldst
bear my sin as well as thy own,
Thus shalt thou become a companion
of the fire,
And it is thus that the unjust are
rewarded.”
30 Then his soul made him a willing
(tool) of his brother's death,
So he killed him.
Wherefore he became a loser.
31 God then sent a crow digging up
the earth
So as to shew him how to cover up
the corpse of his brother.
He said: “ Woe is me, am I too
weak to be like this crow
So that I may hide the corpse of my
brother.”
Wherefore he became one of those
who regret.
32 For this reason have We prescribed
for the children of Israel
That he who kills a person without
the latter being guilty of killing
of another
Or of doing evil in the land,
Then his action is such as if he had
killed all mankind.
And he who saves one life is

As if he had saved all mankind.
And most certainly Our messengers
came to them with clear proofs,
Most of them, surely, even after
that, act wastefully in the land.
33 The reward of those who fight God
and His messenger,
And strive in doing evil in the land
Is nothing but that they should be
Killed,
Or hanged:
Or that their hands and feet on the
opposite sides be cut off;
Or that they be banished from the
land:
This is a disgrace for them in this
life,
And for them in the Future is a
great agony.
34 Except those who turn (to God)
before you have caught them,
Know then that GOD surely is
Forgiving, Merciful.

VI

35 O ye who believe!
Reverence GOD,
And seek being near to Him,
And strive in His path
That you may succeed.
36 Surely as to those who have chosen
disbelief,
If they had all that there is on the
earth,
And the like thereof,
So that they might ransom (them-
selves) therewith
From the agony of the day of the
Awakening,
It would not be accepted from them;
And for them is a painful agony.
37 They would wish to come out of
the fire,
But they shall not come out there-
from,
And for them is a constant agony.
38 And as to the thieving man or
thieving woman,
Cut off their hands,
As a reward for what they have
earned,
(And) a warning from God;
For God is Mighty, Wise.
39 But whoever turns after his wrong-
doing,
And reforms,

Then, surely, GOD turns to him;
 GOD is, indeed, Forgiving, Merciful.

40 Dost thou not know that surely to
 GOD belongs the kingdom of the
 heavens and the earth:
 He causes to suffer whom He
 pleases,
 And He forgives whom He pleases.
 For GOD is Capable of doing all He
 pleases.

41 O thou messenger!
 Let not they who rush together into
 faithlessness grieve thee,
 Namely those who say with their
 mouths:
 "We believe"
 And their hearts believe not,
 And of the Jews—
 (They are) spies bent on lying—
 Spies on behalf of another people
 who come not to thee.
 They change the words after these
 have been put in their proper
 order,
 (And) they say: "If you are
 given such and such an answer
 accept it,
 But if you are not given it, be
 careful"—
 And he whom GOD intends (to
 remain in) his temptation
 Thou canst not, then, avail him
 aught against GOD.
 These are they whose hearts GOD
 does not intend to purify.
 For them is a disgrace in this
 life
 And for them, in the Future, is a
 great agony.

42 They are spies bent on lying.
 Great devourers of forbidden things;
 So if they come to thee, judge
 between them,
 Or leave them alone;
 And if thou leavest them alone,
 Then they shall not harm thee
 aught.
 But if thou judgest,
 Then judge between them with
 justice.
 For GOD loves the just.

43 And how do they appoint thee as a
 judge
 Whilst they have the Torah which
 contains GOD's judgment?
 Yet they turn aside after that:
 And these are not the believers.

VII

44 Surely, We have sent down the
 Torah
 Which contains guidance and light
 According to it were judged the
 Jews
 By the prophets—they being Mus-
 lims—
 And also by the teachers and the
 learned
 On account of their being appointed
 guardians over the Book of GOD,
 And they were witnesses thereof.
 Hence fear ye not mankind, but
 fear Me
 And sell not My signs for a mean
 price;
 And whoever judges not according
 to what GOD has sent down,
 These, then, be the people who
 disbelieve.

45 And We prescribed therein for
 them—
 Life for life,
 And eye for eye,
 And nose for nose,
 And ear for ear,
 And tooth for tooth,
 And recompense for wounds;
 Then whoever forgoes it (the recom-
 pense) it is a sufficient expiation
 for him;
 And whoever does not judge accord-
 ing to what GOD has sent down,
 Then these be the people who do
 wrong.

46 And We caused to follow, in their
 footsteps,
 Jesus, son of Mary, confirming that
 which was before of the Torah,
 And We gave him the Evangel
 Which contains guidance and light,
 And confirming that which is before
 it of the Torah,
 And a guidance and an admonition
 for the reverent.

47 And let the people of the Evangel
 judge by what GOD has sent down
 therein;
 And whoever does not judge by
 what GOD has sent down,
 These, then, are the people who are
 disobedient.

48 And We have sent down to thee (O
 Muhammad) this Book
 With the truth,

Confirming that which is before it of
the books,
And a protector over all.
Then judge between them according
to what GOD has sent down
And follow not their desires (to
turn)
Away from that which has come to
thee of the truth.
For each one of you have We
appointed a fountain-head and an
open way.
And if GOD had pleased. He might
have made you one people.
But He disciplines you in what He
has given you,
Therefore excel each other in good
deeds:
To GOD is the return of you all.
He will inform you, then, as to that
in which you used to differ.
49 And (it is commanded) that
Thou judge between them according
to what GOD has sent down
And follow not their desires.
And be on thy guard against them,
lest they cause thee to err from
part of what GOD has sent down:
If they, then, turn back.
Know, therefore, that GOD intends
that some of their sins should
overtake them.
And the majority of mankind are
certainly disobedient.
50 Do they, then, seek the judgment of
the days of Ignorance?
And who is better than GOD as a
judge.
For a people who are convinced?

VIII

51 O ye who believe!
Take not the Jews and Christians as
allies.
They are the allies of one another.
And he who is allied to them from
amongst you is, then, one of
them,
Surely, GOD guides not the people
who are unjust.
52 Now, thou shalt see those in whose
hearts there is a disease rushing
towards them,
Saying: "We fear lest a calamity
overtake us,"

But it may be that GOD will soon
bring about a victory.
Or some other decision of His own.
Then they will begin to regret as to
what their souls imagined.
53 And (then) the believers would say:
"Are these the people who swore
by GOD with the strongest of
oaths that they were with you?"
Nullified are their deeds, so that
they become the losers.
54 O ye who believe!
Should anyone amongst you re-
nounce his faith,
GOD will then, later on, bring forth
a people whom He loves,
And they love Him,
Humble towards the unbelievers,
Mighty against the unbelievers.
Striving in GOD's path,
And fearing not the fault-finding of
the fault-finders.
This is a grace from GOD.
He gives it whom He pleases
And GOD is Vast, Knowing.
55 Your allies only are:—
GOD,
And His messenger
And those who believe:
Namely, those who keep up the
prayer,
And pay the stated alms,
And they do bow.
56 And (they) who are allied to
GOD,
And His messenger,
And those who believe—
Then surely, (they are) the party of
GOD who conquer

IX

57 O ye who believe!
Take not allies of those
Who take your religion as a mockery
and a plaything,
From amongst those who have been
given the Book before you,
And the unbelievers;
And reverence GOD if ye be believers.
58 And when you call to prayer,
They take it for a joke and a
plaything:
This is because they are surely a
people who do not understand.
59 Say: "O ye people of the Book,

- Do you find fault with us
Because we believe in God,
And what has been sent down to us.
And what was sent down before?
And surely most of you are disobedient."
- 60 Say: "Shall I inform you of some who are worse than this, as a reward from God?
They are:—
Those whom God has deprived of His favour,
And upon whom be His wrath,
And amongst whom He has made Apes
And swine,
And who serve the transgressor:
These are worse in station,
And farthest lost from the right path."
- 61 And when they come to you, they say:
"We believe,"
And surely they come in with
faithfulness and surely they go out therewith.
And God knows best what they conceal.
- 62 And thou wilt see most of them
Rushing together in sin and transgression
And eating what is forbidden.
Decidedly evil is that which they do.
- 63 Why do not their teachers and their learned men keep them back
From their speaking sinful
And their eating what is forbidden?
Surely, evil is that which they do.
- 64 And say the Jews: "God's hand is tied up."
Their hands are tied up, and they are deprived of (God's) favour for what they say.
Nay, both His hands are wide open,
He disburses as He pleases.
And what has been sent down to thee from thy Lord
Increases most of them in excess and in faithlessness.
And We have thrown enmity and hatred amongst them to the day of the Awakening.
Every time they kindle the fire of war,
God puts it out,
And they strive in the land doing evil,
- And God loves not those who do evil.
- 65 And were the people of the Book to believe and do reverence
We would surely wipe off from them their evils,
And We would surely cause them to enter gardens of bliss.
- 66 And were they to maintain the Torah and the Evangel,
And what has been sent down to them from their Lord,
They would surely eat from above them
And from beneath their feet.
There are amongst them moderates;
But evil is that which the greater number of them do.
- X
- 67 O thou messenger!
Communicate that which has been sent down to thee from thy Lord,
And if thou dost not (do it),
Thou hast not delivered His message (at all).
And God will shelter thee from mankind.
Surely, God does not guide the people who disbelieve.
- 68 Say: "O ye people of the Book,
Upon nothing be ye
Unless ye maintain the Torah
And the Evangel
And what has been sent down to you from your Lord":
And what has been sent down to thee from thy Lord
Increases most of them in excess and in faithlessness.
Sorrow not, then, about the people who disbelieve.
- 69 As to those who believe (in the Qur-ân),
And the Jews,
And the Sabaeans,
And the Christians,
Whoever believes in God and the Future day
And does good,
No fear shall be upon these,
Nor shall they grieve.
- 70 We indeed took a covenant from the children of Israel,

And We sent towards them messengers.
 Every time a messenger came to them.
 With that which their minds wished not
 They belied a portion (of them).
 And they shed the blood of another.
 71 And they considered that no evil would befall (them),
 So they became blind and they became deaf;
 Again God turned towards them,
 Again they became blind and they became deaf—most of them;
 And God sees what they do.
 72 Most certainly those have chosen disbelief who say
 That God—He—is the Messiah, son of Mary.
 And the Messiah said:
 "O children of Israel
 Serve God, my Lord and yours,"
 The fact is that whoever joins aught with God,
 God, then, certainly forbids him the garden,
 And his abode is the fire.
 And there is none to help the unjust.
 73 Most certainly they (also) have chosen disbelief who say that
 God is a third of the three.
 And there is no deity except the One God,
 And if they keep not back from what they say
 Surely those amongst them who disbelieve will feel a painful agony.
 74 Why do they not turn towards God and ask His forgiveness,
 For God is Forgiving, Merciful?
 75 Nothing was Messiah, son of Mary, but a messenger,
 Surely messengers had gone before him.
 And his mother was a truthful woman,
 Both of them used to take food.
 See how we clarify our signs for them,
 Then see how they are turned away (from the truth).
 76 Say: "Do you serve, besides God,

What has no power to do you harm or to do you good?
 And God! He is all-Hearing, all-Knowing."
 77 Say: "O ye people of the Book,
 Exaggerate not in your faith Without just cause.
 And follow not the desires of a people who were lost before (you)
 And who have caused a great many to be lost,
 And who are lost from the right path."

XI

78 Deprived of the blessing (of God) were those amongst the children of Israel who disbelieved,
 By the prayers of David and Jesus, son of Mary.
 This was so because they disobeyed and were used to exceed the limits.
 79 They forbade not each other the evils which they did.
 Surely, vile was it what they did
 80 Thou wilt see most of them allying themselves to the disbelievers
 Surely, evil is what their souls have sent forward
 To cause God to be displeased with them,
 And in the agony do they abide.
 81 And had they believed in God and the prophet and what has been sent to him
 They would not have taken them allies,
 But most of them are disobedient.
 82 Surely, thou wilt find the Jews and the pagans
 The strongest in enmity towards the believers;
 And thou wilt find the nearest in friendship towards the believers those who call themselves Christians.
 This is so because there are the clergy and the monks amongst them and because they are not proud.

PART VII

- 83 And when they hear what has been
sent down to the messenger,
Thou wilt see their eyes overflowing
with tears
On account of their recognising the
truth;
They say: " Our Lord! we believe,
then write us down with those
who witness.
- 84 And what reason have we to dis-
believe in GOD and what has
come to us of the truth,
Whilst we long that our Lord may
cause us to join with the people
who are good? "
- 85 Therefore, GOD, on account of what
they say,
Rewards them with gardens 'neath
which flow rivers,
Abiding therein.
And such is the reward of those
who do good.
- 86 And those who choose disbelief and
belie our signs,
These are the companions of the
flaming fire.

XII

- 87 O ye who believe!
Forbid not the good things which
GOD has made lawful for you,
And exceed not the limit;
Surely, GOD loves not those who
exceed the limits.
- 88 And eat what GOD has provided
you with of things that are
lawful and good.
And reverence GOD in whom ye
believe.
- 89 GOD holds you not responsible for
oaths taken lightly,
But He holds you responsible for
oaths which you have made
binding;
Its expiation, then, is the feeding of
ten poor people with the average
food with which you feed your
families,
Or clothing them (ten poor people),

- Or the liberating of one human
being.
But whoever has not the means (of
so doing),
Let him fast three days:
This is the expiation of your oaths
when you have sworn.
And guard your oaths.
It is like this that GOD clarifies for
you His signs,
That you may be thankful.
- 90 O ye who believe!
Intoxicants,
And gambling,
And stations set up for idols,
And the drawing of lots by arrows
Are all unclean things, some of the
doings of the evil-one,
Therefore avoid these
That you may be successful.
- 91 The evil-one only desires, by means
of intoxicants and gambling,
To put enmity and hatred between
you
And to bar you from the remem-
brance of GOD and from prayer,
Are you then going to be kept back?
- 92 Therefore, obey GOD, and obey the
messenger,
And be on your guard,
But if you turn away,
Know, then, that our messenger is
responsible only for a clear com-
munication.
- 93 There is no blame upon those who
believe and do good deeds
For what they have eaten before,
When they are reverent and believe
and do good deeds thereafter,
Again they are reverent and believe;
(And) again they are reverent and
(also) charitable.
For GOD loves the charitable.

XIII

- 94 O ye who believe!
Indeed GOD is going to discipline
you somewhat in respect of the
game

- Which your arms and lances may reach,
In order that He may discover him
who fears GOD in secret:
Whoever, then, commits a trespass
hereafter, has, therefore, a severe
agony for himself.
- 95 O ye who believe!
Kill not game whilst you are in a
state of pilgrimage:
And whoever does so intentionally has
to give in compensation the like of
what he has killed from the cattle.
The same to be adjudged by two
just persons amongst you
As an offering to be sent to the
Kaaba:
Or expiate the same by giving food
to the poor.
Or the equivalent thereof in keeping
fasts
In order that he may taste the
penalty of his deed.
GOD forgives what is past;
But whoever does it again
GOD will enforce the penalty against
him.
For GOD is Mighty, Possessor of the
power of enforcing a penalty.
- 96 Lawful to you is the game of the
sea and its food,
A benefit for you and the travellers:
And forbidden to you is game on
land as long as you are in a
state of pilgrimage
And reverence GOD towards whom
you are going to be gathered.
- 97 GOD has appointed the Kaaba, the
Sacred House,
A resting-place for mankind;
And (also) the sacred month,
And the offerings and their neck
garlands.
This is so in order that you may
know that GOD knows whatever
is in the heavens and whatever is
in the earth,
And that GOD knows all things
whatsoever.
- 98 Know ye that GOD is severe in
respect of the consequences,
And that GOD is Forgiving, Merciful.
- 99 The messenger is not responsible
except for the delivery (of the
message).
And GOD knows what you shew and
what you hide.

- 100 Say: "Equal are not the impure
and the pure,"
Even though the abundance of the
impure may surprise thee:
Reverence GOD, therefore, ye who
are possessed of understanding.
That you may succeed.

XIV

- 101 O ye who believe!
Ask not about matters which if
disclosed to you may be un-
pleasant to you.
And if you (persist in) asking about
them during the period of the
descent of the Qur-ân, they
would be disclosed to you (and
hence be unpleasant).
GOD passes over them.
For GOD is Forgiving, Merciful.
- 102 A people before you have indeed
asked such questions.
Then became disbelievers therein.
- 103 GOD has not appointed
Any *Bakira*,
Or *Saiba*,
Or *Wasilah*.
Or *Ham* (names of supposed
sacred animals);
But those who have chosen dis-
belief have fabricated this lie
against GOD.
But most of them do not under-
stand (anything).
- 104 And when it is said to them:
"Come towards what GOD has
sent down and towards the
messenger,"
They say: "Sufficient unto us is
what we have found our fathers
acting upon."
But what about it, if their fore-
fathers knew nothing and were
not guided?
- 105 O ye who believe!
Upon you is the safe-guarding of
your lives,
He who is lost will do you no
harm, provided that you are
guided.
Towards GOD is the return of you
all,
Then He will inform you as to what
you used to do.
- 106 O ye who believe!

When, at the time of the making of his will.
 Anyone of you is face to face with death,
 You should have two just persons from amongst you to be your witnesses:
 Or if you be on journey and the chance of death overtakes you,
 Then, two others from amongst your strangers.
 Detain these two witnesses after prayers,
 (And) if you have any doubt (about them) then let them swear:
 "We will not sell our oaths for any price and though it be in favour of a relative,
 And we will not conceal the testimony of God, and if we do we shall be of the sinners."
 107 If, then, it be discovered that these two have been guilty of sinfully suppressing the truth,
 Then let two others of the nearest of those whose right has been suppressed stand up in their place,
 Then let these two swear by GOD:—
 "Surely the testimony of the two of us is more upright than the testimony of those two, and we are not exceeding the limits,
 And if we do, then, surely we are of the unjust."
 108 In this way, it is more probable that they will give the evidence as it is.
 Or that they will fear their oaths being discarded by other oaths.
 Therefore reverence GOD,
 And listen (to the Qur-ân).
 For GOD guides not the people who are disobedient.

XV

109 The day GOD will bring together the messengers,
 (And) then say to them:—
 "How were ye answered?"
 They will say: "No knowledge is ours. Surely, Thou art the Knower of all secrets."
 110 When GOD will say: "O Jesus, son of Mary,

Remember My blessing upon thee and upon thy mother;
 When I helped thee with the holy spirit,
 (So that) thou speakest to men in the cradle and when grown up,
 And when I taught thee the Book, and the wisdom and the Torah and the Evangel;
 And when thou makest of earth the figure of a bird, with My authority;
 Then thou blowest in it, then it begins to fly with My authority:
 And thou curest the blind, and the leprous with My authority,
 And when thou bringest forth the dead with My authority,
 And when I warded off the children of Israel from thee as thou comest to them with clear proofs";
 But those of them who had chosen disbelief said, "This is nothing but an open sorcery."
 111 "And when I ordered the disciples that they should believe in Me and My messenger,"
 They said: "We believe, and be thou a witness that we surely are Muslims."
 112 When the disciples said: "O Jesus, son of Mary, is it possible for thy Lord to send down upon us from heaven a meal?"
 He said: "Reverence GOD, if ye be believers."
 113 They replied: "We desire that we may partake of it and that our hearts may be satisfied,
 And we may know that thou hast spoken the truth to us,
 And that we may be witnesses thereon."
 114 Said Jesus, son of Mary: "O GOD! our Lord, send down upon us a meal from heaven,
 That it may be a happy feast for us now and for our people who come after us,
 And a sign from Thee,
 And provide for us, for Thou art the best of those who provide."
 115 Said GOD: "Surely, I am going to send it down upon you,
 (On condition) that as to him who,

from amongst you, disbelieves thereafter.

I shall, then, surely put him in such an agony as I shall not put any other from the people of the world."

XVI

116 And when God will say: "O Jesus, son of Mary, was it thee who said to the people, 'Take me and my mother for two deities besides God,'"

He will say: "Glory be to Thee, It is not fit for me to say that which is not right for me (to say);

If I had said that, Thou wouldst indeed, then, have known it.

Thou knowest what is in my mind, And I know not what is in Thine.

Surely Thou art the Knower of all secrets.

117 I said to them nothing except what Thou hadst ordered me, Namely, 'Serve God, my Lord and your Lord';

And I was a witness over them as long as I was amongst them.

So that when Thou didst give me my full,

Thou wast the Watcher over them, And Thou art a witness over all things.

118 If Thou put them in agony, they are Thy servants.

And if Thou forgive them, then indeed, Thou art all-Powerful, all-Wise."

119 God will say: "This is the day when their truthfulness shall benefit the truthful,

For them are gardens 'neath which flow rivers.

Abiding therein all the while":

God satisfied with them and they satisfied with God.

This is the great accomplishment

120 To God belongs the kingdom of the heavens and the earth and whatever is therein both.

And He is Capable of doing all He pleases.

CHAPTER 6
THE CATTLE

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL praise belongs to GOD,
He who made the heavens and the earth.
And He put (therein) darkness and light;
Yet, those who have chosen disbelief set up peers with their Lord.
- 2 He it is who made you from clay,
Then He decreed a term,
And there is another term fixed by Him;
In spite of that you dispute.
- 3 And He is GOD in the heavens and in the earth.
He knows your insides and your outsides,
And He knows what you earn.
- 4 And no sign comes to them, out of the signs of their Lord,
But they turn away therefrom.
- 5 So, they have certainly belied the truth when it came to them;
But in the future, they will know the news with regard to what they used to mock at.
- 6 Do they not consider how many a generation We have caused to perish before them:
People whom We had established in the land as We have not established you?
And We poured down upon them series of rains
And We made rivers to flow beneath them,
Then We caused them to perish on account of their sins:
And We raised up, after them, another generation.
- 7 And had We sent down to thee a book written on sheets of paper,
(And) then they had touched it with their hands,

- They who have chosen disbelief would surely have said that it was nothing but open sorcery.
- 8 And they say: "Why is not a messenger-spirit sent down upon him?"
And had We sent down a messenger-spirit the affair would have been finished,
Then they would not have been given time.
 - 9 And had We appointed a messenger-spirit (as messenger)
We would have made him a man in appearance,
And We would then have been the cause of the same doubt to them as they doubt now,
 - 10 And most certainly, messengers before thee have been mocked at,
Then that which they mocked at recoiled on the mockers amongst them.

II

- 11 Say: "Journey through the earth, then see the manner of the ending of those who belied."
- 12 Say: "To whom belongs all that is in the heavens and the earth?"
Say: "To God."
He has undertaken mercy on Himself.
Surely He will cause you to gather together towards the day of the Awakening,
There is no doubt therein;
As to those who have lost their souls
They will not believe then.
- 13 To Him belongs all that abides by night and day;
For He is all-Hearing, all-Knowing.
- 14 Say: "Shall I adopt a Helper other than God.

Originator of the heavens and the earth,
 And He feels but is not ted' "

Say: "Surely, I am commanded that I be the first of those who submit (be Muslim)."

And he not thou of the pagans.

15 Say: "If I disobey my Lord, I am apprehensive of the agony of the great day."

16 Whoever is averted therefrom that day,
 He, indeed, has been taken into mercy:
 And a most lucid achievement is that.

17 And if GOD bring thee harm,
 Then none is there to take it off but He:
 But if He bring thee good,
 Then He is Capable of doing all He pleases.

18 And He is all-Dominant over His servants,
 For He is all-Wise, all-Aware.

19 Say: "What thing is the greatest in respect of testimony?"
 Say: "God is a Witness between you and me,
 And this Qur-ân has been revealed to me that I may warn you there-with and those whom it reaches:
 Are you really going to bear witness that there are other deities with GOD?"
 Say: "I bear not witness (to that)."
 Say: "The fact is that He is the One God.
 And surely I am rid of all those you join (with Him)."

20 Those whom We have given the Book (true knowledge)
 Recognise him as they recognise their own sons.
 As to those who have lost their souls
 They will not believe then.

III

21 And who does more wrong than he who forges a lie against GOD,
 Or who belies His signs!
 Surely the fact is that the wrong-doers will not succeed

22 And on a day We shall gather them all

Then We shall say to those who joined (gods with GOD):
 "Where are your partners—those whom you asserted!"

23 Then they shall have no defence but to say:
 "By GOD, our Lord, we were not those who joined."

24 See how they lie against themselves
 And vanished is from them what they used to forge.

25 And amongst them are those who listen to thee.
 And We have placed a covering over their hearts so that they do not understand it (the Qur-ân).
 And there is a heaviness in their ears:
 And if they see all the signs they will not believe therein
 So much so that when they come to thee
 They dispute with thee,
 Those who have chosen disbelief say:
 "This is nothing but the stories of the ancients."

26 And they keep back (others) therefrom
 And therefrom they fly,
 And they ruin none except themselves
 But they perceive it not.

27 And wert thou to see them when they are made to stand before the fire,
 Then they will say:
 "Would that we were sent back and that we did not belie the signs of our Lord and that we became of those who believe."

28 Nay, what they concealed before shall become apparent to them.
 And if they were sent back they would surely go back to that which they were forbidden.
 And surely they are liars.

29 And they say: "There is nothing but this present life of ours and we are not going to be raised up."

30 And wert thou to see (them)
 When they shall be made to stand before their Lord,
 He will say: "Is this not the truth?"
 They shall say: "Aye, and by our Lord"

He will say: "Then taste the agony on account of what you disbelieved."

IV

- 31 Indeed losers are they who belie the meeting with God.
Until when the Hour comes upon them suddenly.
They shall say: "O woe to us for our shortcomings therein."
And they shall bear their burdens on their backs;
Is not that which they bear an evil (burden)?
- 32 And naught is the life of this world But a plaything and a vanity,
And certainly the future home is better for those who practise reverence.
Do you not understand it then?
- 33 We know indeed that that which they say surely grieves thee,
So that they belie thee not
But the wrongdoers deny the signs of God.
- 34 And most certainly, the messengers before thee were belied,
But they persevered in spite of their having been belied and worried
Until Our help came to them,
And there is no changing the words of God.
And most surely the news of the messengers has come to thee.
- 35 And if their turning away is hard for thee,
Then if thou canst search a hole into the earth,
Or a ladder in the sky.
Then bring them some sign,
And had God (so) pleased
He could have surely gathered them on the guidance,
Then be not one of the ignorant.
- 36 Only they who listen, respond;
And God will raise up the dead,
Then towards Him shall they be returned.
- 37 And they say: "Why hast not a sign from his Lord been sent down upon him?"
Say: "Surely, God is Capable of sending down a sign,
But most of them know (it) not."
- 38 And there is no animal on this earth

Nor a bird that flies with its two wings

But they are communities like yourselves.

We have not left out aught in the Book

Then towards their Lord shall they be gathered.

- 39 And those who belie our signs are deaf and dumb and in utter darkness.

Whom God pleases He causes to be lost;

And whom He pleases He places upon the Right Path.

- 40 Say: "Do you see that if the agony from God were to overtake you
Or the Hour were to overtake you,
Will you then call upon other than God

If you be truthful?"

- 41 Nay, upon Him alone will you call—
So that if He please He takes away that on account of which you call upon Him—
And you forget that which you join (with God).

V

- 42 And We have most surely sent (messengers) towards communities before thee,
Then We seized them in toil and distress
That they might humiliate themselves.
- 43 Why then, when Our toil came upon them, did they not humble themselves?
On the contrary, their hearts hardened,
And the evil-one made fair-seeming to them what they did.
- 44 So that when they forgot that of which they had been warned,
We opened for them the doors of all things,
Until when they were delighted with what they had been given
We seized them all of a sudden,
Then, lo, they were in despair.
- 45 In this way were uprooted the people who were unjust:
And all praise belongs to God,
Lord of all the worlds.

Originator of the heavens and the earth,
 And He feeds but is not fed! "
 Say: "Surely, I am commanded that I be the first of those who submit (be Muslim)," "
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Will you then call upon other than God
If you be truthful?"

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And you forget that which you join (with God).

V

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That they might humiliate themselves.
- 43 Why then, when Our toil came upon them, did they not humble themselves?
On the contrary, their hearts hardened.
And the evil-one made fair-seeming to them what they did.
- 44 So that when they forgot that of which they had been warned,
We opened for them the doors of all things,
Until when they were delighted with what they had been given
We seized them all of a sudden,
Then, lo, they were in despair.
- 45 In this way were uprooted the people who were unjust;
And all praise belongs to God,
Lord of all the worlds.

- 46 Say: "Do you see, if God were to take away your hearing and your eyes,
And put a seal upon your hearts,
What deity other than God would bring it (back) to you?"
See what a variety of illustrations We provide them with
Then how they turn back.
- 47 Say: "What do you say, if the agony from God were to come to you suddenly or openly,
Who would be ruined except the unjust people?"
- 48 And We send not the messengers but as heralds of glad tidings and as warners.
Then whosoever believes and does good,
There is, then, no fear on such, nor do they grieve.
- 49 And as to those who belie our signs
Their agony shall assail them because they disobeyed.
- 50 Say: "I say not to you that I possess the treasures of God.
Nor do I know the unseen,
And I say not to you that I am a messenger-spirit,
I do but obey what is revealed to me."
Say: "Is the blind man the equal of the one gifted with sight?"
Why, then, do you not reflect?

VI

- 51 And with this (Qur-ân) warn those who apprehend that they shall be gathered towards their Lord
That there is no protector nor second for them besides Him,
In order that they may be reverent.
- 52 And drive not away those who call upon their Lord morning and evening,
Desiring His Presence.
Thou art not responsible for aught on their account;
Nor are they responsible for aught on thy account;
Hence if thou wert to drive them away
Thou wouldst be of the unjust.
- 53 And in this way do We discipline some of them by means of the others.

- In the end they say: "Are these the people whom God has favoured from among us?"
Does not God know the grateful?
- 54 And when those who believe in our signs come to thee.
Then say thou: "Peace be upon you. God has undertaken mercy upon Himself.
That as to him who does evil amongst you through ignorance,
But turns thereafter and does good,
Then He is Forgiving, Merciful."
- 55 And in this way do We explain Our signs
And in order that the way of the guilty may become evident.

VII

- 56 Say: "Surely, I am forbidden to serve those whom you call upon besides God."
Say: "I follow not your vain desires,
If I did so I would surely be lost
And I would not be of those who are guided."
- 57 Say: "Surely, I am upon a clear (guidance) from my Lord,
And you have rejected it,
I have not that with me which you would hasten.
Judgment belongs to God alone,
He relates the truth,
And He is the best of those who decide."
- 58 Say: "If I had that with me which you wish to be hastened,
The affair would certainly be settled between you and me;
And God knows the unjust better than (I)."
- 59 And with Him are the keys of all things unseen;
No one knows them except He.
And He knows what is on the land and the sea.
And not a single leaf falls but He knows it,
And there is not a grain in the darkness of the earth,
Nor anything wet or dry but the same is in a clear Book (God's knowledge).
- 60 And it is He who gives you full (account) by night,

For He knows what you have earned during the day,
Then He causes you to wake up in that state
That the appointed term may be completed,
Then towards Him is your return,
Then He will inform you as to what you used to do.

VIII

- 61 And He is the Dominant One over His servants,
And He sends guardians over you,
Until when death overtakes any one of you,
Our messengers give him his full
And they are not short in anything.
- 62 Then they are turned back to God
Their Master in truth:
Is not the Judgment His?
And is He not the speediest in taking account?
- 63 Say: "Who saves you from the darkness (calamities) of the land and the sea
(When) you call upon Him with humiliation and secrecy?
'Surely, if He saves us from this we shall certainly be of the thankful.'"
- 64 Say: "God saves you from those (calamities) and from every other distress
Still you are those who join (gods with God)."
- 65 Say: "He is Capable of raising up an agony for you from above your heads or from below your feet,
Or He may put confusion amongst you by making you into different sects
And make you taste the severity of one another."
See how We vary Our illustrations
So that they may understand.
- 66 And thy people call it (the Qur-ân) a lie
And it is the truth.
Say: "I am not a superintendent over you."
- 67 For every event there is an appointment,
And you will come to know it in time.

- 68 And when thou seest those who talk nonsense concerning Our signs,
Then leave them alone
Till they engage in discussing some other news;
And if the evil-one should make thee forget (this)
Then sit not with the unjust people after remembering (it).
- 69 And the reverent are not responsible at all on account of the others,
But it is for them to remind, so that the others may become reverent.
- 70 And leave those who take their religion as a plaything and a pastime
And who are deluded by the life of this world,
But remind them with this (Qur-ân),
Lest a soul be destroyed on account of its doings:
There is no one to guard it or to recommend it other than God,
And if it should offer compensation of all things it can compensate,
It would not be taken from it;
These are the people who are destroyed on account of their doings.
For them is a drink of boiling (water) and a painful agony on account of their being used to disbelief.

IX

- 71 Say: "Shall we call upon that, besides God, which does us no good and does us no harm,
And shall we go back upon our heels,
After God has guided us,
Like one whom the evil-ones have caused to be lost in the earth and who is utterly perplexed,
(Whilst) his friends are calling him to the guidance and saying, 'Come to us'?"
Say: "Surely, the guidance of God, that is the guidance,
And we are commanded to submit to the Lord of all the worlds."
- 72 And (you are commanded) to keep up the prayer, and reverence Him,

- And He it is towards Whom you shall be gathered.
- 73 And it is He who has made the heavens and the earth with the truth.
And when He says "BE," it becomes.
- 74 His saying is the truth.
And to Him belongs the kingdom on the day when the dead shall be breathed into.
Knower of the unseen and the seen.
And He is all-Wise, all-Aware.
- 75 And when Abraham said to his father Azar:
"Dost thou take the idols for gods? Surely, I see thee and thy people in a clear error."
- 76 And in this way. We showed Abraham the government of the heavens and the earth, and in order that he might become of those who were convinced.
- 77 Then, when the night became dark upon him, he saw a planet (and) he said (to them):—
"Is this my Lord?"
But when it set, he said, "I love not those that set."
- 78 Then when he saw the moon beginning to rise, he said (to them):—
"Is this my Lord?"
But when it set, he said: "If my Lord guide me not, I shall most certainly become one of those who are lost."
- 79 Then when he saw the sun rising, he said:
"Is this my Lord, this is the biggest!"
But when it set, he said:
"O my people, I am rid of all that you join (with God).
- 80 Surely, I turn my face towards Him who has originated the heavens and the earth, single-minded, and I am not of the pagans."
- 81 And his people disputed with him. He said: "Do you dispute with me respecting God, and He has surely guided me.
And I fear not those you join with Him.
But (I fear) that which my Lord wishes;
My Lord's knowledge prevails over all things.
Why then are you not reminded?"
- 82 And why should I fear those you join (with God)?
And you are not afraid of joining with God that for which no authority has come down to you.
Which of the two parties, then, is more entitled to tranquillity if you know?"
- 83 Those who believe and mix not their faith with injustice.
They are the people for whom there is tranquillity,
And they are the ones who are guided.
- X
- 84 And these were the arguments We gave Abraham against his people.
We raise in grade whom We please. Surely, thy Lord is Knowing, Wise.
- 85 And We granted him (Abraham) Isaac and Jacob.
Each one We guided.—
And Noah We guided before,—
And from his offspring David
And Solomon
And Job
And Joseph
And Moses
And Aaron;
And like this do We compensate those who do good:
- 86 And Zacharias
And John
And Jesus
And Elias:
Every one of them was of the good;
- 87 And Ishmael
And Elisha
And Jonas
And Lot:
And every one (of them) We made prominent above the people of his time.
- 88 And from among their fathers, and their children, and their brethren:
And We chose them, and We guided them towards the Right Path.
- 89 This is the guidance of God,
He guides therewith of His servants whom He pleases.
But if they had joined (gods with God)
Surely, what they had done would have been useless to them.

- 90 They are the people whom We have given
The Book,
And the wisdom,
And the prophecy;
So that if these will not believe therein,
We have then surely entrusted these things to a people who do not disbelieve therein.
- 91 These are the people whom God has guided,
Follow their guidance then.
Say: "I ask ye not for any reward for this. It is only a reminder to the people of the world."

XI

- 92 And they appreciated not God as they should have appreciated Him
When they said: "God has not sent down on any man anything."
Say: "Who sent down the Book which Moses brought
As a light and a guidance to men.
(And) which you wrote out in scattered sheets,
Part of which you shewed,
But most of which you concealed,
And you were taught what you did not know,
Neither you nor your fathers?"
Say: "God (did it)."
Then leave them sporting in their idle talks.
- 93 And this is a blessed Book which We have sent down
Confirming that which is before it,
And in order that thou mayest warn the mother of cities and those round it.
And those who believe in the Future believe therein,
And they are (most) careful about their prayers.
- 94 And who is more unjust than one who forges a lie against God,
Or says: "(Something) has been revealed to me,"
Whilst nothing has been revealed to him,
Or one who says: "I can bring down the like of what God has sent down"?

- And if thou wert to see the unjust when they are in the throes of death,
And the messenger-spirits stretch forth their hands (saying): "Cast out your souls,
This day, you shall be rewarded with a shameful agony on account of what you used to say against God, without any just cause, and because you were big with pride against His signs."
- 95 And you have most certainly come to Us one by one
As We made you in the first instance,
And you have left behind your backs what We put in your charge
And We see not with you your adherents whom you asserted to be your partisans.
Indeed, the ties between you are cut off,
And gone is from you what you asserted.

XII

- 96 Surely God causes the seed and the stone to sprout;
He brings forth the living from the dead,
And He is the Bringer forth of the dead from the living.
This is God, where then are you turned to?
- 97 (He is) the Opener forth of the moins,
And He makes the night as a means of rest,
And the sun and the moon as a means of reckoning:
This is the determination of all-Mighty, all-Knowing.
- 98 And it is He who has made the stars for you that you may be guided by them in the glooms of the land and the sea;
We have certainly explained Our signs for a people who know.
- 99 And it is He who has evolved you from a single being,
Then there is a place for you to seek rest
And a place to go back to.
Surely We have explained Our

signs for a people who understand.
 100 And it is He who sends down water from above.
 Then We bring forth therewith growths of all kinds,
 Then We bring forth therefrom green (foliage)
 From which We bring forth grains piled up:
 And out of the sheaths of palms are clusters (of fruits) hanging down:
 And gardens of grapes, and olives, and pomegranates, similar and dissimilar.
 Look ye towards its fruit when it fructifies,
 And the ripening thereof.
 Surely, in this are signs for a people who believe.
 101 And they have made for God associates of the jinn
 And He made them;
 And they have devised for Him sons and daughters,
 Without any knowledge.
 Glory be to Him, and far above is He from that which they attribute to Him.

XIII

102 Originator of the heavens and the earth.
 How could there be to Him a child?
 Nor is there to Him any female companion,
 And He made all things,
 And all things He knows.
 103 This is GOD, your Lord,
 There is no deity but He,
 Maker of all things,
 Then serve Him,
 For He is Controller over all things.
 104 Eyes cannot comprehend Him
 And He comprehends all eyes;
 And He is all-Subtle, all-Aware.
 105 Surely there has come to you enlightenment from your Lord,

Then he who is enlightened is so for His own soul.
 And he who remains blind is so against his own soul.
 And (-say) "I am not a guardian over you."
 106 And thus do We give various illustrations.
 And lest they should say, "Thou (O Muhammad!) dost read."
 And that We may make it (the Qur-ân) clear for a people who know.
 107 Follow thou what has been revealed to thee by thy Lord.
 There is no deity but He,
 And turn away from the pagans
 108 And had God pleased they would not have joined (gods with God).
 And We have not made thee a guardian over them.
 Nor art thou over them a controller.
 109 And abuse not ye those they call upon besides GOD,
 Lest they should out of their ignorance exceed the limit and abuse God,
 In this way have We caused far-seeming to each people their deeds.
 Then towards their Lord is their return,
 Then He will inform them as to what they used to do.
 110 And they swear with the hardest of their oaths
 That if a sign had come to them they would have believed therein:
 Say: "Signs are with GOD alone."
 And do you not (O Muslims!) know that when they (the signs) come they will not believe therein?
 111 And that We will turn down their hearts and their sights
 In the same way as they did not believe in it the first time,
 And that We will leave them to wander on blindly in their excesses?

PART VIII

XIV

- 112 And had We sent down towards them the messenger-spirits,
And had the dead spoken to them,
And had We brought together all things before their eyes,
They would not have believed,
Excepting as GOD pleases;
But most of them choose ignorance.
- 113 And in this way have We caused for each prophet enemies of the evil-ones of jinn and men,
They inspire one another with gilded speech to impose upon (people).
And had thy Lord wished it, they would not have done so.
Then leave them and what they forge.
- 114 And (this is so) in order that the hearts of those who do not believe in the Future may incline towards that (their doings), and that they may be pleased therewith
And that they may continue in their evil deeds as they do.
- 115 (Say): "Shall I seek as a judge someone other than GOD, and it is He who has sent down towards you this Book clearly explained?"
And those whom We have given the Book (true knowledge)
Know that it is sent down by thy Lord with the truth;
So be not thou of those who doubt.
- 116 And the word of thy Lord is the whole truth and justice.
No one can change His word,
And he is all-Hearing, all-Knowing.
- 117 And if thou obey the majority of those on this earth
They will cause thee to lose GOD's way.
They follow nothing but their imaginations,
And they do nothing but conjecture.

- 118 Surely HE, thy Lord, knows him well who loses His way,
And He knows those who are guided.
- 119 Then eat ye of that on which the name of GOD has been mentioned.
If ye believe in His signs.
- 120 And what is there for you that you should not eat out of that on which GOD's name has been mentioned,
And it has been surely explained to you what is forbidden to you
Except ye be compelled to it?
And a large number of people, with their vain desires, and without possessing any knowledge cause others to lose (the way).
Surely, He, thy Lord, knows best all the transgressors.
- 121 And leave ye sins that are apparent and (sins) that are hidden.
Surely those who commit sins shall be rewarded for what they did of evil.
- 122 And eat ye not of that on which GOD's name has not been mentioned, for it is surely a disobedience:
And the evil-ones certainly will inspire their allies to quarrel with you.
And if ye (Muslims) obey them you shall surely become pagans.

XV

- 123 Is he who was dead and was then given life by Us and for whom We made a light by which he walks among mankind like another whose condition is one of utter darkness which he cannot cast out?
In this way do We cause fair-seeming to the unbelievers what they do.

124 And thus have We placed in each town the leaders of the guilty so that they make their plans therein, And they plan not except against their own souls, And they perceive it not.

125 And when a sign (of GOD) comes to them, They say: "We will surely not believe unless we (ourselves) receive the like of what has been given to the messengers of GOD." GOD knows best where to place His message. Now the guilty ones shall feel humiliation from GOD And a severe agony for what they planned.

126 But as to him whom GOD wishes to guide, He opens his breast for Islam; And as to him whom He wishes to be lost He makes his breast narrow (and) straitened hard As if he was climbing up into the sky: Thus does GOD cause uncleanness to be placed upon those who believe not.

127 And this is the straight path of thy Lord; We have, indeed, explained our signs for the benefit of a people who remember.

128 For them is the home of safety with their Lord, And He is their helper for what they used to do.

129 And the day He will assemble them all (and say): "Ye multitude of jinn, surely you took away a great many men." And their allies amongst mankind will say: "Our Lord! we made use of one another, and we have reached the term Thou didst determine for us." He will say: "Fire is your resort, you shall abide therein excepting as GOD pleases." Surely thy Lord is Wise (and) Knowing.

130 In this way do We ally the unjust with one another for what they used to earn.

XVI

131 "Ye multitude of jinn and men! Did not messengers from among you relate to you My signs and warn you of your meeting of this day!" They will say: "We bear witness against ourselves." And the life of this world has deluded them And they will bear witness against themselves That they were disbelievers.

132 This is so because thy Lord destroys not any towns unjustly Whilst their inhabitants are unwarned.

133 And for all there are degrees in proportion to what they have done. And thy Lord is not unaware as to what they do.

134 And thy Lord is Independent. Possessor of mercy. If He please He may do away with you And let him succeed after you whom He pleases Just as He evolved you from the seeds of another people.

135 Surely what is held out to you (by GOD) must happen, And you cannot put it off.

136 Say: "Ye people! work in your places, surely, I work also: Then you will know, in time, for whom is the final home." Surely, the unjust will not succeed.

137 And they apportion a share to GOD out of what He has broadcasted from the sowings and the cattle: Then say they: "Such and such things are for GOD," according to their assertions, "and such and such are for our associates." Then what is for their associates does not reach GOD, But what is for GOD then that can reach their associates: Evil is the way they judge.

138 And in this way have their associates caused fair-seeming to a great many pagans the killing of their children That they may ruin them and that they may confuse them in their religion;

- And if GOD had wished they would not have done so;
Leave them then and what they forge.
- 139 And they say: "Such and such crops and cattle are forbidden, none can eat them except those we please." This is their assertion.
And some cattle have been forbidden (by them) for riding:
And on some cattle they do not remember the name of GOD,
Lying against Him.
He will soon reward them on account of what they forge.
- 140 And they say: "What is in the wombs of such and such cattle is reserved for our males, and is forbidden to our females.
But if it be still-born they are partners therein."
Soon will He reward them for their specifications.
Surely He is Wise (and) Knowing.
- 141 Certainly lost are they who kill their children idiotically and without any knowledge.
And who forbid what GOD has provided them with, telling lies against GOD.
Certainly lost are they for not being guided aright.

XVII

- 142 And it is He who has evolved gardens trelliced and untrelliced:
And the date-palms;
And fields with the various produce thereof;
And olives;
And pomegranates, similar and dissimilar.
Eat ye of the fruit thereof when they yield fruit;
And give its stated due on the day of its reaping;
And waste not; surely He loves not those who waste.
- 143 And of the cattle, some are for carrying loads
And some are too low (to carry loads)
Eat ye out of what GOD has provided you with,

- And follow not the footsteps of the evil-one.
Surely, he is to you an enemy clear.
- 144 There are eight males and females: Two of the sheep and two of the goat—
Say: "Has He forbidden the two males (thereof) or the two females.
Or that which is wrapped up in the wombs of the two females?
Give me the news with knowledge if ye be truthful."
- 145 And of the camel two and two of the cow;
Say: "Are the two males (thereof) forbidden or the two females,
Or what is wrapped up in the wombs of the two females?
Or were you witnesses when GOD ordered you this?"
Who is more unjust than one who forges a lie against GOD.
That he may without any knowledge cause mankind to be lost?
Surely, GOD does not guide the unjust people.

XVIII

- 146 Say: "I find not, in what has been revealed to me, anything forbidden to a person wishing to take a meal except it be:—
A dead body,
Or flowing blood,
Or the flesh of the swine,
For that is impure;
Or what is disobedience
Being slaughtered in the name of other than GOD;
But whoever is compelled to it,
Without being rebellious,
Neither going beyond the limit,
Then surely thy Lord is Forgiving, Merciful."
- 147 And to the Jews We forbade every animal with hoofs;
And of the cow and goat We forbade them their fat except what was wrapped up in their backs or their bowels or what was attached to their bones.
Thus did We reward them for their rebellion,
And We are surely the Truthful.

148 But if they belie thee, say then:
 "Your Lord is the Possessor of
 all spreading mercy, but His
 power is (also) not turned away
 from the guilty people."

149 Now those who join (gods with
 GOD) will say: "If GOD had
 pleased we would not have (so)
 joined, neither our forefathers:
 Nor had we forbidden anything."
 In this way did they belie who
 were before them

Until they tasted Our Power.
 Say: "Have you any knowledge,
 if so, bring it forth for us
 (to see)?
 You only follow your imaginations
 And you do nothing but con-
 jecture."

150 Say: "GOD's argument is then the
 most forceful,
 So that if He had wished, He would
 have guided you all."

151 Say: "Bring your witnesses who
 can witness that GOD has for-
 bidden such and such thing,"
 If they then bear witness, do not
 thou bear witness with them:
 And follow not the desires of those
 who belie Our signs,
 And who believe not in the Future;
 And they make peers with their
 Lord. ~~XIX~~

152 Say: "Come, I will recite to you
 what my Lord has forbidden to
 you, viz.
 That you join not with Him
 aught.

And (He orders you) doing good to
 your parents,
 And that you kill not your children
 for fear of poverty"—
 We make provision for you and for
 them also—

"And that you come not nigh to
 indecency whether it be open or
 hidden,

And that you kill not any person
 whom GOD has forbidden you to
 kill, except it be with justice."
 This has He ordered you that you
 may understand.

153 "And that you approach not the
 belongings of an orphan except
 in the best way,
 Until he (the orphan) reaches the
 age of strength.

And give full measure and weight
 with equity."

We burden no soul except accord-
 ing to its capacity.

And when you say anything then
 do justice, even though it be
 concerning your relatives.

And fulfil the covenant of GOD.
 This is what He has commanded
 you that you may be mindful.

154 "And (He says), 'This is My
 straight path, follow ye it then.'
 And follow not other paths,
 For they will deviate you from His
 path."

This is what He has ordered you
 that you may be reverent.

155 Again We gave the Book to Mose,
 a complete (blessing) upon him
 who does good,
 And an explanation of everything
 And a guidance
 And a mercy,
 That they may believe in the
 meeting of their Lord.

XIX

156 And this (Qur-an) is a blessed Book
 Which We have sent down:
 Follow ye it, then,
 And be reverent, that ye may be
 shewn mercy.

157 Lest you should say: "The Book
 had only been sent down to two
 classes before us,
 And we were unaware of their
 readings."

158 Or lest you should say:
 "Had a Book been sent down
 upon us
 We would certainly have been
 better guided than they."
 Now, certainly, clear evidence has
 come to you from your Lord
 And a guidance
 And a mercy.

Who is then more unjust than he
 who belies the signs of GOD and
 keeps away from them?
 We will reward those who keep
 away from Our signs with an
 evil agony on account of their
 having done so.

159 What do they expect,
 Except the coming to them of the
 messenger-spirits,

- Or the coming of thy Lord,
 Or the coming of some of the
 signs of thy Lord?
 The day some of the signs of thy
 Lord come (to appear),
 Its believing will not profit any
 soul that did not believe before,
 Or which having believed earned
 no good.
 Say: "Wait, we too are waiting."
 160 As to those who have split up their
 religion
 And become sects
 Thou (O Muhammad!) hast nothing
 in common with them.
 Their affair is towards God,
 He will, hereafter, inform them as
 to what they used to do.
 161 He who brings one good, for
 him, there are, then, ten like
 thereof:
 And he who brings an evil will not
 be rewarded except its like,
 And they will not be wronged.
 162 Say: "As to me, my Lord has
 guided me to the Right Path:
 An upright faith, the religion of
 Abraham the single-minded,
 And he was not of the pagans."
 163 Say: "Surely, my prayer
 And my sacrifice
 And my living
 And my dying
 Are all for the sake of God, Lord
 of all the worlds,
 164 He has no associate,
 And so am I commanded,
 And I am the first of the Muslims."
 165 Say: "Shall I seek a lord other
 than God, and He is the Lord of
 all things,"
 And no soul does anything except
 for itself,
 And no bearer shall bear the burden
 of another;
 Then towards your Lord will be
 your return,
 So that He will inform you of that
 in which you used to differ.
 166 And it is He who has made you
 successors of the earth,
 And He raises some of you above
 the others in degrees,
 That He may discipline you con-
 cerning that which He has given
 you.
 Surely, thy Lord is quick in
 respect of the consequences,
 And surely He is indeed Forgiving,
 Merciful.

CHAPTER 7

THE PARAPETS

(Al-Aaraf)

(We commence) with the name of GOD,
The most Merciful (to begin with)
The most Merciful (to the end).

I

- 1 ALIF, Lam, Mim. Sad.
2 (This is) a Book sent to thee—
So let there be no distress in thy heart (*lit.* breast) on account thereof—
That thou mayest warn (people) therewith.
And a reminder to the believers.
3 Follow ye what has been sent down to you from your Lord,
And follow not besides Him any allies.
Little it is what you remember.
4 And many a town have We caused to be ruined;
Then Our power came upon them by night or whilst they slept at midday.
5 So that what was their cry when Our power came upon them
Except saying: "We are an unjust people" ?
6 Surely, then. We will question those towards whom (the messengers) were sent
And We will surely also question the messengers.
7 Surely, We will then relate to them with knowledge
And We are not absent.
8 And the weighing (judging) on that day will be just,
Then he whose weighing is heavy
These then are the people who succeed.
9 And he whose weighing is light,
These then are the people who have lost their souls,
On account of their treating Our signs with injustice.
- 10 And We have surely given you an abode on the earth,
And We have made therein the means of your livelihood.
Little it is that you give thanks
- ¶*
- 11 And most certainly We make you,
Then We give you a figure,
Then We say to the messenger-spirits
"Bow down to man."
So all bow down except the disappointed one.
He is not one of those who bow down.
12 Says He (God): "What prevents thee that thou bowest not when I command thee."
Says he (the disappointed one): "I am better than he: Thou makest me of fire
And Thou makest him of clay."
13 He says: "Then get down from this (state).
It does not become thee to be proud of it. Therefore get out, for surely thou art of those who are humbled."
14 He says: "Allow me time till the day they are raised up again."
15 He says: "Surely, thou art of those who are given time."
16 Says he: "On account of Thy having caused me to lose the (right) way, I will lie in wait for them (on) Thy straight path:
17 Then, surely, I will attack them
From their front,

*Verses 11 to 23 are an allegory describing how man's Conscience upbraids him when he does wrong. Verse 27 makes it quite clear that the allegory applies to all mankind and is not confined to Adam.

- And from their back,
And from their right,
And from their left.
And Thou shalt not find most of
them thankful.”
- 18 He says: “Get out of this, dishonoured, driven away.
Surely, as to him who follows thee from them, I will certainly fill hell with you all together.”
- 19 “And O man! abide thou and thy mate (in) the garden,
Then eat ye two wherever you wish,
But approach not this tree,
Otherwise you will become of those who are unjust.”
- 20 Then the evil-one makes suggestions to them both
So as to disclose to them what is hidden from them of their evil nature
And says: “Your Lord has not forbidden you (eating) from this tree except that you may become (like) two messenger-spirits, or you become immortals.”
- 21 And he swears to them both,
“Surely, I am to you of those who are sure advisers.”
- 22 Then he makes them fall through delusion;
Then when they both taste this tree, their evil (natures) are disclosed to them and they begin to cover themselves with the leaves of the garden.
And their Lord calls out to them both: “Have I not forbidden you both from this tree, and have I not said to you both that the evil-one is an enemy to you clear?”
- 23 They say: “Our Lord! We have done injustice to our souls; and if Thou forgive us not and shew not mercy to us we shall surely become of those who lose.”
- 24 He says: “Get down, some of you are, indeed, enemies of others, and for you is a resting-place on this earth and an enjoyment for a time.”
- 25 He says: “In this (earth) you shall live,
And in it you shall die
And from it you shall be brought forth.”

III

- 26 Ye children of man! We have certainly sent down upon you a dress that covers your evil natures,
And an ornament.
And the clothing of reverence! that is the best.
This is (one) of GOD's signs that they may remember.
- 27 Ye children of man!
Let not the evil-one mislead you as he expelled your parents from the garden (state of peace),
Plucking away their dress from them both,
In order to disclose to them their evil (natures);
Surely he and his tribe see you whence you see them not:
Surely, We have made the evil-ones (to be) the allies of those who believe not.
- 28 And when they commit an indecency,
They say: “We found our forefathers doing this and GOD has commanded us to do so.”
Say: “Surely, GOD commands not acts of indecency,
Do you allege against GOD what you know not.”
- 29 Say: “My Lord commands equity,
And that you keep your faces (whole beings) straight at all times of prayer,
And that you call upon Him exclusively doing Him obedience.”
As He made you first, so will you come round (again).
- 30 A party has He guided,
And against another party has He adjudged error as their due.
Surely, they have taken the evil-ones as their allies instead of GOD
And they think they are guided.
- 31 Ye children of man!
Put on your beautiful things
At the time of each prayer,
And eat and drink.
But waste not,
For He loves not the wasteful.

IV

- 32 Say: “Who has forbidden the beautiful things of GOD

Which He has produced for His servants and the pure foods? ”
 Say: “These are for the faithful in the life of this world, And exclusively theirs on the day of the Awakening.”
 In this way do We explain Our signs for a people who know.
 33 Say: “This is it what my Lord has forbidden. viz., Indecencies which are apparent and which are hidden, And sin, And revolting without just cause, And that you join with GOD that for which He has sent down no warrant, And that you say against GOD what you know not.”
 34 And for every people there is a term, So that when their term arrives They cannot remain behind for an hour nor can they precede it.
 35 Ye children of man! When My messengers come to you from amongst you Relating My signs to you, Then as to him who is reverent and does good There is then no fear on such, Nor shall they grieve.
 36 And as to those who belie My signs And are filled with pride (turning away) therefrom, These are the companions of the fire, In it they abide.
 37 Then who is more unjust than he who forges a lie against GOD, Or belies His signs? These are the people who will receive their share of what is written down. When our messengers will come to them, they will give them their full (reward). They will say: “Where is that which you called upon besides GOD?” They will reply: “Lost are they from us.” And they will bear witness against themselves that they were disbelievers.
 38 He will say: “Join ye the peoples who have gone before you from among the jinn and men into the fire.” Every time a people enters (it), it

will disapprove of its sister (i.e. predecessor)
 Until they have caught it up all together,
 Those who have come behind will say with regard to those who have gone before:
 “Our Lord! They caused us to be lost, then give them double the agony of the fire.”
 He will say: “For each of you is double but you know it not.”
 39 And those who have gone before will say to those who have come behind
 “There is no distinction granted you over us
 Then taste the agony for what you did.”

V

40 As to those who belie our signs and turn away from them in pride. The doors of heaven shall not be opened for them
 Nor shall they enter the garden
 Until a cable enter the eye of a needle.
 And it is thus that We reward the guilty.
 41 Hell shall be a cradle and a covering to them,
 And it is thus that We reward the unjust.
 42 And there are those who believe and do good deeds—
 (And) We are not burdening any soul except according to its capacity—
 These are the companions of the garden,
 In it they abide.
 43 And We will take away from their breasts all kinds of envy.
 Rivers flowing underneath them
 And they will say: “All praise belongs to GOD who has guided us to this (state)
 And we were not able to guide ourselves
 If GOD had not guided us,
 Most certainly the messengers of our Lord came to us with the truth.”
 And a voice will call out to them:
 “This is the garden which you have inherited on account of what you did.”

- 44 And the companions of the garden will call out to the companions of the fire saying:
 "We have indeed found what was held out to us by our Lord to be the truth,
 Then have you found what was held out to you by your Lord to be the truth?"
 They will reply: "Yes."
 And a caller between them will call out,
 "The disapproval of GOD be upon the unjust,
- 45 Who kept away from GOD's way
 And sought to make it crooked
 And who did not believe in the Future."
- 46 And between the two (the garden and the fire) there shall be a barrier,
 And upon the parapets there shall be men who will recognise all by their expressions.
 And they shall call out to the companions of the garden saying:
 "Peace be upon you."
 And these will not have entered therein but will be hoping to do so.
- 47 But when their eyes are turned towards, and meet, those who are the companions of the fire,
 They will say:
 "Our Lord! put us not together with the unjust people."

VI

- 48 And the companions of the parapets will call out to men whom they will recognise by their expressions saying:
 "What use have been to you your gatherings and your prides?"
- 49 Are these the people you used to swear would not receive any part of GOD's mercy?"
 (And to the others they will say):
 "Enter ye the garden, no fear upon you nor will you grieve."
- 50 And the companions of the fire will call out to the companions of the garden saying:
 "Pour down upon us some water or out of what GOD has provided you with."

- They will say: "GOD has forbidden these (things) to the unbelievers;
 51 Those who took their religion as a plaything and a vanity,
 And whom the life of the nearer world had deluded."
 So that We have put them away this day as they put away the meeting of this day;
 And as they used to deny Our signs.
- 52 And most surely We have brought them a Book
 Which We have explained with a basis of knowledge
 And which is a guidance and a mercy to the people who believe.
- 53 Do they wait for aught but the end thereof?
 The day when the end thereof comes,
 Those who had put it aside before will say:
 "Surely the messengers of our Lord came to us with the truth.
 Then are there for us any seconders so that they may do something for us, or that we may be sent back so that we may do otherwise than what we used to do?"
 Surely they have lost their souls
 And lost from them is what they used to forge.

VII

- 54 Surely your Lord is GOD
 Who has made the heavens and the earth into six periods
 And still remains firm upon His throne;
 He causes the night to cover the day.
 Each pursuing the other incessantly.
 And (He has made) the sun, and the moon and the stars, all obedient to His command.
 Are not the making and the command His?
 Blessed is GOD, Lord of all the worlds.
- 55 Call upon your Lord with humility and in private.
 Surely He loves not the transgressors.
- 56 And do not do evil in the earth after the reformation thereof,

And call upon Him with fear and with hope.
 Surely the mercy of GOD is near to those who do good.
 57 And it is He who sends the breezes bearing good news of His mercies to come.
 Until they bear heavy clouds Which We drive to a dry (*lit.* dead) soil
 Then We send down water thereon. Then We cause to grow up by means of that (water) every kind of fruit.
 In this way shall We cause the dead to come out, that you may remember.
 58 And a good soil brings forth its vegetation with the command of its Lord.
 And a bad soil brings forth nothing but unhappiness.
 In this way do We illustrate our signs in various ways for a people who give thanks.

VIII

59 Most surely We sent Noah to his people
 Then said he: "O my people! serve GOD, you have no deity other than He.
 Surely I fear the agony of the great day will overtake you."
 60 The leaders of his people said: "Most surely we see thee in apparent error."
 61 Said he: "O my people! no error is mine, on the contrary I am a messenger from the Lord of all the worlds.
 62 I deliver to you the messages of my Lord.
 And I advise you for your good, And I know from GOD what you do not know.
 63 Well, does it surprise you that a reminder from your Lord has come to you by means of a man from among you
 In order that he may warn you and that you may practise reverence And that you may be shewn mercy?"
 64 But they belied him,

So We rescued him and those with him in the ark,
 And We drowned those who belied Our signs;
 Surely they were a blind people.

IX

65 And to Ad (We sent) their brother Hud.
 He said: "O my people! serve God, you have no deity other than He. Will you not be reverent then?"
 66 The leaders of those amongst his people who had chosen disbelief said:
 "Surely we see thee in a folly and surely we think thee to be a liar."
 67 Said he: "O my people! no folly be mine, on the contrary I am a messenger from the Lord of all the worlds.
 68 I deliver to you the messages of my Lord,
 And I am a trustworthy adviser for your good.
 69 Well, does it surprise you that a reminder has come to you from your Lord by means of a man from among you
 That he may warn you:
 And remember when He made you successors after the people of Noah,
 And vastly increased you in respect of your (bodily) constitution.
 Remember then the favours of God that you may succeed."
 70 They said: "Hast thou come to us that we may worship God alone.
 And give up those whom our forefathers used to worship?
 If so, bring to us what thou holdest out to us, if thou art truthful."
 71 He said: "Surely a calamity and anger from your Lord has fallen upon you.
 Do you dispute with me in respect of (mere) names which you and your forefathers have named,
 For which God has not sent down any warrant?
 Wait ye then, surely I be with you one of those who wait."
 72 Then We rescued him and those with him with a mercy from Ourselves;

And We cut off the very last of those who belied Our signs, for they were not believers.

X

- 73 And to Samood (We sent) their brother Saleh.
He said: "O my people! worship GOD, you have no deity but He. Surely clear proof from your Lord has come to you.
This she-camel is GOD's, (and) a sign to you,
Leave her then in GOD's earth to pasture,
And do her no harm,
Lest a painful agony overtake you.
- 74 And remember when He made you successors after Ad,
And He established you in the land,
You build palaces in the plains thereof
And hew out houses in the rocks,
Remember then GOD's favours.
And act not corruptly in the land,
doing evil."
- 75 The leaders amongst his people who had been proud said to those who were weak, namely, to those who had believed amongst them: "Do you know that Saleh is a sent-one from His Lord?"
They said: "We are believers in what has been sent with him."
- 76 Said those who were proud: "Surely we disbelieve in what you believe."
- 77 They then hamstringed the she-camel and rebelled against the command of their Lord.
And they said: "O Saleh, bring to us what thou holdest out to us if thou be a sent-one."
- 78 A shaking caught them then,
So that they became dead corpses thrown down in their land (*lit.* house).
- 79 Then he turned from them and said:
"O my people! Surely I delivered to you the message of my Lord and I gave advice for your good

but you love not those who give advice."

- 80 And (We sent) Lot,
When he said to his people:
"Do you commit an indecency which no one of the people of the world has done before you?"
- 81 You are surely running to males with lust rather than to females.
Nay you are a wasteful people."
- 82 And the answer of his people was only saying this: "Turn them out of your town, for they are surely people who aspire to be pure."
- 83 Then We rescued him and his family save his wife who remained behind.
- 84 And We rained upon them a kind of rain,
See then as to what was the end of the guilty.

XI

- 85 And to (the people of) Midian (We sent) their brother Shoaib.
He said: "O my people! worship GOD, you have no deity other than He.
Clear proof indeed has come to you from your Lord,
Then give full measure,
And (full) weight,
And deprive not men of their goods,
And do not do evil in the land after its reform.
This is best for you if you be believers.
- 86 And sit not in every road holding out threats,
And turning away from GOD's path those who believe in Him;
And you seek to make it crooked;
And remember when you were small in numbers, then He increased you,
And see ye as to what was the end of those who did evil.
- 87 And if a party of you believe in what has been sent down to me
There is a party who believe not.
Wait then until GOD decides between us,
For He is the best judge."

PART IX

88 Then the leaders of those of his people who had become proud said:

“Certainly, we will turn thee out O Shoaib! from our town, And those who believe with thee, Or you come back to our religion.” He said: “What! even though we dislike it?”

89 We shall surely be forging a lie against GOD if we went back to your religion

After GOD had rescued us therefrom. And it behoves us not to go back thereto

But (we do) as GOD, our Lord, pleases.

Our Lord’s knowledge comprehends all things.

On GOD do we rely.

Our Lord! decide between us and our people with the truth

For thou art the best of those who decide.”

90 And the leaders of those of his people who had chosen disbelief said:

“Surely if you obey Shoaib you are indeed losers then.”

91 Then an earthquake overtook them so that they became corpses lying down in their land (*lit.* home).

92 Those who had belied Shoaib became as if they had never been therein, Those who belied Shoaib were the people who were lost.

93 So that he turned from them and said:

“O my people! most certainly I have delivered to you the messages of my Lord,

And I advised you for your good, Then what is (the use of) my sorrowing over a disbelieving people?”

XII

94 And We have not sent any prophet in any town but We had to put

its residents in toils and distresses in order that they might humiliate themselves.

95 Then We changed good in place of evil until they stepped over (the limits)

And said, “Indeed our forefathers had a touch of distresses and joys.”

Then We overtook them suddenly and they perceived it not.

96 And if the residents of the towns had believed and practised reverence,

We would surely have opened for them blessings from above and from below (*lit.* the earth);

But they belied

Then We overtook them for what they had earned.

97 Are the residents of the towns secure from the coming of Our power by night whilst they are asleep?

98 Or are the residents of the towns secure from the coming of Our power by daylight and whilst they are in play?

99 Are they then secure from GOD’s plans?

No one, then, feels secure from GOD’s plans but the people who lose.

XIII

100 Do not they who inherit the earth after its former residents realise that if We pleased We could cause to befall (upon) them their sins and that We could seal their hearts so that they would not be able to listen (to guidance)?

101 These are the towns the news of which We have related to thee, And most certainly their messengers came to them with clear proofs,

But they were not going to believe

- that which they had already rejected:
Thus does GOD seal the hearts of the disbelievers.
- 102 And We found not most of them (stick to) any kind of covenant, But We found the majority of them assuredly disobedient.
- 103 Then, after them, We raised up Moses with Our signs (Sent) towards Pharaoh and his chiefs, But they did injustice to those signs
See then the manner of the end of the evil-doers.
- 104 And Moses said: "O Pharaoh! surely. I am a messenger from the Lord of the worlds,
- 105 I am bound not to say anything about GOD except the truth. Surely I have come to you with clear proofs from your Lord Then despatch with me the children of Israel."
- 106 He said: "If thou hast come with a sign, then bring it forth if thou art truthful."
- 107 Therefore, he threw down his staff, Then lo! it became as if it was a shining serpent.
- 108 And he put out his hand, Then lo! it became as if white to the onlookers.

XIV

- 109 The leaders of the people of Pharaoh said: "Surely this (fellow) is a knowing magician,
- 110 He intends to turn you out from your land, What do you say about this affair then?"
- 111 They (the counsel) said: "Put him off and his brother, and despatch runners in all the cities,
- 112 They will bring thee (Pharaoh) all the knowing magicians."
- 113 And the magicians came to Pharaoh,
They said: "We must surely have a reward if we be winners."
- 114 He said: "Yes, and surely you will be (my) select ones."
- 115 They said: "O Moses! Wilt thou start, or shall we start?"

- 116 He said: "You start."
So that when they started, they mesmerised people's eyes
And sought to put fear into them, And they produced a great enchantment.
- 117 And We ordered Moses saying: "Throw down thy staff";
Then lo! it began as though to swallow that which they had counterfeited.
- 118 So that the truth was established
And that which they had been doing was shewn to be wrong.
- 119 They were vanquished then and there,
And went back humiliated.
- 120 And the magicians were thrown down prostrated,
- 121 They said: "We believe in the Lord of the worlds,
The Lord of Moses and Aaron."
- 123 Said Pharaoh: "(Do) you believe in him before I give you permission?
Surely this is a plan which you have planned in this city
To turn out its people therefrom.
You will know it then in time.
- 124 I will certainly cut off your hands and your feet on the opposite sides,
Then I will surely hang you all together."
- 125 They said: "Surely we have to go back towards our Lord.
- 126 And thou art incensed against us, simply because we believe in the signs of our Lord when they have come to us.
Our Lord! pour upon us perseverance and finish us Muslims."

XV

- 127 And the leaders of the people of Pharaoh said (to him): "Wilt thou leave Moses and his people to do evil in the land and leave thee and thy gods?"
He said: "We will put to death their males and let their females live, and surely we are dominant over them."
- 128 Said Moses to his people: "Seek the help of GOD and persevere;

surely the land belongs to God,
 He gives inheritance thereof to
 such of His servants as He
 pleases;
 And the end is for the reverent."
 129 They said: "We have been hurt
 before thy coming to us and
 after thou hast come to us."
 He said: "In order that your
 Lord may destroy your enemy
 and seek to make you suc-
 cessors in the land,
 Then He will see how you act."

XVI

130 And We surely overtook Pharaoh's
 followers with famines and loss
 of fruits in order that they might
 remember.
 131 Then when good (fortune) hap-
 pened to them, they said:
 "This is due to us."
 And when evil (fortune) was their
 lot
 They attributed it to Moses and
 those with him.
 Was not their fortune in God's
 keeping?
 But most of them know not.
 132 And they said (to Moses): "What-
 ever sign thou bringest to us to
 mesmerise us therewith, we will
 not then believe thee."
 133 Then We sent upon them:—
 Flood,
 And locusts,
 And lice,
 And frogs,
 And blood,
 Several signs all clear enough.
 But they were big with pride,
 And they were a guilty people.
 134 And whenever a plague afflicted
 them.
 They said: "O Moses! call upon
 thy Lord for our sake as He has
 promised thee,
 If He take away the plague from us,
 We will surely believe thee and
 we will certainly despatch the
 children of Israel with thee."
 135 But when We took off the plague
 from them up to a term which
 they were to reach,
 Lo! they broke their promise.

136 We then turned against them,
 Therefore We drowned them in the
 water,
 Because they belied Our signs and
 were heedless about them.
 137 And to the people who were being
 made weak
 We gave inheritance of the Eastern
 boundaries of the land and the
 Western boundaries thereof—
 A land in which We had placed
 Our blessings:
 And the happy word of thy
 Lord was completely fulfilled
 with regard to the children of
 Israel—
 Because they had persevered:
 And We pulled down the handiwork
 of Pharaoh and his people
 And what they used to build.

138 And We made the children of
 Israel to cross the sea
 So that they came upon a people
 who were worshipping their
 idols;
 They said: "O Moses! appoint for
 us a deity as there are deities
 for them."
 He said: "Surely you are a people
 who choose ignorance."
 139 Surely these people are going to be
 ruined on account of what they
 are in,
 And wrong is what they do."
 140 He said: "Do you seek a deity
 other than God, and He has
 distinguished you above the
 people of the world?"
 141 And remember when We re-cued
 you from Pharaoh's followers:
 They tortured you with the worst
 of agonies;
 They killed your sons and let your
 females live;
 And in this there was a great dis-
 cipline from your Lord.

XVII

142 And We fixed thirty nights for
 Moses,
 And We finished them with ten
 (more),
 So that the complete engagement
 of his Lord was forty nights;
 And Moses said to his brother
 Aaron:

- “Take my place amongst my people,
And do good,
And follow not the path of those
who do evil.”
- 143 And when Moses came to Our
appointed place,
And his Lord spoke to him.
He said: “My Lord! shew Thyself
to me, that I may look at Thee.”
He said: “Thou shalt not be able
to see Me, but look at the
mountain, then if it remain firm
in its place
Thou mayest see Me then.”
Then when his Lord covered the
mountain (with His glory)
He broke it into pieces.
And Moses fell down unconscious,
So that when he regained con-
sciousness.
He said: “Glory be to Thee. I
turn towards Thee and I am the
first of the believers.”
- 144 He said: “O Moses! surely I have
chosen thee above the rest of
men with My messages and with
My speech,
Take then what I have given
thee,
And be grateful.”
- 145 And We wrote for him on tablets
instructions of all kinds and a
clear explanation of everything,
(And We said): “Hold these then
with strength,
And command thy people to carry
out the best thereof.
We will soon shew thee the home
of the disobedient.”
- 146 I shall turn away from My signs
those who pride themselves in
the earth without any just
cause;
And even if they see all the signs
they will not believe therein,
And if they see the path of
righteousness they will not adopt
it as (their) path,
But if they see a crooked path
they will adopt it as (their)
path.
This is so because they surely belie
Our signs and are heedless about
them.
- 147 And as to those who belie Our signs
and the meeting of the Future

Wasted are their deeds.
Shall they be awarded except what
they did?

XVIII

- 148 And the people of Moses took (to
themselves) in his absence a calf
made of their ornaments—a
body with a bellowing sound;
Did they not see that it surely did
not speak to them?
Nor did it guide them (on the
right) path—
They adopted it and were unjust.
- 149 And when they regretted and saw
that they had surely gone astray,
They said: “Were not our Lord to
shew us mercy and forgive us,
we would surely be the losers.”
- 150 And when Moses returned to his
people full of anger and grief,
He said: “Evil is the way you
have acted after me in my place.
Did you wish to precede the com-
mandment of your Lord?”
And he threw down the tablets,
And caught hold of the head of
his brother pulling him towards
himself.
He (Aaron) said: “Son of my
mother! surely the people sought
to make me weak and they
were nigh killing me;
So let not the enemies ridicule me
And place me not with the unjust
people.”
- 151 He said: “My Lord! forgive me
and my brother, and cause us
to enter Thy mercy,
For Thou art the most Merciful of
those who shew mercy.”

XIX

- 152 (God said): “As to those who
adopted the calf, wrath from
their Lord will soon catch them
and disgrace in the life of this
world.
And it is thus We reward those
who forge (lies).”
- 153 But as to those who do evils,
Then turn thereafter and believe,
Surely thy Lord, thereafter, is
certainly Forgiving, Merciful.”

154 And when anger left Moses,
 He took up the tablets
 And in their inscription was
 guidance and mercy for those
 who fear their Lord.

155 And Moses picked up seventy men
 of his people for Our appoint-
 ment,
 But when the earthquake overtook
 them he said: "My Lord! if it
 had been Thy wish Thou couldst
 have killed them ere this and me
 (also)
 Wilt thou kill us on account of
 what the foolish amongst us
 have done?
 This is nothing but Thy test.
 Thou causest to be lost thereby
 whom Thou pleasest and Thou
 guidest whom Thou pleasest.
 Thou art our Protector.
 Forgive us then and be Merciful
 to us,
 For Thou art the best of those who
 forgive.

156 And prescribe for us in this life
 good,
 And in the Future we are surely
 guided towards Thee."
 He said: "As to My agony I allot
 it to him I please,
 But My mercy prevails over every-
 thing.
 Hence I will prescribe it for
 those who practise reverence
 and pay the stated alms and
 those who believe in Our
 signs."

157 There are those who follow this
 messenger—
 The unlettered prophet whom they
 find described with them in the
 Torah and the Evangel,
 Who orders them doing good,
 And forbids them doing evil,
 And who makes lawful for them all
 things pure,
 And makes unlawful for them all
 things impure,
 And who takes off their burdens
 and the shackles that were upon
 them.
 Then as to those who believe in
 him, and honour him, and help
 him, and follow the light which
 has been sent down with him,
 These are the people who succeed.

XX

158 Say: "O ye mankind! surely I am
 the messenger of GOD towards
 you all";
 He (is GOD) to whom belongs the
 kingdom of the heavens and the
 earth,
 There is no deity but He,
 He causes life and He causes
 death;
 Believe then in GOD and His
 messenger,
 The unlettered prophet who be-
 lieves in GOD and all His com-
 mandments (*lit.* words)
 And follow ye him that you may be
 guided.

159 And of the people of Moses there is
 a community who guide (people)
 with the truth,
 And with it they do justice

160 And We divided them into twelve
 tribes (becoming so many) com-
 munities.
 And We ordered Moses, when he
 asked us for the watering of his
 people saying:
 "Journey into the mountains with
 thy staff."
 Then twelve springs flowed out
 therefrom,
 Each tribe found out its watering-
 place,
 And We covered them with clouds.
 And We sent upon them manna
 and the quails:
 "Eat ye of the good things We
 have provided you with"
 And We were not unjust but they
 did injustice to themselves.

161 And when it was said to them:
 "Abide in this town and eat
 therefrom wherever you wish
 and say: 'Put down our sins,'
 and enter the gate bowing
 down,
 We will forgive you your evils,
 (And) We will soon add more to
 those who do good."

162 But those amongst them who did
 wrong changed (this) into a
 saying other than what had been
 said to them,
 Therefore We sent upon them a
 plague from above,
 Because they were unjust.

XXI

- 163 And question them about the town
which was on the seashore.
Remember when they exceeded the
limit with regard to the Sabbath,
Because on the day of the Sabbath
their fish came to them in shoals
upon shoals,
And the day they had no Sabbath
they did not come to them.
In this way, did We discipline them
On account of their disobedience.
- 164 And when a party from amongst
them said:
"Why do you advise a people
whom God is going to destroy
Or whom He is going to cause to
taste a severe agony?"
They replied: "To escape being
blamed before your Lord and in
order that they may practise
reverence."
- 165 But when they forgot what they
had been reminded of,
We rescued those who forbade
them evil,
And We caught those who were
unjust in a bad agony
On account of their being dis-
obedient.
- 166 So that when they disdained
leaving that which they had
been forbidden
We said to them: "Be ye ape-like,
despised."
- 167 And remember when thy Lord
informed (them) that He would
raise up against them those who
would make them taste severe
agonies to the day of the
Awakening,
Surely thy Lord is quick in respect
of the consequences,
And surely He is (also) most
Forgiving, Merciful.
- 168 And We divided them in the
earth into communities,
Amongst them are those who do
good;
And amongst them are those who
do otherwise,
And We disciplined them with good
(fortunes) and with evil (for-
tunes) so that they might return.
- 169 Then there came after them suc-
cessors,

Who inherited the Book (and) began
taking the goods of this life
And saying, "It will be forgiven
to us,"

And if goods like those came again
to them, they took them.

Has not the covenant of the Book
been taken against them that
they should say nothing about
God except the truth,

And they read what is therein?

And the home of the Future is
better for those who practise
reverence:

Why do you not understand then?

170 And there are those who hold fast
to the Book,

And keep up the prayer.

Surely We waste not the reward of
those who do good.

171 And remember when We burst up
the mountain above their heads
as if it was a cloud,

And they thought it was surely
going to fall upon them,

(And We said): "Hold what We
have given to you with strength,
And remember what is therein

That you may (be able to) practise
reverence."

XXII

172 And remember when thy Lord
brings out their offspring from
the reins of the children of man
and calls them to witness against
themselves:

"Am I not your Lord?"

They say: "Yes, we bear witness"

Lest you should say on the day of
the Awakening,

"Surely we were uninformed of
this,"

173 Or lest you should say:

"The fact is our forefathers were
pagans before us and we were
their offspring,

Wilt thou then destroy us for
what the wrongdoers did?"

174 And in this way do We make
plain Our signs and in order that
they may return.

175 And recite to them the news of him
whom We give Our signs

But he sheds them off,

Then the evil-one follows him

- No that he becomes of those who are misguided.
- 176 And had We wished we would surely have exalted him with them (Our signs)
But he inclined to low things (*lit.* the earth),
And he followed his desires:
Then his condition is like the condition of a dog.
If thou tax him he lolls out his tongue
Or if thou leave him alone he lolls out his tongue.
This is the condition of the people who belie Our signs.
Then relate to them these statements.
In order that they may think.
- 177 Evil is the condition of the people who belie Our signs.
And they do wrong to their own souls.
- 178 He whom God guides
He is then the one who is guided.
But whom He causes to be lost.
Then they are the people who perish.
- 179 And We have broadcasted a large number of jinn and men for the benefit of hell:
Hearts have they (but) they understand not (anything) therewith:
And eyes have they (but) they see not (anything) therewith:
And ears have they (but) they hear not (anything) therewith:
They are like cattle.
Nay, they are more lost than (these)
They are the people who are heedless.
- 180 And to God belong all the best attributes (*lit.* names).
Then call ye upon Him with these.
And leave those who go crooked with regard to His attributes.
They shall soon be rewarded for what they do.
- 181 And out of Our making are a community who guide (people) with the truth
And who do justice therewith.
- Step by step We draw them on (And) by such means as they know not.
- 183 And I give them time
Surely My method is the firmest.
- 184 Have they not considered?
Their companion (Muhammad) is not mad
He is merely a plain warner
- 185 Have they not looked into the government of the heavens and the earth,
And everything that God has made,
And the fact that it may be that their term is close by?
In what news, then, after this (Qur-ân) will they believe?
- 186 As to those whom God causes to be lost, there is no doubt of them then:
And He leaves them to wander blindly on in their excesses
- 187 They ask thee about the Hour—
As to the time of its happening.
Say: "The knowledge thereof is with my Lord alone.
He alone will disclose it at its proper time.
It is (a most) momentous Hour in the heavens and the earth.
It will not come to you but suddenly."
They ask thee as if thou hadst some knowledge thereof
Say: "The knowledge thereof is with God alone.
But the majority of mankind know it not."
- 188 Say: "I am not master of any gain or any harm for myself, but whatever GOD pleases (happens).
And if I knew the unseen I would surely gather a great deal of good:
And no evil (fortune) would touch me:
I am nothing but a warner and a giver of glad tidings to the people who believe."

XXIII

182 And as for those who belie Our signs,

XXIV

189 He it is who makes you from a single soul and makes therefrom its mate that he (man) may find comfort in her;

- Therefore when he has covered her
(and) she carries a light weight
(and) then moves about there-
with:
But when the weight grows heavy
they both call upon GOD their
Lord: "If thou givest us a good
(child) we will surely be
thankful."
- 190 But when He gives them a good
(child) they make partners with
Him in what He gives them.
But far high is GOD above what
they join.
- 191 Do they join (with Him) that which
makes nothing
And they themselves are made (by
Him).
- 192 And who have no power to help
them nor have they any power
to help themselves?
- 193 And if you call them towards
guidance they will not follow
you.
It is all one to you whether
you call them or you remain
silent.
- 194 Surely those whom you call upon
besides GOD are servants like
yourselves.
Call upon them then,
They should therefore, respond to
you, if you be truthful.
- 195 Have they (idols) feet with which
they walk,
Or have they hands with which
they hold,
Or have they eyes with which they
see,
Or have they ears with which they
hear?
Say: "Call upon your partners
then make your plans against
me (and) then give me no time.
- 196 Surely GOD is my Ally,
He who has sent down this Book,
and He is the Ally of all good
people.
- 197 And those whom you call upon
besides Him,
Are not able to help you
- Nor are they able to help them-
selves."
- 198 And if you call them towards
guidance,
They hear not.
And thou seest them staring at
thee but they cannot see.
- 199 Adopt forgiveness and bidding
(the doing of) good and turn
away from the ignorant.
- 200 And if any pricking from the evil-
one prick thee, then seek refuge
with GOD.
Surely He is Hearing, Knowing.
- 201 Surely as for those who practise
reverence,
When a visitation from the evil-one
touches them, they remember
(Him),
Then lo! they become enlightened.
- 202 And their brethren draw them in
error.
Then they leave short nothing.
- 203 And when thou bringest them no
sign (or verse) they say:
"Why dost thou not select some of
them?"
Say: "I only follow what is
revealed to me from my Lord,
This is an enlightenment from your
Lord,
And a guidance,
And a mercy to the people who
believe."
- 204 And when the Qur-ân is recited out
(to you)
Then listen ye to it,
And keep silence in order that you
may be shown mercy.
- 205 And remember thou thy Lord within
thyself with humility and fear
And without uttering a loud voice,
In the morning and in the evening,
And be not of those who are
heedless.
- 206 Surely those who are with thy
Lord
Turn not away from His service
With pride,
And they declare His glory,
And to Him do they bow down.

CHAPTER 8

THE PRIZES

(Al-Anfal)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 THEY ask thee concerning the prizes
(of war),
Say: "The prizes belong to GOD and
the messenger":
Then reverence GOD and make peace
amongst yourselves,
And obey GOD and His messenger,
If ye be believers.
- 2 Only those are the believers whose
hearts, when GOD's (name) is
mentioned, throb with fear,
And when GOD's word (*lit.* signs) is
recited to them, it increases them
in faith,
And upon their Lord they rely:
- 3 Those who keep up the prayer
And out of what We have provided
them with they spend:
- 4 These are the people who are the
real believers;
For them are grades with their Lord.
And forgiveness,
And a noble provision.
- 5 For example, when thy Lord brought
thee out of thy house on an
earnest business
And a party of the believers were
certainly averse to it.
- 6 They were disputing with thee with
regard to the truth (of the matter)
after it had been made clear,
As if they were being driven towards
death and they stared at it.
- 7 And when GOD held out to you that
one of the two parties would be
surely yours,
And you wished to have that for
yours which was without a sting
in it.
And GOD wished that the truth be
fulfilled by means of His word

- And that the last of the unbelievers
be cut off.
- 8 In order that the truth be estab-
lished and that the falsehood be
nullified,
The dislike of the guilty notwith-
standing.
 - 9 Remember when you cried to your
Lord for help,
He responded to you;
"Surely, I am going to help you
with one thousand messenger-
spirits coming in an unbroken
succession."
 - 10 And GOD did it simply as a glad
tidings,
And in order that your hearts might
find contentment therein;
For help is from GOD alone.
Surely GOD is Mighty, Wise.

II

- 11 Remember when He covered you
with a (short) nap as a calm from
Himself,
And He caused to be sent down upon
you water from above,
That He might cleanse you there-
with,
And carry away from you the
filthiness of the evil-one,
And that He might tighten up your
hearts,
And make you stand fast therewith.
- 12 Remember when thy Lord com-
manded the messenger-spirits
"Surely I am with you.
Therefore, make ye firm those who
believe;
I will soon cast terror into the
hearts of those who disbelieve,

- Then strike above (their) necks,
And strike off all their extremities.”
- 13 This is so because they oppose GOD
and His messenger,
And as for him who opposes GOD
and His messenger,
Then surely GOD is most severe in
respect of the consequences.
- 14 “ This is for you, taste it then,”
And because for the unbelievers is
the agony of the fire.
- 15 O ye who believe!
When you meet those who have
chosen disbelief
In the field of war,
Then turn not upon them your
backs;
- 16 And he who turns his back upon
them that day,
Except it be in practising the art
of warfare,
Or for the sake of joining his forces,
Has certainly earned the wrath of
GOD,
And his abode is hell;
And an evil place is that to return to.
- 17 Therefore, you did not kill them, but
GOD killed them.
And thou (O Muhammad!) didst not
shoot (at them) when thou didst it,
but GOD did it.
And in order that He might dis-
cipline the faithful from Himself a
good discipline.
Surely GOD is Hearing, Knowing.
- 18 This is so! and because GOD is the
weakener of the scheme of the
disbelievers.
- 19 If you desire for a decision,
Then surely the decision has already
come to you.
But if you keep back (from opposi-
tion)
Then that is better for you;
But if you return, We return (also);
And your party will avail you
naught
And though it be large,
For because GOD is with the believers.

III

- 20 O ye who believe!
Obey GOD and His messenger;
And turn not away from him
• whilst you hear (him).
- 21 And be not like those who say :

- “ We listen ”
And they listen not.
- 22 The worst of animals in the sight of
GOD are
The deaf and the dumb who under-
stand not.
- 23 And had GOD found any good in
them
He would have caused them to
listen,
But if He now causes them to
listen,
They would run back*heedless.
- 24 O ye who believe!
Respond to GOD and His messenger,
When He calls you towards that
which will revive you,
And know that GOD comes in
between man and his heart's
(desire),
And that towards Him will you be
gathered,
- 25 And take care of a calamity which
does not fall upon those amongst
you exclusively who do wrong,
And know that GOD is severe in
respect of the consequences.
- 26 And remember when you were few
(and) were looked upon as weak
in the land,
You were afraid lest other people
might pounce upon you and
carry you away,
Then He gave you shelter,
And strengthened you with His
help,
And He provided you with good
things
That you might give thanks.
- 27 O ye who believe!
Violate not (the promise of) GOD
and the messenger,
And violate (not) the trusts (amongst
yourselves,
Whilst you know.
- 28 And know that your wealth and
your children are a temptation.
And that what is with GOD is a great
reward.”

IV

- 29 O ye who believe!
If you reverence GOD
He will give you discrimination,
And wipe off from you your evils,
And forgive you:

- For He is the Possessor of great grace.
- 30 And remember when the disbelievers began to make their plans with regard to thee,
To put thee in confinement
Or to kill thee,
Or to turn thee out.
They made their plans
And God made His.
And God is the best of plan makers.
- 31 And when Our signs are recited out to them,
They say: " We have already heard.
if we please we could make (*lit.* say) like this.
It is nothing but stories of the ancients."
- 32 And remember when they said :
" O God, if this (faith) be the truth from Thee, then rain down upon us stones from above,
Or bring upon us a painful agony."
- 33 And God was not going to cause them to suffer as long as thou wast amongst them,
And God was (also) not going to be the cause of their suffering whilst they asked forgiveness.
- 34 And there is no reason why God should not cause them to suffer,
And they keep (people) back from the holy mosque,
And they are not its guardians.
Its guardians are only those who practise reverence.
But most of them know not.
- 35 And their prayer in the vicinity of the house (of God) was nothing but whistling and clapping.

- " Then taste ye the agony on account of your disbelief "
- 36 As to those who choose disbelief
They spend their wealth to prevent (people) from God's path,
Let them spend it then.
Thereafter it will be the cause of their regret.
Thereafter they shall be conquered:
And those who disbelieve shall be gathered towards hell.
- 37 In order that God may pick out the impure from the pure:
And God will place the impure one upon the other.
Then He will pile them up altogether.
Then He will throw it (the pile) into hell.
These are the people who lose

V

- 38 Say to those who disbelieve that if they stop, they will be forgiven what is past,
But if they return (to evil)
Then surely the precedence of the ancients is before their eyes
- 39 And fight them till there be no persecution,
And the judgment be entirely God's;
But if they desist then surely God sees what they do.
- 40 But if they turn back, know ye then that God is your Ally:
The best of Allies and the best of Helpers (is He).

PART X

- 41 And know ye that whatever you
acquired (in war)—
Then the fifth part thereof belongs
to GOD, that is to say,
To (His) messenger, and to the near
of kin and the orphans and the
poor and the wayfarer,
If you believe in GOD and in what
We sent down upon our servant—
On the day of discrimination,
namely, the day the two armies
met.
And GOD is Capable of doing all He
pleases.
- 42 Remember when you were on the
nearer bank of the valley
And they were on the farther bank,
And the caravan was below you.
And had you been there by ap-
pointment you would surely have
broken the appointment,
But (it was so) that GOD might
carry out what was to be done,
In order that he who chose to
perish might perish with clear
proofs (before him)
And he who chose to live might
live with clear proofs (before
him);
And most surely GOD is Hearing.
Knowing.
- 43 Remember when GOD shewed them
to thee few in thy sleep;
And if He had shewn them to thee
many,
Ye people would certainly have
become weak-hearted and would
have quarrelled in the affair,
But GOD kept you whole.
Surely He knows what is inside the
breasts.
- 44 And when you met (in fight) He
shewed them few in your eyes,
And He made you few in their
eyes
In order that GOD might carry
out the affair which was to be
done.
And towards GOD is the return of
all affairs.

VI

- 45 O ye who believe!
When you meet an army
Then be steady,
And remember GOD much,
That you may succeed.
- 46 And obey GOD and His messenger,
And quarrel not lest ye be weak-
hearted
And your endurance be gone,
And do persevere.
Surely GOD is with those who
persevere.
- 47 And be not like those who came out
of their homes
Boasting and for ostentation of men,
And keeping back from GOD's path.
And GOD encircles what they do.
- 48 And when the evil-one made fair-
seeming to them their deeds
And said: "No man will conquer
you to-day and I am your
helper."
But when the two armies saw each
other face to face,
He (the evil-one) turned back upon
his heels,
And said: "Surely I am rid of you,
certainly I see what you see not,
surely I am afraid of GOD."
And GOD is severe in respect of the
consequences.

VII

- 49 Remember when the hypocrites and
those whose hearts are diseased
said: "Their faith has deluded
them (Muslims)."
But he who relies upon GOD,
Then surely GOD is Mighty, Wise.
- 50 And wert thou to see (them) when
the messenger-spirits give to the
disbelievers their full (reward).
They beat them upon their faces
and their backs,
And (they say): "Taste the burning
agony,

- 51 This is on account of what your hands have sent forward,
And because GOD is not in the least bit unjust to (His) servants.”
- 52 (Theirs is) like the manner of the people of Pharaoh and those before them.
They disbelieved in the signs of GOD.
Then GOD seized them on account of their sins.
Surely GOD is Strong (and) severe in respect of the consequences.
- 53 This is so because GOD does not alter His blessing with which He has blessed any people.
Until they alter what is in their own hearts.
And because GOD is Hearing. Knowing.
- 54 (Theirs is) like the manner of the people of Pharaoh and those before them,
They belied the signs of their Lord.
Then We caused them to perish on account of their sins,
And We drowned the people of Pharaoh.
And they were all unjust.
- 55 The worst of living creatures in the sight of GOD are surely those who choose disbelief,
Then they will not believe.
- 56 There are those amongst them who made a covenant with thee,
Then they broke their covenant every time.
And they pay no respect (thereto).
- 57 Therefore, if thou ever catchest them in war
Then let them (i.e. their punishment) be the means of the flight of those who succeed them,
Perhaps they will remember.
- 58 And if thou fear treachery on the part of a people,
Then throw back (their agreements) to them so that all may be equal.
Surely GOD loves not the treacherous.

VIII

- 59 And let not those who disbelieve think that they shall be on top.
Surely they shall not escape.
- 60 And prepare ye (Muslims!) against them whatever you can of forces and of well-fed horses.

- To put terror, by means thereof, amongst the enemies of GOD and your enemies,
And others besides them.
You know them not
(But) GOD knows them.
And whatever things you spend in GOD's path,
He will give you your full
And you will not be dealt with unjustly.
- 61 And if they incline towards peace, incline thou then towards it,
And rely upon GOD:
Surely He is all-Hearing. all-Knowing.
- 62 And if they desire to be false to thee then surely GOD suffices thee.
It is He who strengthens thee with His help and with the faithful.
- 63 And He has put love in their hearts,
Hadst thou spent all that there is on this earth
Thou couldst not have put love in their hearts,
But GOD put love in them.
Surely He is Mighty, Wise.
- 64 O thou prophet!
GOD suffices thee
And those of the faithful who follow thee.

IX

- 65 O thou prophet!
Urge the faithful to fighting.
If there be of you twenty persevering men they will overcome two hundred,
And if there be of you a hundred, they will overcome one thousand of those who disbelieve,
Because they are a people who do not understand.
- 66 At present He has lightened your burden
For He knew that there was weakness amongst you.
Then if there be of you one hundred persevering men, they will overcome two hundred,
And if there be of you one thousand, they will overcome two thousand,
With the permission of GOD.
And GOD is with those who persevere.
- 67 It is not for a prophet that he

- should have prisoners until there has been bloodshed in the land;
You desire the goods of this life.
And GOD desires (for you) the Future,
And GOD is Mighty, Wise.
- 68 Had there not been a command from GOD which He had passed before,
Surely on account of that which you took to, a great suffering would have befallen you.
- 69 Then enjoy that which you have acquired (of war) lawful and pure, and reverence GOD;
Surely GOD is Forgiving, Merciful.

X

- 70 O thou prophet!
Say to those of the prisoners (of war) who are in your hands:
"If GOD finds good in your hearts He will give you better than what has been taken from you
And He will forgive you
For GOD is Forgiving, Merciful."
- 71 But if they desire to be treacherous to thee
Then they have been treacherous to GOD before,
Therefore He had some of them taken into thy power.
And GOD is Knowing, Wise.
- 72 Surely those who believed and left their homes and struggled with their wealth and their lives in GOD's path

- And those who sheltered (them) and helped (them),
These are the people who are one another's allies.
And those who believed but left not their homes,
You have nothing to do with their friendship till they leave their homes
But if they seek help from you in the cause of the faith
It is your duty to help them
Except against a people between whom and you there is an agreement,
And GOD sees what you do.
- 73 And as to those who have chosen disbelief, some of them are the allies of others.
If you do not do it (i.e. help each other)
There will be persecution and great corruption in the land.
- 74 And those who believed and left their homes and struggled in GOD's path,
And those who sheltered (them) and helped (them),
They are the people who certainly believe.
For them is forgiveness and an honourable provision.
- 75 And those who believed thereafter and left their homes and struggled together with you,
Then they are of you.
But the blood relations are nearer to one another in GOD's knowledge.
Surely GOD knows all things.

CHAPTER 9

THE REPENTANCE

(At-Taubat)

I

- 1 THIS is a riddance (proclaimed) by God and His messenger in respect of those pagans with whom you (Muslims) had made a covenant.
- 2 Then walk ye in the land for four months (from date) and know that you cannot escape God.
And that God will put the disbelievers to shame.
- 3 And this is a proclamation from God and His messenger to men on the day of the great pilgrimage—
That God is rid of the pagans—
And (so is) His messenger.
If you then turn (towards Him) it is then better for you.
But if you turn back,
Then know that you cannot escape God.
And give thou tidings of a painful agony to those who disbelieve.
- 4 But as to those pagans with whom you made a covenant,
Then they did not make default towards you in anything
And did not help anyone against you,
Fulfil then their covenant in their favour up to their term,
Surely God loves the reverent.
- 5 But when the sacred months have elapsed
Then shed the blood of the pagans wherever you find them.
And seize them and besiege them and lie in wait for them at every place of observation.
But if they turn (to God),
And keep up the prayer
And pay the stated alms.
Then let them alone on their path.
Surely God is Forgiving, Merciful.
- 6 And if anyone of the pagans ask thee for refuge,
Then give him refuge till He hears God's word,

Then despatch him to his place of safety.

This is so because surely they are a people who do not know.

II

- 7 How shall there be a covenant in favour of the pagans with God and His messenger?
Except as to those with whom you covenanted near the sacred mosque,
Then as long as they keep upright towards you
Then you should also keep upright towards them,
Surely God loves those who practice reverence.
- 8 How (can it be)?
And if they were to be powerful over you
They would pay no heed to your ties of relationship or of agreement.
They wish to please you with their mouths,
And their hearts dissent.
And most of them are disobedient.
- 9 They have bartered God's signs for a mean price
Then they keep back from His path
Surely evil are the deeds which these people do.
- 10 They pay no heed with regard to a believer
As to the ties of relationship or of agreement,
For they are a people who transgress.
- 11 But if they turn to (God)
And keep up the prayer.
And pay the stated alms
Then they are your brethren in faith.
And We make plain the signs for a people who know.

- 12 And if they break their oaths after covenant made.
And scorn you on account of your faith.
Then fight the ringleaders of the disbelievers,
Surely oaths are of no use to them,
(Do this) perhaps they will keep back.
- 13 Why will you not fight a people who have broken their oaths
And they resolved to turn out the messenger.
And they began (the fight) the first time?
Are you afraid of them?
But GOD has a better right for you to fear Him
If ye be believers.
- 14 Fight them,
GOD will cause them to suffer at your hands,
And He will put them to shame.
And He will help you against them,
And He will heal the breasts of the people who believe.
- 15 And He will take away the anger of their hearts.
And GOD will turn towards whom He pleases.
For GOD is Knowing, Wise.
- 16 Do you think you will be left (alone)
Before GOD has distinguished those who have struggled from amongst you
And who have not taken besides GOD, and excepting His messenger and excepting the faithful, any secret friend?
And GOD knows what you do.

III

- 17 It is not the business of the pagans to build (or to visit) GOD's mosques, bearing witness against themselves of faithlessness.
They are a people whose deeds go for nothing.
And in the fire they abide.
- 18 Only he builds (or visits) GOD's mosques
Who believes in GOD and the Future day,
And who keeps up the prayer
And gives the stated alms,
And fears none except GOD,

- Therefore these are the people who may hope to be of those who are guided.
- 19 And do you make the giving of drinking-water to the pilgrims
And the building (or visiting) of the sacred mosque
Equal to (the work of) one who believes in GOD and the Future day,
And struggles in GOD's path?
They are not equal in GOD's sight.
And GOD guides not the people who are unjust.
- 20 Those who believe and leave their homes and struggle in GOD's path with their wealth and their lives
Have a bigger rank with GOD.
And these are the people who win.
- 21 Their Lord gives them glad tidings of mercy from Him,
And of satisfaction
And of gardens in which there is for them a lasting comfort:
- 22 They abide therein all the time.
Surely the reward which is with GOD is great.
- 23 O ye who believe!
Take not your fathers and brothers as allies
If they love faithlessness more than faith,
And he amongst you who allies with them,
Then (he is) of the people who are unjust.
- 24 Say: "If your fathers and your sons and your brethren and your mates, and your relations, and your belongings which you have earned and your trade of whose stoppage you are afraid, and the residences which please you
Are dearer to you than GOD and His messenger and the struggling in His path;
Then wait till GOD sends His command."
For GOD loves not the disobedient people.

IV

- 25 Certainly GOD has already helped you in many fields,
And on the day of Honain when your large numbers made you look strange,

But they availed you naught
 And the land, in spite of its vastness,
 became straitened to you,
 Then you turned back flying.
 26 Then GOD sent down His calm upon
 His messenger and upon the
 faithful,
 And He sent armies which you saw
 not,
 And He made the disbelievers
 suffer.
 And this is the reward of the dis-
 believers.
 27 Then GOD will turn hereafter upon
 whom He pleases:
 For GOD is Forgiving, Merciful.
 28 O ye who believe!
 The pagans are altogether filthy.
 Then let them not approach the
 holy mosque after this year of
 theirs.
 And if you be afraid of poverty
 Then GOD will, in time, make you
 rich
 Out of His grace if He please.
 Surely GOD is Knowing, Wise.
 29 Fight those who believe not in GOD
 nor in the Future day,
 And who forbid not what GOD
 has forbidden, or (*lit.* and) His
 messenger,
 And who believe not in the true
 faith
 From amongst those who have been
 given the Book
 Until they pay the required tax with
 their own hands, and acknow-
 ledge their subjection.

V

30 And the Jews say: "Azra is the
 son of GOD,"
 Whilst the Christians say: "The
 Messiah is the son of GOD."
 These are their sayings with their
 mouths;
 They copy the saying of those who
 disbelieved before (them).
 GOD's displeasure be upon them!
 How do they turn away?
 31 They have adopted their learned
 men and their monks as lords
 besides GOD,
 And (also) the Messiah son of Mary.
 And they were ordered to worship
 none but one GOD;

There is no deity but He.
 Gloried be He, away from what they
 join.
 32 They wish to put out the light of
 GOD with their mouths,
 And GOD is not going to stop till
 He has completed His light,
 Averse though the disbelievers be.
 33 It is He who has sent His messenger
 With the guidance
 And the true faith
 That He may cause it to be on the
 top of all faiths,
 Averse though the pagans be.
 34 O ye who believe!
 The majority of the learned (in
 theology)
 And the monks
 Most surely, wrongfully swallow the
 wealth of the people.
 And keep back from GOD's path.
 And as to those who hoard gold
 and silver and spend it not in
 GOD's path.
 Give them, then, the tidings of a
 painful agony:
 35 On a day when these things shall
 be heated in hell-fire,
 And their foreheads, and their sides,
 and their backs shall be branded
 therewith:
 (It will be said): "This is what
 you hoarded for yourselves.
 Taste then what you did hoard."
 36 Surely the number of months with
 GOD is twelve months,
 So fixed in GOD's knowledge the day
 He made the heavens and the
 earth,
 Of these four are sacred.
 This is the established faith.
 Then do no wrong in these months
 to yourselves,
 And fight all the pagans as they
 fight you all.
 And know that GOD is with those
 who practise reverence.
 37 The postponement of a sacred
 month is an addition of the days
 of disbelief,
 Those who choose disbelief are mis-
 guided thereby:
 They declare it non-sacred one year
 and sacred another year
 In order to make up the number
 of the sacred months fixed by
 GOD,

So that they make non-sacred what
 GOD has made sacred.
 Fair-seeming to them are their evil
 deeds:
 And GOD guides not the unbelieving
 people.

VI

- 38 O ye who believe!
 What reason have you, when you
 are asked to set forth in GOD's
 path, to sit down heavy in the
 land?
 Are you better satisfied with the life
 of this world than the Future?
 But the enjoyment of the life of
 this world compared with that of
 the Future is nothing but little.
- 39 If you set not forth, He will cause
 you to suffer a painful suffering,
 And He will exchange for you
 another people,
 And you will do Him no harm.
 For GOD is Capable of doing all He
 pleases.
- 40 If you will not help him (Muham-
 mad),
 Then surely GOD helped him
 When those who chose disbelief
 turned him out,
 He being the second of the two
 When they were in the cave
 (And) when he said to his com-
 panion
 "Grieve not, surely GOD is with
 us,"
 Then GOD sent down His calm upon
 him,
 And strengthened him with an army
 which you saw not,
 And He put down the word of those
 who disbelieved.
 And it is the word of GOD which is
 (always) high;
 For GOD is Mighty, Wise.
- 41 Set forth light (armed) or heavy
 (armed),
 And struggle with your wealth and
 your lives in GOD's path.
 This is better for you!
 If you knew.
- 42 Had it been a near enough gain
 And a short journey
 They would surely have followed
 thee,
 But they saw this journey was long.
 And they will swear by GOD,

"Had we been able we would
 surely have gone out with you."
 They ruin their own souls,
 And GOD knows that they are
 certainly liars.

VII

- 43 GOD pardons thee.
 Why didst thou give them per-
 mission to leave
 Before it being made clear to thee
 as to who were speaking the
 truth,
 And (before) thy knowing the liars?
- 44 Those who believe in GOD and the
 Future day
 Will not ask thy permission to stay
 away from struggling with their
 wealth and their lives;
 And GOD knows those who practise
 reverence.
- 45 Only those will ask thy permission
 who believe not in GOD and the
 Future day,
 And whose hearts are full of doubts;
 They will, therefore, waver in their
 doubts.
- 46 And if they had wished to set forth
 They would surely have made some
 preparation for it,
 But GOD was averse to their going
 forth,
 So He put them down.
 And it was said, "Sit ye down with
 those who sit."
- 47 Had they set forth with you they
 would not have increased you
 anything except disturbance,
 And they would surely have stirred
 up dissension amongst you,
 And there are amongst you spies on
 their behalf;
 For GOD knows the wrongdoers.
- 48 Surely they already sought to create
 dissension before,
 And they have been meditating
 matters against thee
 Until the truth appeared and GOD's
 command prevailed,
 And adverse though they were.
- 49 And amongst them there is one who
 says:
 "Give me leave to stay away and
 try me not."
 Have they not fallen down into the
 trial?

- And most surely hell encircles the unbelievers.
- 50 If good (fortune) befall thee
It hurts them,
And if any other happening happen to thee,
They say: "Surely we had arranged our affair before this."
And they turn back whilst they are joyful.
- 51 Say: "Nothing will happen to us except what God has prescribed for us,
He is our Ally,
And upon God should the believers rely."
- 52 Say: "You expect nought for us except one of two good things:
And we expect for you either that God will cause you to befall a suffering from Himself or through our hands."
Wait then, we also wait with you.
- 53 Say: "Spend your (wealth) willingly or unwillingly,
It will never be accepted from you; Surely you are a disobedient people."
- 54 And the reason why their spending (of wealth) is not accepted from them
Is nothing except that they disbelieve in God and His messenger.
And they come not to the prayers except in a disheartened way and they spend not (their wealth) except unwillingly.
- 55 Then let not their wealth and their children make thee wonder.
God only wishes to make them suffer on account thereof in the life of this world and that they may part with their souls whilst they are unbelievers.
- 56 And they will swear by God that they are surely of you;
And they are not of you, on the contrary they are a people who shew cowardice.
- 57 Had they found a place of refuge,
Or caves
Or any other place to go into, they would have turned back and run thereto in a headlong hurry.
- 58 And of them are those who blame thee with regard to the charities,
Then if thou give them thereof they are satisfied,

- But if thou give them not thereof they are suddenly in a rage.
- 59 And had they been satisfied with what GOD had given them and His messenger,
And had they said "Sufficient unto us is GOD—
GOD will soon give us out of His grace,
And His messenger (also)—
(And) surely towards GOD do we lean," (it would have been better)

VIII

- 60 (Charities are only for
The poor and the needy and the workers (attending) thereupon.
And for those whose hearts are to be won over to the love (of GOD).
And for ransoming the captives, and those who are indebted
And for (spending) in GOD's path,
And for the wayfarer:
(This is) an appointment by GOD: For GOD is Knowing, Wise.
- 61 And amongst them are those who talk evil of the prophet
And they say: "He is credulous (*lit.* an ear)"
Say: "Credulous for your good, he believes in GOD and believes the faithful
And he is a mercy for those of you who believe."
And as for those who talk evil of the messenger of GOD,
There is for them a painful anguish.
- 62 They swear to you by GOD to satisfy you,
And GOD and His messenger have a better right to be satisfied if they be believers.
- 63 Do they not know that surely for him who acts against GOD and His messenger there is the fire of hell in which he abides?
This is the great disgrace.
- 64 The hypocrites are afraid lest a chapter be sent down against them.
Informing them of what is in their hearts.
Say: "Mock on, surely GOD will bring forth what you fear."
- 65 And if thou question them, they will

assuredly say: "We were merely chitchatting and playing."
 Say: "Is it God and His signs and His messenger that you mock at?"
 66 Make no excuses,
 Surely you have disbelieved after your believing;
 If We pardon a party of you We will (also) cause to suffer another party
 Because they are guilty.

IX

67 The hypocrites, men and women, are all alike,
 They bid the doing of evil,
 And forbid the doing of good,
 And they are close-fisted:
 They have neglected God, so He neglects them.
 Surely the hypocrites are the people who disobey.
 68 God holds out to the hypocrites, men and women, and to the disbelievers the fire of hell,
 They shall abide therein:
 It shall be sufficient unto them, and the disapproval of God is upon them,
 And for them is a constant agony.
 69 (You are) like those before you,
 They were stronger than you in power and more numerous in respect of belongings and children.
 Then they enjoyed their lot.
 So also you have enjoyed your lot just as they who were before you enjoyed theirs.
 And you have chitchatted as they chitchatted.
 These are the people whose deeds are wasted in this world and the Future;
 And they are the people who lose.
 70 Has not the news of those before them come to them?
 The people of Noah and Ad and Thamud:
 71 And the people of Abraham and the residents of Midian:
 And the overthrown cities;
 Their messengers came to them with clear proofs;
 Then it was not God who did them wrong,
 But they did wrong to themselves.

71 And the believing men and the believing women are the allies of one another:—
 They bid doing good and they forbid doing evil,
 And they keep up the prayer and pay the stated alms,
 And they obey God and His messenger;
 They are the people whom God will shew mercy:
 Surely God is Mighty, Wise.
 72 God holds out to the believing men and the believing women gardens 'neath which flow rivers,
 They shall abide therein,
 And pure dwellings in gardens of bliss;
 And the approval of God is the greatest thing of all;
 This is the sublime attainment.

X

73 O thou prophet!
 Strive against the disbelievers and the hypocrites,
 And be strict against them;
 And their abode is hell;
 And an evil place is that to go back to.
 74 They will swear by God that they did not say it;
 And most surely they have spoken the word of disbelief and have disbelieved after their Islam,
 And they made up their minds to gain something which they did not:
 And they were not incensed except because God has enriched them— and so has His messenger—out of His grace;
 Then if they turn (to God) it will be better for them;
 But if they turn back, God will cause them to suffer a painful suffering in this world and the Future;
 And for them there is on this earth no ally and no helper.
 75 And of them are those who covenanted with God, "Surely if He gives us out of His grace we will surely give charity and we will surely be of those who do good."
 76 But when He gave them out of His grace

They became niggardly of it and turned back whilst they were heedless.

77 Therefore, as a consequence of their action,
He has put hypocrisy in their hearts to the day they shall meet Him,
On account of their having acted against GOD in what they had promised Him and on account of their having been liars.

78 Do they not know that GOD knows their secrets and their consultations,
And that GOD is the Knower of all things unseen?

79 There are those who taunt the Muslims who try to win GOD's love by means of charity, and who taunt those who find nothing to give except their bodily labour, So they scoff at them;
GOD will scoff at them;
And for them is a painful agony.

80 Ask forgiveness for them—or ask not forgiveness for them; even if thou ask forgiveness for them seventy times—GOD will surely not forgive them.
This is so because they have disbelieved in GOD and His messenger;
And GOD guides not the disobedient people.

XI

81 Those who were left behind were delighted with their sitting down in the absence of the messenger of GOD,
And they were averse to striving with their wealth and their lives in GOD's path,
And they said: "Set ye not forth in this heat."
Say: "The fire of hell is stronger in heat."
Would that they understood.

82 Then let them laugh little and weep much as a reward for what they did.

83 If then GOD bring thee back to a party of them
So that they should ask thee for permission to set forth,

Say then: "You shall not set forth with me on any account nor shall you fight together with me against an enemy,
Surely you were satisfied to sit down the first time,
Then sit down with those who remain behind."

84 And on no account shalt thou offer prayer for any of the dead nor shalt thou stand by his grave.
Surely they disbelieved in GOD and His messenger and died whilst they were disobedient.

85 Let not their wealth and their children cause thee to wonder:
GOD only wishes to cause them to suffer on account thereof in this world,
And that they may part with their souls whilst they are disbelievers.

86 And when a chapter is sent down Saying: "Believe in GOD and strive together with His messenger,"
Those who have plenty amongst them ask thee for permission to stay away,
And they say: "Leave us to remain with those who sit down."

87 They are satisfied to remain with those who are left behind
And a seal has been set upon their hearts,
So that they understand not.

88 But the messenger and those who believe with him strive with their wealth and their lives,
And these are the people who shall have the good things.
And these are the people who succeed.

89 GOD has prepared for them gardens 'neath which flow rivers,
They shall abide therein.
This is the great triumph.

XII

90 And some of the Beduins came making excuses in order that permission might be given to them to stay away.
And those who had lied to GOD and His messenger sat behind.
He will soon cause a painful agony

- for those who choose to disbelieve amongst them.
- 91 No blame lies upon the weak,
Nor upon the sick, nor upon those
who find nothing to spend,
As long as they are sincere to GOD
and His messenger.
There is no way to blame those
who do good,
For GOD is Forgiving, Merciful.
- 92 Nor is there any blame upon those
who, when they came to thee that
thou mayest find some means of
carriage for them,

- Thou sayest to them: "I find no
means of carriage for you."
They went back and their eyes were
flowing with tears on account of
grief for not being able to find that
which they might spend.
- 93 Blame is upon those who ask thee
for leave to stay away whilst they
are rich.
They are satisfied to remain with
those who are left behind,
And GOD has set a seal upon
their hearts so that they know
not.

PART XI

94 They will make excuses to you
when you return to them.

Say: "Make no excuses, we will
certainly not believe you,
God has already informed us of
your secret conditions:
And soon will God see your doing,
and so will His messenger.

Then you will revert to the Knower
of the unseen and the apparent.
He will then inform you as to what
you did."

95 They will soon swear to you by God
when you go back towards them,
in order that you may not mind
them.

Therefore mind them not,
Surely they are filthy,
And their abode is hell, a reward
for what they do.

96 They will swear to you that you
may be satisfied with them,
Even if you are satisfied with them,
Surely God is, therefore, not going
to be satisfied with the disobe-
dient people.

97 The Beduins are the strongest in
disbelief and hypocrisy,
And are rather inclined not to know
the laws which God has sent down
upon His messenger:
And God is Knowing, Wise.

98 And some of the Beduins regard
what they spend as a fine,
And they wait the turn (of the tide)
against you.
Against them be an evil turn;
And God is Hearing, Knowing.

99 And some of the Beduins believe in
God and the Future day.
And regard what they spend as a
means of being near to God,
And (for) the blessings of the mes-
senger.
Listen! It is surely a means of
nearness for them.
Soon will God cause them to enter
into His mercy.
Surely God is Forgiving, Merciful.

XIII

100 And with regard to the first and
foremost among those who left
their homes, and the helpers,
And those who followed them in
doing good.

God is satisfied with them and they
are satisfied with Him,
And He has prepared for them
gardens

Beneath which flow rivers,
They abide therein all the time,
This is the great triumph.

101 And of the Beduins who are round
about you, there are hypocrites,
and also of the inhabitants
of the city.

They persist in hypocrisy.
You know them not;
We know them.
We will soon cause them to suffer
twice.

Then they will be made to revert
to a great agony.

102 And there are others who acknow-
ledge their sins,
They mix up one deed that is good
with another which is evil,

It may be God will turn to them:
Surely God is Forgiving, Merciful.

103 Take for charity part of their
belongings,
That thou mayest purify them and
cleanse them therewith,
And do thou bless them:
Surely thy blessing is a happiness
to them:
And God is Hearing, Knowing.

104 Do they not know that it is God
who accepts repentance from
His servants and receives the
charities?
And that it is God who is the oft-
Returning, most Merciful.

105 And say: "Work on, soon then
will God see your deed, and
also His messenger and the
believers.
And you will soon be made to

- revert to the Knower of the unseen and the seen,
Then He will inform you as to What you did.
- 106 And there are others made to wait the command of GOD,
He may cause them to suffer or He may turn toward them:
For GOD is Knowing. Wise.
- 107 And there are those who have put up a mosque in order to produce hurt and disbelief and dissension between the faithful,
And as an ambush for those who have warred against GOD and His messenger before.
And they will surely swear saying:
" We intended only good,"
And GOD bears witness that they are certainly liars.
- 108 On no account do thou stand therein.
Surely that mosque which was founded upon reverence from the first day has better right to thy standing therein.
In it are men who love to be purified.
And GOD loves the pure.
- 109 Well, who is better then.
He who has laid his foundation upon safety from GOD and (His) approval.
Or he who has laid his foundation on the edge of a falling bank.
So that it falls with him into the fire of hell?
And GOD guides not the unjust people.
- 110 The building which they have built up would continue to be a source of wavering in their hearts
Save GOD cut up their hearts (i.e. cause them to die),
And GOD is Knowing. Wise.

NIV

- 111 Surely GOD has purchased from the faithful their lives and their belongings in exchange for the garden that is for them.
They fight in GOD's way:
Then they kill and are killed.
A promise made binding upon Him in the Torah, and the Evangel and the Qur-ân—

- And who is more faithful in fulfilling his covenant than GOD?—
Then be ye happy on account of the bargain you have bargained with Him.
And it is this which is the great triumph.
- 112 There are:—
Those who turn (to GOD),
Those who serve (Him),
Those who praise (Him),
Those who fast,
Those who bow (in prayer),
Those who bow down,
Those who bid doing good
And forbid doing evil,
And those who guard the laws of GOD.
Therefore give glad tidings to the faithful.
- 113 It is not for the prophet and those who believe to ask forgiveness in favour of the pagans,
And though they be relations,
After it has been made clear to them that they (the pagans) are the companions of hell.
- 114 And the asking of forgiveness by Abraham for his father was on account of a promise he had made with him alone.
But when it was made clear to him that he was the enemy of GOD, he (Abraham) took himself away from him.
Surely Abraham was most gentle, forbearing.
- 115 And it is not for GOD to cause a people to be lost
After He has guided them,
So much so that He makes clear for them as to what they have to take care of.
Surely GOD knows all things.
- 116 Surely GOD is,
To Him belongs the kingdom of the heavens and the earth;
He causes life,
And He causes death;
And for you there is none besides GOD
As an ally or as a helper.
- 117 GOD has most certainly turned towards
The prophet and those who left their homes,
And the helpers who followed him in the hour of distress,

After the hearts of a party of
them were nigh turning away;
Then He turned towards them,
For He is towards them Loving,
Merciful.

- 118 And also towards the three persons
who were left behind;
So much so that the earth, in spite
of its expanse, became strait
to them,
And their own souls became
strait to them,
And they knew that there was no
refuge from GOD except towards
Himself.
Then He turned towards them that
they might turn (towards Him).
Surely it is GOD who is the oft-
Returning, most Merciful.

XV

- 119 O ye who believe!
Reverence GOD and be with those
who are the truthful.
- 120 It is not befitting the inhabitants
of Medinah and those Beduins
who live round about them to
remain behind the messenger of
GOD,
Nor should they be more solicitous
of their own lives than his life,
This is so because
They suffer no thirst,
Nor any pain,
Nor hunger in the path of GOD,
Nor do they pass over any land
which causes heaviness of heart
to the unbelievers,
Nor do they acquire from the
enemy any prizes,
But the same is written down for
them as a good deed.
Surely GOD does not waste the
reward of those who do good.
- 121 Nor do they spend spending much
or little,
Nor do they cross a plain,
But the same is written down in
their favour
So that GOD may reward them for
the best they have done.
- 122 And it is not possible for the
faithful to come out altogether;
Then why should not a party from
each tribe set out to get an
understanding of the faith,

And in order that they should
warn their people when they
return to them that they might
be cautioned?

XVI

- 123 O ye who believe!
Fight those of the unbelievers who
are near you
And in order that they should feel
your strength;
And know that GOD is with those
who practise reverence.
- 124 And when a chapter is sent down,
Then some of them say: "To
which of you has it increased in
faith?"
Then as regards those who believe
It certainly increases them in
faith,
And they are happy.
- 125 But as regards those in whose
hearts there is a disease.
It certainly increases them in
filthiness upon their (previous)
filthiness.
And they die whilst they are
unbelievers;
- 126 Well, do they not consider that
they are being tried every year
once or twice?
But even then they do not turn (to
GOD).
Nor do they remember.
- 127 And when a chapter is sent down
Some of them stare at the others.
(And they say): "Is there anyone
looking at you?"
Then they turn away.
GOD has turned away their hearts
because they are a people who
do not understand.
- 128 Surely there has come to you a
messenger from amongst you.
It is hard on him that you should
be in trouble,
He is most solicitous for your
welfare,
(And) loving, merciful towards the
faithful.
- 129 If then they turn back, say,
therefore: "GOD is sufficient
unto me, there is no deity but
He. Upon Him do I rely. He
is the Lord of Supreme Power."

CHAPTER X

JONAH

(Yunus)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Ra. These are the verses of the fortified Book.
- 2 Is it a wonder to men that We have sent Our command towards a man amongst them saying: "Warn mankind and give glad tidings to those who believe that for them is the position of truth with their Lord?"
- Say those who disbelieve: "Most certainly this (man) is obviously an enchanter."
- 3 Surely your Lord is GOD
He who makes the heavens and the earth into six periods,
Then remains firm upon His Power,
He plans the command.
There is no one to second (anyone to Him) except after His permission.
This is GOD, your Lord, serve Him then.
Will you not remember (it) then?
- 4 Towards Him is the return of you all.
The promise of GOD is a sure fact.
Surely He originates a make
Then He causes it to return again.
In order that He may reward those who believe and do good with justice;
And as to those who choose disbelief,
There is for them a boiling drink and a painful agony,
On account of what they disbelieved.
- 5 It is He who makes the sun to shine
And the moon to be bright,
And He appoints for it (the moon) stages,
So that you may know the count of the years and the calculation.

He has not made all this except with the truth.

He explains His signs for a people who know.

- 6 Certainly in the alternation of the night and the day

And what GOD has made in the heavens and the earth,

There are sure signs for a people who practise reverence.

- 7 Surely there are those who do not expect Our meeting and are contented with the life of this world and have found tranquillity therein,

And those who are heedless of Our signs.

- 8 They are the people whose abode is fire

On account of what they do.

- 9 As to those who believe and do good deeds,

Their Lord will guide them by means of their faith,

Rivers will flow beneath them in gardens of bliss.

- 10 Their prayer therein shall be

"Glory be to Thee, O GOD!"

And their greeting therein shall be "Peace."

And the end of all their prayers shall be saying: "All praise belongs to GOD, Lord of all the worlds."

II

- 11 And if GOD were to hasten evil unto men as they seek to hasten good,

Their end would surely be decreed (forthwith),

But We leave alone those who do not expect to meet Us,

- Blindly wandering on in their excesses.
- 12 And when any trouble touches man. He calls upon Us lying down or sitting down, or standing up. But when We remove his hurt from him He walks away as if he had never called upon Us at the time of any hurt touching him. In this way is made fair-seeming to the transgressors what they do.
- 13 And We have already caused the ruin of the generations before you when they did wrong. And their messengers came to them with clear proofs. But they would not believe. In this way do We reward the people who are guilty.
- 14 Then We have made you successors in this earth after them, that We may see how you act.
- 15 And when Our clear signs are recited to them, Say those who believe not in Our meeting: "Bring a Qur-ân other than this or change it." Say: "It is not my business to change it out of my own desire. I merely follow what is revealed to me. I am surely afraid that if I disobey my Lord, the agony of the great day (will be upon me)."
- 16 Say: "Had God pleased I would not have recited it to you nor would I have made it known to you. Because I have already passed a portion of my life amongst you before it (came). Do you not understand then?"
- 17 Who then is more unjust than one who forges a lie against GOD or belies His signs? Surely the guilty will not succeed.
- 18 And they worship besides GOD what does them no harm nor does them any good, And they say: "These are our seconders with GOD." Say: "Do you give news to GOD of what He knows not either in the heavens or in the earth?" Gloried be He, and far above is He from what they join.
- 19 And all mankind are nothing but a

- single community, but they choose to differ. And had not the word of thy Lord gone before, the matter would surely have been decided between them—that in which they differ.
- 20 And they say: "Why is not a sign sent down to him from his Lord? Say then: "The unseen belongs to GOD alone. Therefore wait, surely I wait with you."

III

- 21 And when We cause men to taste a mercy after a hurt has touched them, Lo! they begin to make (evil) plans with regard to Our signs. Say: "GOD is the speediest in making plans." Surely Our messengers write down what they plan.
- 22 It is He who causes you to travel by land and sea: So much so that when you are in ships, And the ships sail away with the people with a pleasant breeze and they are delighted therewith. (Then) a hurricane overtakes them (the ships) And waves came to them from all directions. And they think they are surely surrounded by them They call upon GOD with exclusive faith in Him: "If Thou rescue us from this we will most certainly be of those who are thankful."
- 23 But when He rescues them, lo! they commit excesses in the land without just cause. O ye mankind! your excesses are against yourselves. A temporary enjoyment of the life of this world, Then towards Us is your return. Therefore We will inform you as to what you did.
- 24 The condition of the life of this world is like the water which We send down from above. So that it becomes part and parcel of the produce of the earth Which men and cattle feed upon;

So much so that when the land
 puts on its golden raiment and is
 adorned,
 And its owners think that they are
 masters thereof,
 There comes to it Our command by
 night or by day,
 So that We make it mowed down,
 As if it had not been there the day
 before.
 In this way do We explain the signs
 to a people who think.

25 And GOD calls (you) to the abode of
 Peace,
 And He guides him who pleases to
 the Right Path.

26 For those who do good there is
 good and more;
 And their faces will not be covered
 with blackness and shame.
 These are the companions of the
 garden,
 In it they abide.

27 And those who do evil their reward
 is an equivalent evil,
 And their covering is shame.
 There is no one to withhold them
 from GOD,
 As if a portion of a dark night
 covered their faces
 They are the companions of the fire,
 They abide therein.

28 And the day We will gather them
 together.
 Then We will say to those who
 joined (gods with GOD)
 "To your places, you and your
 associates."
 Then We will cause them to dissent
 amongst themselves.
 And their associates will say:
 "It was not us that you worshipped."

29 Therefore GOD is a sufficient wit-
 ness between you and us as to the
 fact that we were unaware of your
 worship."

30 There shall each soul experience
 what it had sent forward,
 And they shall all be brought back
 towards GOD their true Master,
 And lost shall be from them what
 they used to forge.

IV

31 Say: "Who provides you with food
 from above and the earth?"

Or who is the master of the hearing
 and the sight?
 And who brings out the living from
 the dead and brings out the dead
 from the living?
 And who devises the command?"
 They will then answer—"GOD."
 Therefore say thou: "Will you not
 then reverence (Him)?"

32 This then is your true Lord,
 What remains then after the truth
 except the loss?
 Therefore, whence are you turned
 away?

33 In this way is the word of thy
 Lord justified against those who
 disobey: "Surely they will not
 believe."

34 Say: "Which of your associates can
 start a creation then cause it to
 return?"
 Say: "GOD starts a creation then
 causes it to return,
 Whence then are you turned back?"

35 Say: "Which of your associates can
 guide towards the truth?"
 Say: "GOD guides towards the
 truth."
 Has he then who guides towards the
 truth better right to be followed
 or he who cannot guide except he
 be guided (himself)?
 What is the matter with you then?
 How do you judge?

36 And most of them follow not except
 mere guessing,
 Surely guessing is of no avail
 whatsoever in the matter of the
 truth
 Surely GOD knows what they do.

37 And this Qur-ân is not such as
 could be made by anyone besides
 GOD.
 But it is a confirmation of what has
 gone before it,
 And an explanation of the Book
 without a doubt.
 From the Lord of all the worlds.

38 Do they say he has forged it?
 Say: "Then bring a chapter the
 like hereof,
 And call upon whomsoever you can
 besides GOD,
 If ye be true."

39 Nay, they are belying that which
 they have not encompassed with
 the knowledge thereof,

And whilst the end thereof has not yet come to them.
 In this way belied those before them,
 Then see what was the end of those who were unjust.
 40 And of them there is one who believes in it.
 And of them there is one who does not believe in it:
 But thy Lord knows best the doers of evil.

V

41 And if they belie thee, then say (to them): "To me my doing and to you your doing, you are not responsible for what I do and I am rid of what you do."
 42 And of them there are some who hear thee.
 Art thou able then to cause the deaf to hear and even though they do not understand?
 43 And of them is one who looks at thee:
 Art thou then able to guide the blind and even though they have no enlightenment?
 44 Surely God does not do injustice to mankind in anything whatsoever, But men do injustice to themselves.
 45 And the day He will assemble them. (It will be) as though they had not tarried except an hour of the day.
 They will know one another.
 Surely those will lose who belied the meeting of God
 And were not guided (aright).
 46 And whether We shew thee something of what We hold out to them.
 Or We cause thee to be given thy full (reward),
 Towards Us then is their return:
 Then God is a witness of what they do.
 47 And for each community there is a messenger,
 Then when their messenger comes,
 The matter is decided between them with justice
 And they are not wronged.
 48 And they say: "When is this promise if you be truthful?"

49 Say: "I am not master for myself either of hurt or of profit except as it pleases God."
 For each community there is a term. When their term comes, then they shall not put it back for one hour nor make it come earlier.
 50 Say: "Do you consider (this) that if a suffering from Him were to overtake you by night or by day, which part of it would the guilty like to be hastened on?"
 51 Or will you then believe in it only when it comes to you?
 (And it shall be said): "Now (you believe), whilst you had already wished to hasten it on."
 52 Then it shall be said to those who were unjust: "Taste the abiding agony; you are not rewarded except what you have earned."
 53 And they request information of thee "Is it true?"
 Say: "Yes, and by my Lord it is most surely the truth: and you shall not escape."

VI

54 And if every soul that has done wrong had all that there is on this earth it would certainly offer it to ransom itself,
 And when they see the agony they will try to conceal their shame.
 And the matter shall be decided between them with the truth, nor shall they be wronged.
 55 Surely, does not all that there is in the heavens and the earth belong to God?
 Surely is not the promise of God true?
 But most of them know not.
 56 He causes life and He causes death. And towards Him you are made to return.
 57 O ye mankind!
 Surely an exhortation from your Lord has come to you.
 And a healing for what is in the breast,
 And a guidance,
 And a mercy to the faithful.
 58 Say: "In the grace of God and in His mercy"—these are therefore

- the things which the people should
rejoice in.
That is better than what they
hoard.
- 59 Say: "Have you considered what
GOD sends down for you for
food?
Then you make some of it as lawful
and some as unlawful."
Say: "Has GOD given you permis-
sion to do so, or is it you forge lies
against GOD?"
- 60 And what do they, who forge lies
against GOD, fancy the day of
the Awakening to be?
Surely GOD is the Master of grace
towards men,
But most of them thank not.

VII

- 61 And thou (O Muhammad!) art not
in any business,
Nor dost thou recite from Him any
part of the Qur-ân,
Neither do ye do any deed,
But We are aware of you when you
are engaged therein;
And not the weight of an atom in
the earth or in the space above
can be hidden from thy Lord,
And there is nothing smaller than
(an atom) nor greater than (that)
but the same is in the clear Book
(GOD's knowledge).
- 62 Now surely as to those who are
near to GOD,
There is no fear for them,
Nor shall they grieve.
- 63 There are those who believe and do
practise reverence:
- 64 For them are glad tidings in the
life of this world and in the
Future.
There is no alteration in the sayings
of GOD.
This is the great triumph.
- 65 And let not their speech grieve thee.
Surely honour altogether belongs to
GOD;
He is all-Hearing, all-Knowing.
- 66 Surely are not all who are in the
heavens and all who are in the
earth GOD's?
And they who call upon associates
besides GOD do not (really) follow
(them).

- They follow nothing but their
fancies,
And they do nothing but lie.
- 67 It is He who has made the night for
you that you may rest therein,
And the day as a source of light.
Certainly in this there are sure signs
for a people who listen.
- 68 They say: "GOD has adopted a
child,"
Gloried be He. He is Independent.
To Him belongs what is in the
heavens and what is in the earth.
You have no authority for (saying)
this.
Or do you say against GOD what
you do not know?
- 69 Say: "Surely those who forge a lie
against GOD will not prosper."
- 70 (They have) a temporary enjoyment
in this world,
Then towards Us is their return,
Then We will cause them to taste
the severe agony on account of
their disbelieving.

VIII

- 71 And recite to them the narrative of
Noah;
When he said to his people:
"O my people! If my standing up
and reminding (you) the signs of
GOD is hard on you,
Because I rely upon GOD,
Then unite together as to your
affair, and as to your associates,
Then have no doubt in your affair
and have it carried out against
me,
And give me no time.
- 72 If then you turn back, I do not
then ask you for any compensa-
tion;
My compensation is with GOD alone,
And I have been ordered to be one
of the Muslims."
- 73 But they belied him,
We then rescued him and those
with him in the ark,
And We made them successors,
And We drowned those who belied
Our signs;
See then as to what was the end of
those who had been warned.
- 74 Then We raised up after him mes-
sengers towards their peoples,

- So that they brought them clear proofs.
 But they were not going to believe in what they had called a lie before;
 In this way do We seal the hearts of those who transgress.
- 75 Then We raised up after them Moses and Aaron towards Pharaoh and his chiefs with Our signs,
 But they chose to be haughty,
 And they were a guilty people.
- 76 So that when the truth came to them from Us,
 They said: "It is most surely nothing but an obvious enchantment."
- 77 Moses said: "Do you say (this) with regard to the truth when it has come to you: Is this an enchantment?
 But the enchanters never prosper."
- 78 They said: "Hast thou come to us to turn us away from that upon which we found our forefathers and that the leadership in the land may be for you two?
 And we are not going to believe you two."
- 79 And Pharaoh said: "Bring before me every knowing enchanter."
- 80 So that when the enchanters had come, Moses said to them:
 "Cast down what you are going to cast down."
- 81 But when they had cast it down,
 Moses said: "What you have produced is an enchantment.
 Surely GOD is soon going to nullify it.
 Surely GOD does not rectify the doing of the evil-doers."
- 82 And GOD establishes the truth by means of His words.
 And averse though the guilty be (thereto).

IX

- 83 But none believed Moses except a number of youths of his people for fear of Pharaoh and his chiefs persecuting them.
 And most certainly Pharaoh was high-handed in the land,
 And he was surely of those who act wantonly.
- 84 And said Moses; "O my people!

- If you believe in God, then rely upon Him, if ye be Muslims."
- 85 Therefore they said: "Upon God do we rely,
 Our Lord! put us not under the persecution of this unjust people:
- 86 And rescue us with Thy mercy from this unbelieving people."
- 87 And We ordered Moses and his brother, saying: "Establish ye two for your people houses in Egypt and make your houses as directions for prayers and keep up the prayer.
 And give glad tidings to the faithful."
- 88 And Moses said: "Our Lord! Surely Thou hast given Pharaoh and his chiefs fairseeming things and wealth in the life of this world:
 Our Lord! the result is that they cause people to lose Thy way.
 Our Lord! wipe away their wealth and put hardness in their hearts,
 So that they believe not until they see the painful agony."
- 89 He said: "Your prayer has already been accepted, then remain ye two firm and follow not the path of those who do not know."
- 90 And We caused the children of Israel to cross the sea,
 Then Pharaoh and his army followed them bent on oppression and tyranny,
 Until when drowning overtook him (Pharaoh).
 He said: "I believe that there is no deity except the One in whom the children of Israel believe, and I am a Muslim."
- 91 "Now! whilst thou hast already disobeyed and been one of the evil-doers.
- 92 Therefore We will rescue thy corpse this day that thou mayest be a sign for him who succeeds thee."
 But most people are heedless of Our signs.

X

- 93 And most certainly We established the children of Israel in a goodly place of establishment,
 And We provided them with the pure things,

- But they divided not until they had had the knowledge.
 Surely thy Lord will decide between them on the day of the Awakening in that with regard to which they differed.
- 94 Then if thou art in doubt on account of what We have sent down to thee,
 Then ask those who recite the Book before thee.
 Most surely the truth has come to thee from thy Lord.
 Then be not thou of those who dispute.
- 95 And be not of those who have belied the signs of GOD,
 Lest thou shouldst be one of those who lose.
- 96 Surely those against whom the word of thy Lord has become binding will not believe:
- 97 And even though every sign come to them,
 Until they see the painful agony.
- 98 Why was it then that excepting the people of Jonah not a single town believed in time for its faith to be of any benefit to it?
 When they believed. We removed from them the agony of shame in the life of this world,
 And We gave them the enjoyment (of this life) for a time.
- 99 And had thy Lord wished so.
 Surely all on this earth had believed together.
 Wilt thou then compel men until they become faithful?
- 100 And no soul can believe except with GOD's knowledge.
 And He puts uncleanness on those who do not understand.
- 101 Say: "Look ye at what there is in the heavens and the earth."
 But signs and warners will not avail aught to a people who do not believe.
- 102 Then they wait for nothing except for something like the days of those who have gone before them.

- Say: "Wait then, surely I am with you as one of those who wait."
 103 Then We rescue Our messengers and those who believe;
 It is thus binding on Us that We rescue the faithful.

XI

- 104 Say: "O ye men! If you be in doubt on account of my faith,
 Then I serve not those whom you serve besides GOD,
 But I serve GOD who will give you your full (reward),
 And I am commanded to be of those who believe."
- 105 And (thou art commanded) that thou keep thy face (whole being) towards the faith, single-mindedly.
 And be not of the pagans.
- 106 And call not besides GOD upon that which neither profits thee nor hurts thee.
 Because if thou dost that, then in that case thou shalt be of those who are unjust
- 107 And if GOD touch thee with hurt,
 There is no one to remove it except He.
 And if He desire thee a good,
 There is no turning back His grace.
 He causes it to befall whom He pleases of His servants.
 For He is all-Forgiving, all-Merciful.
- 108 Say: "O ye men! surely the truth has come to you from your Lord,
 Then whosoever is guided, he is guided only for the good of his own soul,
 But whosoever is lost, then he is lost only against himself.
 And I am not a guardian over you."
- 109 And follow thou what thou art ordered,
 And be persevering until GOD judges,
 For He is the best of judges.

CHAPTER 11

HUD

(We commence) with the name of God,
The most Merciful (to begin with)
The most Merciful (to the end).

I

- 1 ALIF, Lam, Ra. This is a book whose verses are fortified. Then they are explained by one who is Wise, Knowing;
- 2 That ye serve none except God, (Say): "Surely I am a warner and a bringer of glad tidings from Him to you,"
- 3 And that you ask forgiveness of your Lord, then turn towards Him. He will provide you with a goodly provision for an appointed term, And He will bestow His grace on everyone possessed of grace.

- But if you turn back.
Then surely I am afraid the agony of the great day shall be upon you.
- 4 Towards God is your return And He is Capable of doing all He pleases.
 - 5 Now! do they not surely double their breasts to conceal (their enmity) from Him? Now! Beware when they cover themselves with their clothes He (God) knows what they conceal and what they shew. Surely He knows what is inside the breasts.

PART XII

- 6 And there is no animal on this earth
but upon GOD is the feeding
thereof,
And He knows its resting-place and
the place of its return.
All is contained in a clear Book (i.e.
GOD's knowledge).
- 7 And it is He who has made the
heavens and the earth into six
periods,
And He has Power over the water
(i.e. all things alive).
That He may discipline you as to
which of you is the best in deeds.
And if thou wert to say: "Surely
you are going to be raised up
after death,"
Those who have chosen disbelief
will as surely reply: "This is
nothing but an obvious fraud."
- 8 And if We delay from them their
agony for a stated period,
They will surely say, "What keeps
it back?"
Is it not a fact that the day it
comes to them
There is no turning it back,
And what they used to laugh at will
fall upon them?
- II
- 9 And if We make a man taste mercy
from Us
Then take it away from Him,
He is surely despairing, ungrateful.
- 10 And if We make him taste blessings
after hurt had touched him,
He will surely say: "Gone are the
evils from me."
Surely he is delighted, boastful.
- 11 Saving those who persevere and do
good deeds;
They are the people for whom there
is forgiveness and a great reward.
- 12 Wilt thou then give up some of what
has been commanded thee
And straiten thy breast therewith
Because they say: "Why is not a
treasure sent down upon him or a
messenger-spirit come with him?"
Thou art but a warner,
And GOD is Guardian over all
things.
- 13 Or do they say: "He has forged
it?"
Say: "Then bring ten chapters the
like thereof forged, and call upon
whom you can besides GOD, if you
be truthful."
- 14 If then they respond not to you,
then know that it has been surely
sent down with GOD's knowledge
and that there is no deity but He.
Are you then Muslims?
- 15 Whoever desire the life of this world
and its adornments,
We will give them their deeds in full
in this life,
And they shall not have anything
lessened therein.
- 16 They are the people for whom there
is nothing in the Future but the
fire,
And what they did shall be of no
value therein,
And it was all false what they did.
- 17 Are (they) then like him who is
upon a clear proof from his
Lord?
And a witness from Him recites it
(the Qur-ân).
And before it (the Qur-ân) there
was the Book of Moses as a guide
and a mercy.
Such people (i.e. those having
proofs and believing in the Book
of Moses) believe therein (the
Qur-ân).
And whoever of the tribes dis-
believes therein,
Then fire is his promised place,
Then be not thou in any doubt
about it.
Surely this is the truth from thy
Lord,
But most people believe not.
- 18 And who is more unjust than one
who forges a lie against GOD:

- These people shall be brought before their Lord,
 And the witnesses will say: "They are the people who lied against their Lord."
 Is it not a fact that the disapproval of God is upon the unjust?
 19 Those who keep back from God's path,
 And seek to make it crooked.
 And they are the very people who disbelieve in the Future.
 20 These people cannot escape in the earth,
 And for them there are no helpers besides God.
 Doubled is their agony for them:
 (Because) they were not able to hear and they were not (able) to see.
 21 These are the people who have lost their souls,
 And what they forged has disappeared from them.
 22 Unquestionably they are the people who are the greatest losers in the Future.
 23 As to those who believe and do good and are humble before their Lord,
 They are the companions of the garden,
 They abide therein.
 24 The likeness of these two (different) parties is like
 The blind and the deaf (on one side)
 And the seeing and the hearing (on the other);
 (Can the two be equal in condition?
 Will you not then remember?)

III

- 25 And surely We sent Noah towards his people,
 (He said): "Surely I am a clear warner to you,
 26 That you worship none but God.
 Surely I am afraid of the agony of a painful day falling upon you."
 27 Then the chiefs of those of his people who had disbelieved said:
 "We see thee nothing but a man like ourselves; and we see none follow thee except the meanest of us of superficial judgment; and

- we see you having no superiority over ourselves. In fact we deem you to be liars."
 28 He said: "O my people! have you considered this that I may be on a clear proof from my Lord who has bestowed upon me a mercy from Himself, but which has not been disclosed to your vision:
 Shall we then force it upon you whilst you are averse thereto?
 29 And O my people! I ask you not therefor any wealth.
 My reward is with God alone.
 And I am not going to drive away those who believe;
 Surely they are going to meet their Lord,
 But surely I see you a people who choose ignorance.
 30 And O my people! who will help me against God, if I drive them away.
 Will you not then remember?
 31 And I say not to you I have God's treasures,
 Nor do I know the unseen, nor do I say that I am a messenger-spirit.
 Neither do I say with regard to those who are contemptible in your eyes that God will not give them any good.
 God knows best what is in their minds.
 Surely if I say so I am then one of the unjust."
 32 They said: "O Noah! We have finished disputing with thee.
 So also thou hast disputed much with us,
 Then bring us what thou holdest out to us, if thou art of the truthful."
 33 He said: "God alone will bring it if He please and you are not going to escape.
 34 And my advising will profit you not if I desire to advise you,
 Whilst God desires to cause you to lose the way.
 He is your Lord, and towards Him shall you be made to return."
 35 Do they say: "He has forged it,"
 Say: "If I have forged it, then upon me be my guilt:
 And I am rid of the guilts you commit."

IV

- 36 And it was revealed to Noah: "No one will believe of thy people except those who have already believed.
Therefore grieve not on account of their doings.
- 37 And build the ark before Our eyes and (with) Our command.
And address not Me with regard to those who do wrong,
Surely they are going to be drowned."
- 38 And he was building the ark.
And every time the chiefs of his people passed by him, they laughed at him.
He said: "If you laugh at us, Then surely we will laugh at you just as you do."
- 39 Then will you know whom overtakes the agony which disgraces him;
And upon whom falls the lasting agony.
- 40 Until when Our command came and the volcano burst up.
We said: "Load therein of every kind two, male and female, and thy family,—
Excepting him upon whom the saying has already gone forth,—
and he who believes."
And those who believed with him were a few.
- 41 And he (Noah) said: "Embark ye thereon,
With God's name is the sailing thereof and the destination thereof.
Most surely my Lord is Forgiving, Merciful."
- 42 And it sailed with them in the midst of waves like mountains,
And Noah cried to his son who was by the shore: "O my son! embark with us, and be not with those who disbelieve."
- 43 He replied: "I shall soon take shelter in some mountain, it will protect me from the water."
He said: "There is no protector to-day against God's command excepting one whom He shows mercy."
And a wave came between the two,
So he was of those who were drowned.
- 44 And it was (afterwards) said:
"O earth! swallow thy water; and O sky! cease (raining)";
And the water dried and the command was carried out:
And it (the ark) landed on Al-Judi.
And it was said: "Away with the unjust people."
- 45 And Noah cried to his Lord and said:
"Surely my son is of my family, and surely Thy promise is the truth,
And Thou art the Justest of the judges."
- 46 He said: "O Noah! surely he is not of thy family; surely his work is other than good, then ask Me not that about which thou hast no knowledge. Surely I advise thee lest thou become of those who are ignorant."
- 47 He said: "My Lord! surely I seek refuge with Thee from asking Thee that about which I have no knowledge.
And if Thou forgive me not and shew (not) mercy to me I will become of those who lose."
- 48 It was said: "O Noah! get down with peace from Us, and (with) blessings upon thee and upon the communities out of those with thee.
And communities (to come) whom We shall give a provision.
Then a painful agony will touch them from Us."
- 49 These are some of the narratives not seen (by thee) which We reveal to thee.
Thou didst not know them—
Neither thee nor thy people ere this—
Then persevere thou,
Surely the end is for those who are reverent.

V

- 50 And towards Ad (We sent) their brother Hud.
He said: "O my people! worship God, you have no deity other than He: you are altogether forging lies.
- 51 O my people! I ask you not any reward therefor;

- My reward is with GOD who originated me.
Will you then not understand?
- 52 And O my people! ask forgiveness of your Lord, then turn towards Him.
He will cause the sky to send down rain upon you in plenty,
And He will increase you in strength in addition to your (existing) strength:
And turn not back committing sins."
- 53 They said: "O Hud! Thou hast not brought us any clear proof, and we are not going to give up our deities on account of thy saying (so), and we are not going to believe thee.
- 54 We say nothing but this, that some of our deities have overwhelmed thee with evil."
He said: "Surely I call GOD to witness and witness ye (also) that I am rid of what you join (with GOD).
- 55 Leave GOD alone; then make your schemes against me altogether, then give me no time.
- 56 Surely I rely upon GOD, my Lord and yours. There is no animal but He is going to take hold of it by its forelock.
Surely my Lord is upon the Right Path.
- 57 If you then turn back, I have in any case already delivered to you that with which I was sent towards you.
And my Lord will cause another people to succeed you.
And you shall not hurt Him aught.
Surely my Lord is keeping watch over all things."
- 58 And when Our command came,
We rescued Hud and those who believed with him by means of mercy from Us; and We rescued them from a dreadful agony.
- 59 And these are Ad who rejected the signs of their Lord and disobeyed His messengers, and followed the command of every tyrant opposer (of the truth).
- 60 And they are pursued by a disapproval in this world and on the day of the Awakening:
- Is it not a fact that Ad chose to disbelieve in their Lord?
Is it not a fact (that it was said).
"Away with Ad the people of Hud"
- VI
- 61 And towards Thamud (We sent) their brother Saleh:
He said: "O my people! worship GOD, you have no deity other than He.
He evolved you from this earth, and caused you to dwell therein.
Therefore ask forgiveness of Him.
Then turn towards Him.
Surely my Lord is Near, Responsive."
- 62 They said: "O Saleh! thou hast been amongst us before this, we had hopes in thee.
Dost thou forbid us to worship what our fathers worshipped?
And we are most surely in doubt with regard to that thou callest us to—disturbed."
- 63 He said: "O my people! Have you considered this, that if I be on a clear proof from my Lord.
And He has given me mercy from Himself,
Then who will help me against GOD if I disobey Him?
Therefore you will increase me in nothing except loss.
- 64 And O my people! this she-camel is GOD's, a sign for you:
Then leave her to pasture in GOD's land,
And touch her not with evil,
Lest a near agony overtake you."
- 65 But they hamstrung her;
Then he said: "Enjoy yourself in your abode for three days.
This is a promise without the possibility of falsehood."
- 66 Then when Our command came,
We rescued Saleh and those who believed with him with mercy from ourselves and from the shame of that day.
Surely thy Lord is He who is all-Powerful, all-Mighty.
- 67 And a roaring noise overtook those who had done wrong,
So that they became corpses thrown down in their homes.

- 68 As if they had never lived therein.
Is it not a fact that Thamud disbelieved in their Lord?
Is it not a fact—"Away with Thamud?"

VII

- 69 And most certainly Our messengers came to Abraham with glad tidings,
They said: "Peace."
He replied: "Peace," and it was not long before he brought them a roasted calf,
70 But when he saw their hands would not stretch towards it.
He found they were strange and felt a fear on their account.
They said: "Be not afraid, surely We have been sent to the people of Lot."
71 And his (Abraham's) wife was standing and happened to laugh,
We then gave her glad tidings of Isaac and Isaac's son Jacob.
72 She said: "O woe is me! shall I give birth whilst I am so old,
And this my husband is advanced in years;
This is surely a most strange thing?"
73 They replied: "Dost thou wonder on account of the command of thy Lord?
The mercy of God and His blessings be upon you, ye people of the house.
Surely He is Praised, Noble."
74 So that when alarm had left Abraham and glad tidings reached him,
He began to dispute with Us with regard to Lot's people.
75 Surely Abraham was very gentle, compassionate, oft-returning (to God).
76 "O Abraham leave this matter alone,
Surely the command of thy Lord has come,
And as to them (Lot's people), there must come to them an agony which cannot be avoided."
77 And when Our messengers went to Lot, he was distressed on account of them and was constrained in heart on their behalf,

And he said: "This is an intolerable day."

- 78 And his people came running to him out of control,
And they were given to doing evils before.

He (Lot) said: "O my people! these are my daughters. They are purer for you. Reverence God then, and shame not me with regard to my guests,
Is not there a single upright man amongst you?"

- 79 They said: "Thou knowest very well, we have no right to thy daughters, And thou knowest very well what we desire."

- 80 He said: "I wish I had strength to meet you or some strong support to shelter myself."

- 81 They (the messengers) said: "O Lot, surely we are the messengers of thy Lord.

They will never be able to stretch their hands towards thee,

Then walk away with thy family whilst there is yet a portion of the night left,

And let none of you look back excepting thy wife.

Certainly what is going to befall them is going to befall her.

Surely the morning is their appointed time.

Is not the morning near?"

- 82 So that when Our command came,
We turned their place upside down,
And We rained upon them baked stones.

Layer upon layer;

- 83 Definitely marked by thy Lord;
And that place is not far off from these unjust people.

VIII

- 84 And to Midian (We sent) their brother Shuaib.

He said: "O my people! worship God,

You have no deity other than He.

And diminish not the measure and the balance.

Surely I see you wealthy,

And surely I fear that the agony of the great day is encircling you.

- 85 And O my people! give full measure
and weigh with justice,
And decrease not people's goods,
And act not corruptly in the land
doing evil,
- 86 The profit (given by) GOD is best
for you.
If you be believers,
And I am not a guardian over
you."
- 87 They said: "O Shuaib! does thy
prayer command thee that we
leave what our fathers worshipped,
Or that we do with our belongings
as we please.
Surely thou art very gentle, up-
right?"
- 88 He said: "O my people! Have you
considered this, that if I be on a
clear proof from my Lord and He
has provided me with a goodly
provision (what then about
you)?
And I do not desire to compete with
you in doing that which I forbid
you to do.
I only desire your good as far as I
can.
And the measure of my success is
solely in GOD's power.
Upon Him do I rely and towards
Him do I turn.
- 89 And O my people! let not opposi-
tion to me make you deserving
of calamities like those which
betell the people of Noah, or the
people of Hud or the people of
Saleh;
And the people of Lot are not far
removed from you.
- 90 Therefore ask forgiveness of your
Lord, then turn towards Him;
Surely my Lord is Merciful, Loving."
- 91 They said: "O Shuaib! we under-
stand not most of what thou
sayest.
And we surely see thee weak
amongst us,
And had it not been for thy tribe
we would surely have stoned thee
(to death)
And thou art not mighty against
us."
- 92 He said: "O my people! is my tribe
mightier with you than GOD?
And you have put (*lit.* taken) Him
as one cast behind your backs;

- Surely my Lord encircles all you
do.
- 93 And O my people! work on in your
places, surely I also work.
In time you will know whom over-
takes the agony which puts him to
shame,
And who is the liar.
And watch ye, surely I also watch
with you.
- 94 And when Our command came We
rescued Shuaib and those who
believed with him with mercy
from Ourselves;
And a roaring explosion overtook
those who had done wrong.
So that they became corpses in
their homes thrown down
- 95 As if they had not been there (at
all).
Is it not a fact? "Away with (the
people) of Midian as had been the
case with Thamud."

IX

- 96 And most certainly We sent Moses
with Our signs and a clear
authority:
- 97 Towards Pharaoh and his chiefs.
But they followed the command of
Pharaoh,
And Pharaoh's command was not
rightly directed.
- 98 He shall lead his people on the day
of the Awakening,
And bring them down into the fire,
And evil is the entrance they have
entered.
- 99 And a disapproval follows them in
this (life) and on the day of the
Awakening:
And evil is the reward with which
they have been rewarded.
- 100 These are some of the narratives
of towns which We relate to
thee,
And some of these (towns) are
standing and some are in ruins.
- 101 And We did not do them any
wrong, but they wronged them-
selves;
Then of no avail whatsoever to
them were the deities they
called upon besides GOD,
When the command of thy Lord
came (upon them);

- Nor did they increase them in anything except ruin.
- 102 And such is the laying hold of thy Lord when He lays hold of a town whilst it is unjust. Surely His laying hold is painful, severe.
- 103 In this there is surely a sign for him who fears the agony of the Future. That is the day for the gathering of mankind, And that is the day to be witnessed.
- 104 And We postpone it not but to an appointed term.
- 105 When the day comes, no soul shall speak except with His permission, So that some of them shall be distressed, And (some) happy.
- 106 Then as to those who are distressed they shall be in the fire, For them there will be yelling and groaning therein:
- 107 Abiding therein as long as the heavens and the earth last, Excepting as thy Lord pleases. Surely thy Lord is the Doer of all He desires.
- 108 And as to those who are happy, They shall be in the garden, Abiding therein as long as the heavens and the earth last, Excepting as thy Lord pleases. This is a gift which shall not be cut off.
- 109 Therefore be not thou in doubt as to what these people worship. They worship not but as worshipped their fathers before them. And We will give them their full reward without any decrease.
- X
- 110 And most certainly We gave Moses the Book, Then they differed therein. And had not the word of thy Lord gone before, the matter would have been decided between them. And they are surely in a doubt about it—disturbed.
- 111 And surely thy Lord will pay back in full (the rewards of) their actions to all. Surely He knows what they do.
- 112 Therefore remain thou firm as thou hast been commanded, And (similarly) he also who has turned (to GOD) with thee, And commit ye not excesses; Surely He sees what you do.
- 113 And incline not towards those who do wrong Lest the fire touch you (also), And you have not besides GOD any friends, Then you will not be helped.
- 114 And keep up the prayer at two ends of the day and early parts of the night. Surely good deeds carry away the evils. This is a remembrance for those who remember.
- 115 And be thou persevering, because surely GOD does not waste the reward of those who do good.
- 116 Therefore why were not there amongst the generations before you people possessing wisdom to forbid the doing of evil in this earth—saving a few amongst them of those whom We rescued— But those who were unjust followed those who were well-to-do And they were guilty.
- 117 And it was not for thy Lord to destroy any towns with injustice, Whilst its people were good.
- 118 And had thy Lord pleased, He could have surely made all mankind as one community. And they will continue to differ
- 119 Excepting such as thy Lord is merciful to. And it is for that He has made them. And the word of thy Lord has been fulfilled. "Surely I will fill hell out of jinn and mankind together."
- 120 And all that We relate to thee of the narratives of the messengers is for the purpose of strengthening thy heart therewith; And in this (chapter) there has

come to thee the truth and an
exhortation and a remembrance
for the faithful.
121 And say to those who believe not:
"Work on in your places, surely
we also work."
122 And wait, surely we also wait."
123 And to God belong the unseen

things of the heavens and the
earth,
And towards Him is the return of
the whole command.
Then worship Him,
And rely upon Him.
And thy Lord is not heedless of
what you do.

CHAPTER 12

JOSEPH

(Yusuf)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Ra. These are the verses of the clear Book.
- 2 We have surely sent down (this) Arabic Qur-ân that you may understand.
- 3 We are going to relate to thee the best of narratives
By revealing to thee this Qur-ân.
And thou wast, ere this, of those who were unaware (of it).
- 4 When Joseph said to his father:
"O my father! Surely I have seen eleven planets and the sun and the moon—I have seen them bowing down to me."
- 5 He said: "O my son! relate not thy vision to thy brethren lest they plan a plan against thee,
Surely the evil-one is a clear enemy to mankind.
- 6 And in this way will thy Lord select thee and teach thee the explanation of these happenings,
And He will fulfil His blessing upon thee and the children of Jacob
As He fulfilled upon thy forefathers
Abraham and Isaac ere this."
Surely thy Lord is Knowing, Wise.

II

- 7 Most certainly in (the story of) Joseph and his brethren there are signs for those who inquire.
- 8 When they said: "Certainly Joseph and his brother are dearer to our father than we and we are a band (or sons of the same father).
Surely our father is in an obvious error.
- 9 Kill Joseph or cast him away in some (foreign) land that your

- father's face (i.e. whole being) may be left to you entirely,
And then you may become thereafter a good people."
- 10 A speaker amongst them said:
"Kill not Joseph, but put him down the bottom of some well so that some travellers may pick him up if you are going to do anything (at all)."
- 11 They said: "O our father, what is the matter with thee that thou dost not entrust us with Joseph,
And most surely we are his well-wishers?"
- 12 Send him with us on the morrow that he may feast and play,
And surely we are guardians over him."
- 13 He said: "Surely it grieves me to send him with you and I fear that a wolf may eat him, whilst you are not looking after him."
- 14 They said: "Surely if a wolf should eat him—whilst we are a band (or sons of the same father)—we should surely then be losers."
- 15 Then when they took him away and agreed to put him down the bottom of a well.
We therefore, revealed to him:
"Thou shalt surely inform them of this doing of theirs whilst they will not recognise (thee)."
- 16 And they came to their father at nightfall weeping.
- 17 They said: "O our father! we went racing and we left Joseph near our provisions, then a wolf ate him;
But thou art not going to believe us even though we be truthful."
- 18 And they brought his shirt covered with false blood.

He said: "Your souls have made up this matter for you.
Therefore perseverance is noble
And I ask God for help against what you describe."
19 And there came travellers there and they sent their water-carrier who then let down his bucket (into the well).
He said: "What luck! Here is a boy."
They hid him as goods.
And God knew what they did.
20 And they sold him for a mean price --a number of (easily) counted shillings.
And they were tired of him.

III

21 And he of Egypt who bought him said to his wife: "Consider him an honourable host. It may be he will be of benefit to us, or that we will adopt him as a son."
And in this way We established Joseph in the land and in order that We might teach him the explanation of these happenings:
And God prevails in His command but most men know (it) not.
22 And when he reached his full powers of manliness,
We gave him wisdom and knowledge.
And it is in this way that We reward those who do good.
23 And she in whose house he was desired him to yield himself.
And she closed the doors and said: "Come, be quick."
He replied: "God be my refuge,
Surely my Lord has given me the best of lodgings.
Surely the unjust never prosper."
24 And most surely she resolved to have him and he would have resolved for her had he not seen the power of his Lord.
It was thus in order that We might turn evil and indecency from him.
Surely he was one of Our devoted servants.
25 And they both raced for the door.
And she rent his shirt from behind,
And they both met her husband near the door.
She said: "What is the reward of

one who wishes evil to thy wife except that he be put in prison or a painful anguish!"
26 He said: "She desired me to yield myself."
And a witness from her household bore witness: "If his shirt be torn at the front, then she is truthful and he is a liar."
27 But if his shirt be torn at the back, then she is lying and he is of the truthful."
28 So that when he saw that his shirt was torn from behind, he said:
"Surely it is one of your female devices,
Surely your device is a stupendous one."
29 "O Joseph! turn aside from this.
And thou woman ask pardon for thy sin, surely thou art of the sinful ones."

IV

30 And the women in the city said:
"The wife of the minister desires her young man to yield himself to her,
She is madly in love with him:
Surely we see her in an obvious error."
31 So that when she heard of their plan,
She sent for them and prepared for them a repast,
And she provided each one of them with a knife and said:
"(Joseph) come out in their presence."
Therefore when they saw him, they made much of him and cut their hands, and they said: "Holy God, this is no human being. He is nothing but a noble spirit."
32 She said: "He is the one with regard to whom you blamed me.
And most surely I desired him to yield himself, but he protected himself.
And if he do not what I command him, surely they will put him in prison and he shall be of the dishonoured ones."
33 He said: "My Lord! prison is dearer to me than that they call me to.
And if Thou turn not away from me

their plan, I shall be attracted towards them and be of those who are ignorant."

- 34 Therefore GOD accepted his prayer and turned away from him their plan,
Surely He is all-Hearing, all-Knowing.
- 35 Then it appeared to them after they had seen the signs that they should put him in prison for a time.

V

- 36 And two young men entered the prison with him.
One of them said: "I see I press wine."
And the other said: "I see I carry a loaf on my head and birds eat therefrom."
"Inform us as to the explanation thereof; surely we see thee one of those who do good."
- 37 He said: "They will not bring you two the food with which they feed you, but I shall have finished telling you the explanation thereof before they bring it to you.
This is so on account of what my Lord has taught me.
I have given up the faith of a people who do not believe in GOD and they are the people who disbelieve in the Future."
- 38 And I follow the faith of my fathers Abraham, Isaac, and Jacob.
It is not for us to join aught with GOD.
This is GOD's grace upon us and upon mankind.
But most men thank not.
- 39 O my two companions of the prison, are several separate lords better; or GOD, the One, the Dominant?
- 40 You worship not besides Him but names which you and your forefathers have named, no authority has GOD sent down therefor.
Judgment belongs to GOD alone.
He has commanded that you worship none but Him alone.
This is the upright faith but most men know (it) not.
- 41 O my two companions of the prison,

as to one of you, he will then serve wine for his lord to drink; But as to the other, he will therefore be hanged,
Then the birds will eat from his head.

The matter which you two have asked has been decided so."

- 42 And he said to the one whom he thought was the person who was going to be saved of the two:
"Remember me to thy lord," but the evil-one made him forget the reminding of his lord;
So that he (Joseph) remained in the prison for several years.

VI

- 43 And the king said: "I see seven fat cows which are eaten by seven lean ones, and seven green ears (of corn) and (seven) other dry ones.
O my chiefs, solve for me my vision, if you can interpret visions."
- 44 They said: "(These are) confused dreams, and we know not the explanation of such dreams."
- 45 And one of the two who was saved having remembered (the matter) after a long time said:
"I will inform you of the explanation thereof, therefore send me (to Joseph)."
- 46 "Joseph! O thou who art the truthful! Solve for us with regard to seven fat cows which are eaten by seven lean ones and seven green ears and others dry, so that I may return to the people that they may know."
- 47 He replied: "You shall do your cultivation for seven years as usual,
But what you reap, leave it then in its ear except a little therefrom which you shall eat."
- 48 Then there will come thereafter seven years of great severity;
They shall swallow up what you will have laid for them beforehand except a little which you shall preserve (for seed).
- 49 Then will come after that a year in which men shall have rain and

in which they shall press the grape."

VII

50 And the king said: "Bring him to me."

But when the messenger came to him, he said: "Go back to thy lord, then ask him as to the condition of the women who cut their hands.

Surely my Lord knows their plan well."

51 He said: "How did it fare with you, when you desired Joseph to yield himself?"

They replied: "Holy God! we know no evil of him."

The wife of the minister said: "Now has the truth come out.

It was I who desired him to yield himself and he is of the truthful ones.

52 (I say) this that he may know I do not lie in his absence, and because God guides not those who are faithless."

PART XIII

- 53 "And I do not say that my soul is free (from sin),
Surely the soul is indeed prone to evil,
Excepting such as my Lord may be merciful to.
Surely my Lord is Forgiving. Merciful."
- 54 And said the king: "Bring him to me. I will select him for myself."
So that when he had spoken to him, he said:
"Thou art this day a man of position and trust with us."
- 55 He said: "Appoint me over the treasures of the land, surely I am watchful, knowing."
- 56 And in this way did We give power to Joseph in the land.
He established himself wherever he liked.
We cause Our mercy to reach whom We please.
And we waste not the reward of those who do good.
- 57 And surely the reward of the Future is better for those who believe and practise reverence.

VIII

- 58 And his brethren came to Joseph.
Then they entered his presence, so that he recognised them but they did not recognise him.
- 59 And when he got ready their baggage, he said: "Bring me your brother on your father's side, do you not see that I give full measure and that I am the best of hosts?"
- 60 But if you do not bring him to me
Then there shall be no measure for you from me and do not come near me."
- 61 They said: "We will readily ask his father for him and we will certainly do this."
- 62 And he told his young men: "Place their cash in their luggage that they may recognise it when they

- go back to their family in order that they may come back."
- 63 So that when they returned to their father they said: "O our father! (further) measure has been denied us; therefore send with us our brother that we may obtain measure.
We are surely guardians over him."
- 64 He said: "Can I trust you with him except as I trusted you with his brother before?
But GOD is the best Guardian;
And He is the most Merciful of those who shew mercy."
- 65 And when they opened their goods they found their cash returned to them:
They said: "O our father, what (more) do we want?
Here is our cash returned to us,
And we will bring rations for our family,
And we will take care of our brother, And we will add a camel load.
This load is easy."
- 66 He said: "I will not send him with you until you give me God's covenant that you will certainly bring him back to me except that you be forced by circumstances."
So that when they had given him their promise, he said: "God is the Keeper of what we say."
- 67 And he said: "O my sons! enter not by a single gate, but enter ye by different gates: and I can avail you naught against God.
Judgment belongs to God alone.
Upon Him do I rely and upon Him should rely all those who wish to rely upon (anyone)."
- 68 And when they entered according as their father had ordered them, It did not avail them aught against God.
But it was a wish in the heart of Jacob which he fulfilled.
And surely he was possessor of

knowledge on account of what We had taught him.
But most men know (it) not.

IX

- 69 And when they went into Joseph, he lodged his brother with himself, and said:
"I am indeed thy brother, therefore be not grieved for what they have done."
- 70 Then when he made ready their baggage, someone placed the drinking-cup in his brother's luggage;
Then the crier cried: "O ye caravan! You are most surely thieves."
- 71 Turning round upon them they replied: "What is it that you miss?"
- 72 They said: "We miss the king's measure and whoever produces it shall have the load of a camel and I am surety for the same."
- 73 They said: "By GOD you most certainly know that we have not come to do evil in the land and that we are not thieves."
- 74 They said: "What then shall be the compensation if you be liars?"
- 75 They said: "Its compensation shall be that he in whose luggage it is found shall be its compensation, It is thus that we reward the wrongdoers."
- 76 Then he began (to search) their sacks before his brother's sack.
Then he brought it out of his brother's sack.
In this way We made a plan for Joseph.
He was unable to keep his brother within the king's jurisdiction except that it so pleased God.
We raise in ranks whom We please:
And above everyone possessing knowledge there is one possessing more.
- 77 They said: "If he stole (it), then surely his brother stole before."
Then Joseph concealed that in his heart and did not shew it to them;
He said (within himself): "You are worse in station, and GOD knows best what you ascribe.

- 78 They said: "O minister, surely he has an old father— advanced in years.
Therefore take one of us in his place.
Surely we see thee of those who do good."
- 79 He said: "GOD protect us from taking anyone except him with whom we found our goods, if we did that we would then surely be unjust."

X

- 80 Then when they lost hope of him, they retired for a private consultation:
The eldest of them said: "Do you not know that your father has taken from you GOD's covenant, and, before this, what you were remiss in with regard to Joseph? Then I will certainly not leave this land unless my father orders me or GOD judges it for me;
For He is the best judge.
- 81 Return ye to your father and say: "O our father! surely thy son has committed theft and we witnessed not except what we knew and we were not guardians over the unseen.
- 82 And ask thou the town we were in and the caravan we have come with. And most surely we are the truthful."
- 83 He said: "Nay, your hearts have made up this affair for you.
Therefore perseverance is noble.
It may be that GOD will bring them all together.
Surely He is all-Knowing, all-Wise."
- 84 And he turned back from them and said: "O my grief for Joseph!"
And his eyes were drowned with tears on account of his grief whilst he was suppressing it.
- 85 They said: "By GOD! thou wilt not cease remembering Joseph till thou waste away or become one of the dead."
- 86 He replied: "I only explain my extreme sorrow and my grief to GOD.
And I know from GOD what you do not.

- 87 O my sons! go then and search for Joseph and his brother,
And despair not of God's mercy.
Surely no one despairs of God's mercy except the unbelieving people."
- 88 Then when they went in to him they said:
"O thou minister, distress has befallen us and our people.
And we have brought poor stock,
Then give us full measure and be charitable toward us,
Surely God rewards the charitable."
- 89 He replied: "Do you know what you did with Joseph and his brother when you were ignorant?"
- 90 They said: "Art thou indeed Joseph?"
He said: "I am Joseph and this is my brother. God has already been good to us.
Surely as to him who practises reverence and perseveres,
Then God surely does not waste the reward of those who do good."
- 91 They said: "By God, most certainly God has preferred thee to us and we were surely sinful."
- 92 He said: "No blame on you be this day; God will forgive you,
For He is the most Merciful of those who shew mercy."
- 93 Take this shirt of mine and put it on my father's face.
He will become discerning.
And bring me all your family together."

XI

- 94 And when the caravan departed, their father said:
"Surely I perceive the power of Joseph,
But you may say I am rambling in my dotage."
- 95 They replied: "By God! thou art most surely in thy old love (*lit. error*)."
- 96 Then when the bearer of glad tidings having come put it (the shirt) over his face, he became enlightened.
He said: "Did I not say to you that I knew from God what you did not?"

- 97 They said: "O our father! ask forgiveness for our sins, surely we are sinful."
- 98 He replied: "I will in time ask forgiveness for you from my Lord. Surely He is all-Forgiving, all-Merciful."
- 99 So that when they went into Joseph, he lodged his parents with himself and said: "Enter ye into Egypt, if it please God, with safety."
- 100 And he raised his parents upon the throne and they (the people) bent down bowing down to him.
And he said: "O my father! This is the explanation of my dream of yore, my Lord has brought it true,
And He was good to me when He brought me out of the prison and brought you from the desert,
After the evil-one had raised up a quarrel between me and my brethren.
Surely my Lord is very Subtle towards what He pleases.
Surely He is all-Knowing, all-Wise"
- 101 My Lord! Thou hast already given me the kingdom and taught me the explanation of these happenings,
Originator of the heavens and the earth!
Thou art my Helper in this world and the Future.
Finnish me as a Muslim and join me with the good."

- 102 This is one of the narratives unknown (to thee) which We reveal to thee,
And thou wast not there near them when they combined upon their affair and when they planned (it).
- 103 And most people, in spite of thy eagerness, will not believe.
- 104 And thou dost not ask them any reward for it.
It is but a remembrance to the people of the world.

XII

- 105 And how many a sign there is in the heavens and the earth which they pass upon
And which they do not heed?

- 106 And most of them believe not in
God but they at the same time
join (gods with Him).
- 107 Are they secure from the coming of
an all-covering agony from God,
Or the sudden coming to them of
the Hour whilst they do not
realise it?
- 108 Say (O Muhammad!): "This is
my path. I call to God, I am
upon an enlightenment and (so
are) those who follow me,
And glory be to God,
And I am not one of the pagans."
- 109 And We sent not before thee but
men from the residents of the
towns to whom We revealed
(Our command).
Have they not then journeyed in
the land that they may see as
to what was the end of those
before them?

- And the Future Home is better
for those who practise reverence
Will you not then understand?
- 110 So much so that when the mes-
sengers despaired and they (the
people) thought that they had
surely been told lies
Our help came to them.
Then We rescued whom We pleased
And Our power is not to be turned
back from the guilty people.
- 111 Most surely there is a lesson in
their narratives for people of
understanding.
This is not a news which has been
forged.
On the contrary it is a confirma-
tion of what is before it,
And an explanation of all things.
And a guidance,
And a mercy for a people who
believe.

CHAPTER 13
 THE THUNDER
 (Al-Raad)

(We commence) with the name of God,
 The most Merciful (to begin with)
 The most Merciful (to the end).

I

- 1 ALIF, Lam, Mim, Ra. These are
 the verses of the Book.
 And that which has been sent to
 thee from thy Lord is the truth.
 But most men believe not.
- 2 GOD is He who raises up the
 heavens without any pillars, as
 you can see.
 Then He remains firm in His
 Power.
 And He subjects the sun and the
 moon (to His laws).
 Each one runs its appointed course.
 He plans the command.
 He explains the verses that you
 may be convinced of the meeting
 of your Lord.
- 3 And it is He who has extended the
 earth,
 And placed mountains and rivers
 therein.
 And of all fruits He has placed
 therein pairs male and female.
 He causes the night to cover the
 day.
 Most surely in this there are signs
 for a people who think.
- 4 And in the earth there are (large)
 tracts adjoining one another.
 And gardens of grapes,
 And fields (of corn).
 And palm-trees with roots joined
 together and with roots not so
 joined,
 They are all watered with the same
 (water).
 And We distinguish some above the
 others in relish of eating.
 Most surely in this there are signs
 for a people who understand.
- 5 And if anything makes thee wonder,
 then wonderful is their saying:

“ Really! when we have become
 dust, shall we then be certainly
 turned into a new make? ”

These are the people who disbelieve
 in their Lord.

And these are the people who have
 shackles round their necks,

And they are the companions of the
 fire.

In it they abide.

6 And they ask thee for the hastening
 of evil before good.

And they have examples of past
 times before their eyes.

And most surely thy Lord is the
 Master of forgiveness unto people
 in spite of their wrongdoing,

And most surely thy Lord is severe
 in respect of the consequences.

7 And say those who disbelieve:
 “ Why is not a sign sent down to
 him from his Lord? ”

Surely thou art a warner only and
 every people have (had) a guide.

II

8 God knows what each female bears,
 And how the wombs contract and
 expand.

And all things have their proper
 measure with Him.

9 He is the Knower of the unseen
 and the apparent, all-Great, all-
 High.

10 Alike (to Him) from you is he
 Who talks in concealment,
 And he who does it openly,
 And he who hides himself by night,
 And he who goes out by day.

11 For him are watchers going in front
 of him and behind him
 Who guard him by God's command,

- Surely God does not change what a people have till they change what is in their own hearts;
 And when God desires evil to a people
 There is no turning it back,
 And they have no one besides Him to help them.
- 12 He it is who exhibits lightning to you As a source of fear and hope.
 And He evolves the heavy clouds.
- 13 And the thunder declares His glory with His praise and (so do) the messenger-spirits, on account of His awe;
 And He sends the flames of fire,
 Then He causes them to befall on whom he pleases:
 And they quarrel with regard to God
 And He is strong of power.
- 14 To Him is the true call:
 And those they call upon besides Him cannot respond to them in any manner whatsoever,
 (It is) nothing but like one who stretches forth his two hands towards water that it may reach his mouth,
 But it cannot reach it.
 And the calling upon of the unbelievers is nothing but an error.
- 15 And to God bows down whosoever is in the heavens and the earth,
 Willingly or unwillingly,
 And (so do) their shades at morn and at eve.
- 16 Say: "Who is the Lord of the heavens and the earth?"
 Say: "It is God."
 Say: "Have you then taken helpers besides Him who are not masters for themselves of either good or of harm?"
 Say: "Are the blind and the seeing (enlightened) equal to one another?
 Or are the shades of darkness and the light equal to each other?
 Or have they made partners with God on account of their having created like His creation:
 So that the creation has become doubtful in their eyes?"
 Say: "God is the Creator of all things, and He is the One, all-Dominant."
- 17 He sends down water from above,

- Then the valleys flow (with water) each according to its measure,
 And the torrent carries along the swelling foam;
 And out of that which they melt in fire seeking to make ornaments or (other) goods there is scum like that (of the torrent).
 In this way does God compare truth and falsehood:
 Therefore as to the scum it passes away as rubbish,
 But as to what is of use to mankind it remains below (*lit.* in the earth).
 This is how God compares the conditions (of things):
- 18 For those who respond to their Lord there is good.
 And as for those who do not respond to Him,
 If they had all that there is in the earth and the like of it therewith
 They would surely offer it to ransom themselves with it;
 These are the people for whom there is an evil reckoning,
 And their abode is hell,
 And an evil place to rest in.

III

- 19 Is he then who knows that what has been sent down to thee from thy Lord is the truth like one who is blind?
 Only those possessed of understanding will remember that.
- 20 Those who fulfil the covenant of God and do not break that which is binding;
- 21 And those who unite what God has commanded to be united,
 And dread their Lord and fear the evil reckoning;
- 22 And those who persevere in seeking the presence of their Lord, and keep up the prayer and spend out of what We have provided them with in secret and openly and drive away evil by means of goodness.
 These are the people for whom there is the final home:
- 23 Gardens of bliss in which they enter
 And those who are good from amongst their parents, and their mates and their offspring;

- And the messenger-spirits go into them from every door.
- 24 "Peace be upon you because you persevered
And how excellent is the final home!"
- 25 And those who break GOD's covenant after the binding thereof and disunite what GOD has ordered to be united, and do evil in the land: These are the people upon whom be the disapproval
And for them is the evil home.
- 26 GOD widens the provision for whomsoever He pleases and He measures it out.
And they are delighted with the life of this world;
And the life of this world is nothing in comparison with the Future except a temporary enjoyment.

IV

- 27 And say those who disbelieve: "Why is not a sign from His Lord sent down upon him?"
Say: "GOD causes one to be lost who (so) wishes and He guides towards Him one who bends."
- 28 There are those who believe and whose hearts are at peace with the remembrance of GOD.
Is it not a fact that hearts find peace in the remembrance of GOD?
- 29 (As to) those who believe and do good, happy is their condition and a goodly place to return to.
- 30 In this way have We sent thee amongst a people,
Surely many peoples have passed away before them;
In order that thou mayest recite to them what We have revealed to thee,
And they disbelieve in Arrahman (the most Merciful to begin with).
Say: "He is my Lord! there is no deity but He. Upon Him do I rely and towards Him do I return."
- 31 And had there been a Qur-ân by which the mountains had been moved, or the earth been cut asunder, or the dead been made to speak (We would have sent it).

The fact is that the command belongs to GOD altogether.

Do not those who believe know that if GOD had so willed He could surely have guided all mankind together?

And those who have chosen disbelief will continue receiving a smiting on their heads on account of what they do, or it shall alight near their homes

Until the promise of GOD comes to pass.

Surely GOD does not break (His) promise.

V

- 32 And most certainly messengers before thee were mocked at;
Then I gave time to those who chose disbelief,
After that I seized them;
What was then the result?
- 33 Is He then who is Standing (guardian) over each soul with its earnings (like others)?
And they make partners with GOD,
Say: "Give their qualifications."
Or do you inform Him as to what He knows not to exist in this earth?
Or is it merely a saying for the sake of show?
Nay, fair seems to those who choose to disbelieve their planning,
And they are kept back from the (true) path.
And he whom GOD causes to be lost has no one to guide him then.
- 34 For them is an agony in the life of this world,
And the agony of the Future is surely more painful;
And they have against GOD no saviour at all.
- 35 This is the likeness of the garden promised to those who practise reverence.
"Rivers flow underneath it, its fruit is lasting and so is its shade."
This is the termination of those who practise reverence;
And the end of those who disbelieve is the fire.

36 And those who have been given
the Book are delighted with that
which is sent to thee
And some of the tribes deny part
thereof
Say. I have been ordered merely
that
I serve God and that I join (nothing
with Him
Towards Him I call and towards
Him is (my) return
37 And in this way have We sent it
down as a decision in Arabic
And if thou wert to follow their
desires after what has come to
thee of the knowledge
Thou wilt have against God not a
single friend or saviour

VI

38 And most surely We have sent
messengers before thee
And We gave them wives and
children.
And it was not the business of a
messenger to bring any signs
Except with the permission of God
For each decree there is an appoint-
ment (*lit* writing)
39 God wipes off what He pleases,

And He makes firm what He
pleases)
And with Him is the Origin of all
Knowledge
40 And whether We show thee some
of the things We threaten
them
Or We give thee thy full requital
In any case thy business is to fulfil
our message
And it is Ours to take retri-
bution
41 Do they not consider that We are
carrying this land (before Us
And that) We are diminishing its
boundaries
Whilst God judges there is no
putting back of His judgment
And He is quick in taking account
42 And surely those before them made
their plans
But the whole plan belongs to God
He knows what each soul does
And the disbelievers will soon find
out to whom the final home
belongs
43 And say those who choose dis-
belief
"Thou art not a sent one
Say. Sufficient is God as a witness
between me and you and him who
has a knowledge of the Book

CHAPTER 14

ABRAHAM

(Ibrahim)

(We commence) with the name of GOD.
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Ra. This is a Book which We have sent down to thee that thou mayest bring out mankind from darkness into light With the permission of their Lord to the path of all-Mighty, all-Praised:
- 2 GOD is He to whom belongs all that is in the heavens and all that is in the earth;
And woe be to the disbelievers on account of the severe agony:—
- 3 Those who prefer the life of this world to the Future
And keep back from GOD's path and seek to make it crooked.
These are in a far-off error.
- 4 And We send not any messenger but he speaks the language of his people that he may make (things) clear to them.
Then GOD causes to be lost whom He pleases and guides whom He pleases:
- 5 And He is all-Mighty, all-Wise.
- 6 And most certainly We sent Moses with Our signs saying:
"Bring out thy people from darkness towards the light,
And remind them of GOD's days."
Surely in this there are signs for every one who is very persevering, very thankful.
- 7 And when Moses said to his people:
"Remember GOD's blessing upon you when He rescued you from Pharaoh's people who caused you to suffer the worst agonies;
And they slaughtered your sons and let your females live.
And in this there was a great discipline from your Lord.

II

- 7 And when your Lord proclaimed (to you): "Surely if you be grateful I will certainly give you more but if you disbelieve, surely My agony is most severe."
- 8 And Moses said: "If you disbelieve—you and everyone in this earth altogether—
Then most surely GOD is certainly Independent. Praised."
- 9 Has not the narrative come to you of those before you—
The peoples of Noah and Ad and Thamud,
And those after them.
No one knows them but GOD.
Their messengers came to them with clear proofs,
But they put back their hands in their mouths (i.e. denied them).
And said: "We surely disbelieve in what you have been sent with
And we are in doubt as to what you call us to—confused."
- 10 Their messengers said: "Are you in doubt as to GOD, the Originator of the heavens and the earth.
He calls you in order that He may forgive you your sins and postpones you to an appointed term."
They said: "You are nothing but human beings like ourselves.
You desire to keep us back from that which our fathers used to worship,
Therefore bring to us a clear authority."
- 11 Their messengers replied to them:
"We are nothing but human beings like yourselves,
But GOD is good to whom He pleases of His servants.

And it is not for us to bring any authority except with God's permission;
 And upon God should the believers rely.
 12 And what reason have we not to rely upon God and He has guided us in our paths;
 And we will certainly persevere in spite of the hurt you inflict upon us;
 And upon God should rely those who wish to rely."

III

13 And said those who chose disbelief to their messengers:
 "Surely we will turn you out of our lands or you must return to our faiths."
 Then their Lord revealed to them:
 "Surely We will destroy those who are unjust;
 14 And surely We will settle you in the land after them:
 This is for him who fears standing before Me,
 And who fears what I threaten."
 15 And they (the messengers) asked for a decision—
 And lost was every tyrant, opposer (of the truth).
 16 Behind him there is hell, and he shall be made to drink of unclean water.
 17 He shall take it mouthful by mouthful,
 And hardly will he be able to swallow it,
 And death shall come to him from all sides,
 But he shall not die.
 And behind that is an agony (still more) severe.
 18 The condition of those who choose to disbelieve in their Lord (is such that)
 Their deeds are like ashes upon which there has blown a wind in a day of hurricane:
 They have no control over what they have done;
 This is the far-off losing.
 19 Hast thou not considered that God has made the heavens and the earth with the truth?

If He please He could do away with you
 And bring forth a new make;
 20 And there is no difficulty in that for God.
 21 And they shall all come out before God.
 Then the weak shall say to those who had been haughty:
 "Surely we were in your following, can you therefore cause us to escape some of the agony from God?"
 They will reply: "Had God guided us we might have guided you.
 It is alike to us whether we cry or persevere.
 There is no getting out for us."

IV

22 And the evil-one, when the matter shall have been decided, will say:
 "Surely God held out to you the holding out of truth.
 And I also held out to you, but I broke (my promise) to you
 And I had no authority over you except that I called you, then you responded to me;
 Therefore blame not me, but blame yourselves.
 I cannot rescue you nor can you rescue me.
 I certainly disclaim all that you made me partner with before."
 Surely there is a painful agony for the unjust.
 23 And those who believe and do good deeds shall be made to enter gardens beneath which flow rivers
 Abiding therein with their Lord's permission.
 Their greeting therein shall be "Peace."
 24 Hast thou not considered how God sets forth the parable of the holy word?
 Like a goodly tree whose root is firm and whose branches are in the sky,
 25 It brings forth its fruit in all seasons with the command of its Lord
 And God sets forth parables for people that they may remember.
 26 And the parable of the evil word is

Like an evil tree pulled out above
the ground,
It has no staying power
27 GOD establishes those who believe
with the established word,
In the life of this world and in the
Future.
And GOD causes those who are
unjust to be lost,
And GOD does what He pleases.

V

28 Hast thou not considered those who
have returned ungratefulness for
GOD's blessing;
And have brought down their
people into the abode of ruin?
29 It is hell which they shall go into.
And it is an evil place to reside.
30 And they have made peers unto GOD
That they may cause people to be
lost from His path.
Say: "Enjoy yourselves (a little):
Surely your going back is towards
the fire."
31 Say to those of My servants who
believe that they keep up the
prayer,
And spend out of what We have
provided them with secretly and
openly,
Before the coming of a day in which
there is no bartering and no secret
influence.
32 GOD is He who has made the
heavens and the earth.
And He brings down water from
above.
Then He produces by means thereof
fruits as a provision for you.
And He orders for you the ship
that it may sail in the sea with
His command,
And He orders for you the rivers.
33 And He orders for you the sun and
the moon moving according to
fixed laws.
And He orders for you the night and
the day.
34 And He gives you of everything that
you ask Him for.
And if you were to count the
blessings of GOD you will not be
able to number them:
Surely man is very unjust, ungrate-
ful.

VI

35 And (remember) when Abraham
said: "My Lord!
Make this town peaceful and save
me and my children from wor-
shipping idols.
36 My Lord, surely they have caused a
large number of men to be lost,
Then whosoever follows me, he is
therefore of me.
And whosoever disobeys me, then
Thou art surely Forgiving, Merciful.
37 Our Lord, surely I have settled
some of my offspring in this
valley which is without any agri-
culture near Thy Sacred House,
Our Lord! that they may keep up
the prayer,
Therefore make some people's hearts
to be inclined towards them,
And provide them with some fruits
that they may give thanks.
38 Our Lord! surely Thou knowest
what we hide and what we dis-
close:
And there is nothing whatsoever
hidden from GOD either in the
earth or in the space above (it).
39 All praise belongs to GOD who has
given me, in spite of my old age,
Ishmael and Isaac.
Most surely my Lord hears (the)
call.
40 My Lord! make me steadfast in
prayers and of my offspring;
Our Lord! and accept my prayer.
41 Our Lord! Forgive me and my
parents and the faithful on the
day of the reckoning."

VII

42 And do not think that GOD is
heedless of what the unjust do,
He only puts them off to a day in
which (their) eyes shall be in a
fixed stare.--
43 Running forward with their heads
raised high, their eyes unable to
turn back, and their hearts gone
blank.
44 And warn mankind of a day when
the agony shall come to them
Then they who were unjust shall
say:
"Our Lord! put us off for a short

- term that we may respond to Thy call and that we follow the messenger.
- “Did you not swear before this that there was going to be no decline for you?”
- 45 And ye dwelt in the dwellings of those who did wrong to their souls and it was made clear to you how We dealt with them, and surely We had set forth for you their examples.
- 46 And surely they planned their plans, and with God are their plans. And their plans were not able to throw down the mountains.
- 47 Therefore think not that God is going to break His promise to His messengers. Surely God is Mighty, Possessor of the power of putting things right
- 48 Or a day when the earth shall change to in their eyes as the heavens do. And they (the earth) shall stand before God the One the Dominant.
- 49 And thou shalt see the guilty on that day bound together in one
- 50 Dress in coats of sulphur and their faces covered with fire.
- 51 In order that God may requite every soul as it has earned. Surely God is quick to take the account.
- 52 This is a message unto all mankind. And that they may be warned therewith. And that they may know that He is the only ONE God. And that those possessed of understanding may remember.

CHAPTER 15

THE ROCK

(Al-Hijer)

(We commence) with the name of God,
The most Merciful (to begin with)
The most Merciful (to the end).

I

1 ALLĪ, Lam, Ra. These are the
verses of the book and of a clear
reader (Qur-ân).

PART XIV

- 2 A time will come when those who
have chosen disbelief would wish
that they were Muslims.
- 3 Leave them to eat and enjoy them-
selves (a little) and let their hopes
wile them away.
But in the future they will know.
- 4 And We have not destroyed any
town but that it had a term
made known (to it).
- 5 No community can hasten on its
term nor can they postpone it.
- 6 And they say: "O thou upon whom
has been sent down the reminder,
thou art most certainly a mad
man.
- 7 Why dost not thou bring to us mes-
senger-spirits if thou be of the
truthful?"
- 8 We do not send down the mes-
senger-spirits except with the
truth, and when that happens
they are not allowed any time
- 9 We Ourselves surely send down the
reminder and We most surely are
its guardians.
- 10 And most surely We have sent
messengers before thee amongst
ancient tribes.
- 11 And no messenger ever came to
them but they laughed at him.
- 12 In this way do We cause it (the
mocking of messengers) to enter
the hearts of the guilty.
- 13 They will not believe in it (the
Qur-ân),
- And they have the precedent of
the ancients before them.
- 14 And were We to open an entrance
in space and they were to climb
therein the whole day,
- 15 They would surely say: "Our eyes
have been merely bewildered,
Rather we have been mesmerised."

II

- 16 And most certainly We have made
clusters of stars in space and We
have adorned it for the spectators.
- 17 And We guard it against every
evil-one driven away.
- 18 But whoever wishes to listen by
stealth,
Then he is followed by a flaming
fire.
- 19 And We have extended the earth,
And We have put mountains therein
And We have caused to grow therein
everything in due proportion.
- 20 And We have made for you therein
means of livelihood,
And for those whom you do not feed.
- 21 And there is nothing of which
there are not vast treasures with
Us
But We send not down except in a
known measure
- 22 And We send the laden winds,
Then We send down from above
water.
Then We cause you to drink it.

- And you are not the treasurers thereof.
- 23 And most surely We Ourselves cause life and We cause death And We Ourselves are the Heirs.
- 24 And most certainly We know those of you who go forward, And most certainly We know those who lag behind.
- 25 And surely thy Lord is He who will gather them together: Surely He is Wise, Knowing.

III

- 26 And most surely We have made man out of sounding clay, out of black smelling mud.
- 27 And We made the jinn before that, out of burning fire.
- 28 And (remember) when thy Lord said to the messenger-spirits, "Surely I am going to make a human being out of, sounding clay, out of black smelling mud.
- 29 So that when I have formed him into a complete shape And I have breathed into him of My spirit, Then start bowing down to him."
- 30 Then the messenger-spirits bowed down all of them together,
- 31 But the disappointed-one (did not). He did not agree to be with those who bowed down.
- 32 He said: "O disappointed-one! what reason hast thou not to be with those who bowed down?"
- 33 He replied: "It is not for me to bow down to a human being whom Thou hast made out of sounding clay, out of black smelling mud."
- 34 He said: "Then get out of it (this state), for thou art surely driven away.
- 35 And surely upon thee be the disapproval to the day of the judgment."
- 36 He said: "My Lord! then give me time up to the day of their being raised up."
- 37 He said: "Thou art certainly of those who are given time.
- 38 To the day of the (well-) known appointment."

- 39 He said: "My Lord, as Thou hast caused me to deviate, I will surely make (things) fair-seeming to them in this earth, And I will cause them to deviate altogether
- 40 Saving those of them who are exclusively Thy servants."
- 41 He said: "This (exclusive service) is the straight path that leads to Me.
- 42 Surely as to My servants thou hast no authority over them. Excepting him who out of the misguided ones follows thee.
- 43 And surely hell is the certain promised place of them all.
- 44 It has seven entrances: For each entrance there is an appointed portion of them."

IV

- 45 Surely those who practise reverence shall be in gardens and springs,
- 46 "Enter ye therein with Peace, safeguarded."
- 47 And We take out of their breasts all kinds of hatred, Turned into brethren, seated upon thrones facing each other.
- 48 No fatigue shall touch them there, Nor shall they be driven out.
- 49 Inform thou My servants that as to Me, Surely I am all-Forgiving, all-Merciful.
- 50 And also that as to Mine agony—that is a most painful agony.
- 51 And inform them as to the guests of Abraham
- 52 When they entered into him and said: "Peace," He replied: "Surely We feel afraid of you."
- 53 They said: "Be not afraid, surely we give thee glad tidings of a knowing boy."
- 54 He said: "Do you give me glad tidings in spite of the fact that old age has touched me, Then what is it for which you give me the glad tidings?"
- 55 They said: "We give thee the glad tidings with the truth. Therefore be not of those who despair."

- 56 He said: "And who despairs of the mercy of his Lord except the lost ones?"
- 57 He (further) said: "What is your business, ye sent ones?"
- 58 They said: "Surely we have been sent towards a guilty people
- 59 Excluding the family of Lot.
All of whom We are most surely going to rescue
- 60 Except his wife; we have decided that she is surely one of those who remain behind."

V

- 61 Then when the (same) messengers came to the family of Lot,
- 62 He said: "Surely you are a people unknown (here)."
- 63 They replied: "Indeed we have come to thee with regard to what they (thy people) used to dispute.
- 64 And we have brought thee the truth and we most surely are truthful.
- 65 Therefore walk away with thy family whilst there is a portion of the night left.
And thyself follow in their rear,
And let none of you be inclined to turn back,
And go on where you are ordered to."
- 66 And We gave our decision to him (with regard to) this matter:
"Surely the last of these people is to be cut off when they rise in the morning."
- 67 And the residents of the city came to him rejoicing.
- 68 He said: "Surely these are my guests, therefore disgrace me not.
- 69 And reverence God and put me not to shame."
- 70 They said: "Have we not forbidden thee against entertaining strangers (*i.e.* people of the world)?"
- 71 He said: "Here are my daughters if you are going to do (anything)."
- 72 By thy life (O Muhammad!) surely they were drunk in their (lust) blindly wandering on.
- 73 Then a roaring blast seized them at sunrise.

- 74 Then We turned it (the city) upside down.
And We rained upon them baked stones.
- 75 Most surely in this there are signs for those who make their mark.
- 76 And surely it (the city) is on a road that still exists.
- 77 Most surely in this there is a sign for the faithful.
- 78 And the companions of the forest were also a very unjust people.
- 79 Therefore We made them taste retribution.
And surely both these cities are on the open road.

VI

- 80 And most surely the companions of the Rock belied (their) messengers.
- 81 And We gave them Our signs,
But they turned away from them.
- 82 And they used to hew out houses in the mountains with security.
- 83 Then the roaring blast overtook them in the morning.
- 84 Therefore what they did availed them not.
- 85 And We have not made the heavens and the earth and what is between the two except with the truth.
And most surely the Hour is coming,
Therefore pass over (their insults) a noble passing over.
- 86 Surely thy Lord is He who is the great Maker, all-Knowing.
- 87 And most surely We have given thee seven (verses) oft-repeated and the great Qur-ân.
- 88 Stretch not thy two eyes towards what We have given them to enjoy of various things,
And grieve not for them,
But lower thy arms for the faithful.
- 89 And say: "Surely as to me I am a plain warner."
- 90 Just as We sent down (the agony) on those who divided:—
- 91 Those who tore the Qur-ân into pieces.
- 92 Then by thy Lord, We will surely question them altogether
- 93 As to what they used to do.

- | | |
|---|--|
| <p>94 Therefore declare to them openly
what thou art commanded,
And turn away from the pagans.</p> <p>95 Surely We are sufficient unto thee
(against) the scoffers:—</p> <p>96 Those who appoint with GOD another
deity,
Then in time they will know.</p> | <p>97 And most surely We know that
what they say straitens thy
breast,</p> <p>98 Therefore celebrate the glory of
thy Lord with (His) praises
And be of those who bow down.</p> <p>99 And serve thy Lord till the convic-
tion (death) come to thee.</p> |
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CHAPTER 16

THE BEE
(An-Nahl)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 THE command of GOD is coming.
Therefore ask not to hasten it.
Glory be to Him,
And far High is He above what they
join (with Him).
- 2 He causes the messenger-spirits to
be sent down with the Spirit by
His command.
Upon whichever of His servants
He pleases, saying.
"Warn ye, surely there is no deity
but I,
Therefore reverence ME."
- 3 He has made the heavens and the
earth with the truth.
Far High is He above what they
join.
- 4 He makes man out of a sperm.
Then lo! he becomes an open
disputant.
- 5 And there are the cattle which He
has made.
There is therein for you warm
costume.
And (other) benefits.
And some of them you use for food.
- 6 And there is for you in them (great)
glory when you bring them home
and when you take them out.
- 7 And they carry your loads to a town
which you could not reach except
with the lives worn out of you.
Most surely your Lord is most
Loving, Merciful.
- 8 And (He has made) horses, and
mules, and asses that you may
ride them and as things of beauty.
And He goes on making what you
know not
- 9 And the Middle Path reaches unto
GOD,

But there are (also) some crooked
ones;
And had He wished He could surely
have guided you all.

II

- 10 It is He who sends down water
from above for you.
There is drink therefrom, and there
are trees (growing) therefrom
which you use as pastures.
- 11 With it He causes to grow for you
fields (of corn), and olives, and
dates, and grapes and all kinds of
fruit.
Most surely there is in this a sign
for a people who think.
- 12 And He orders for you the night
and the day,
And the sun and the moon.
And the stars are ordered by His
command.
Most surely in this there are signs
for a people who understand.
- 13 And (He has made) what He has
broadcasted for you in the earth
of different kinds of things.
Most surely in this there is a sign
for a people who remember.
- 14 And it is He who orders the sea as
a result (of which) you have for
food fresh meat therefrom,
And you seek to take out therefrom
ornaments which you wear,
And thou seest the ships cleaving
through it.
Because that you may seek of His
grace
And that you may give thanks.
- 15 And He has placed in the earth
mountains,

- Lest it may tilt with you,
And rivers and roads that you may
be guided.
- 16 And beckons.
And they find guidance by means of
the stars.
- 17 Is He then who creates like one who
cannot create?
Do you not then remember?
- 18 And if you count the blessings of
God you will not be able to
number them.
Most surely God is Forgiving,
Merciful.
- 19 And God knows what you hide and
what you shew.
- 20 And those whom they call upon
besides God can make nothing
And they (themselves) are made.
- 21 Dead are they, not living:
And they know not when they are
going to be raised up.

III

- 22 Your God is the One God.
Then as to those who believe not in
the Future.
Their hearts are strangers (to the
truth)
And they are big with pride.
- 23 There is no doubt that God knows
what you hide and what you
shew:
Surely He loves not the proud.
- 24 And when it is said to them:
"What has your Lord sent down?"
They reply: "Stories of the
ancients."
- 25 This is in order that they may bear
their own full burdens on the day
of the Awakening,
And out of the burdens of those
whom they have caused to be lost
without having any knowledge.
Is it not a fact that evil is what
they bear?

IV

- 26 Surely those before them made their
plans,
Then God brought down their
buildings from their foundations.
Then their roofs fell upon them from
above them,

- And He brought down agony upon
them whence they knew not.
- 27 Then on the day of the Awakening
He will put them to shame,
And He will say: "Where are My
partners with regard to whom
you used to be so perverse?"
They who have been given the
knowledge will say:
"Surely this day shame and evil be
upon the disbelievers"—
- 28 Those whom the messenger-spirits
give their full (reward) whilst they
are unjust to themselves.
Then they will offer submission,
saying: "We were not doing evil."
"Nay, surely God knows (well)
what you used to do.
- 29 Therefore enter ye the gates of hell
abiding therein.
Therefore surely evil is the resting-
place of those who are proud."
- 30 And it shall be said to those who
practised reverence:
"What has your Lord sent down?"
They reply: "It is good."
For those who do good there is good
in this world,
But the home of the Future is
better.
And how excellent is the home of
those who practise reverence:—
- 31 Gardens of bliss which they enter
Rivers flowing underneath,
For them there is therein what they
wish.
In this way does God reward those
who practise reverence:—
- 32 Those whom the messenger-spirits
give their full reward whilst they
are happy, saying:
"Peace be upon you, enter ye the
garden on account of what you
did."
- 33 They wait for nothing except that
the messenger-spirits come to
them or there may come the
command of thy Lord.
Thus did those who were before
them.
And God did not wrong them, but
they used to do wrong to them-
selves.
- 34 Then the evil of what they did befell
them.
And that which they used to mock at
recoiled on them.

V

- 35 And said they who joined (gods with God)
 "Had GOD pleased we would not have worshipped aught besides Him—
 Neither we nor our forefathers,
 Nor had we sanctified aught besides Him."
 So did those who were before them.
 Then are the messengers responsible for aught except a plain delivery (of their message)?
- 36 And most surely We have raised up in each community a messenger, saying:
 "Worship God and shun the transgressor."
 Then some of them are such as God has guided
 And some of them are such as have error as their due.
 Therefore go ye forth in the earth
 And see as to what was the end of those who belied.
- 37 Even if thou (O Muhammad!) strivest hard for their guidance,
 Yet surely God guides not those who go astray,
 And for them there is no helper.
- 38 And they swear by God with the utmost strength of their oaths:
 "God will not raise up the dead."
 Nay, it is a true promise binding upon Him but most men know not;
- 39 In order that He may explain to them that in which they used to differ,
 And in order that those who chose disbelief may know that they were liars.
- 40 Our saying to a thing, when We wish it, is simply that We say to it:
 "BE" and it becomes.

VI

- 41 And as to those who leave their homes in God's (way) after they have been wronged,
 We will most surely establish them in this world in a goodly manner.
 And the reward of the Future is greater,
 If they understood (it).

- 42 There are those who persevere
 And upon their Lord do they rely.
- 43 And We sent not before thee (as messengers) but men whom We gave (Our) command—
 Therefore ask ye the people of the reminder if you do not know—
- 44 With clear proofs and scriptures.
 And We have sent down towards thee this reminder that thou mayest make clear to mankind what has been sent to them and that they may think.
- 45 Are they then who make evil plans secure from GOD's opening out the earth underneath them,
 Or of the coming of the agony whence they perceive not?
- 46 Or that He may seize them in their rounds so that they are unable to escape!
- 47 Or that He may seize them after having warned them?
 But surely your Lord is very Loving, Merciful.
- 48 Well, do they not consider any one of the things that GOD has made
 Their (*lit.* its) shadows turn from right and left bowing down to God.
 And they (the shadows) fall flat on the ground.
- 49 And to GOD bows down whatever is in the heavens and whatever is in the earth, of animals,
 And (also) the messenger-spirits, they not being swelled with pride:
- 50 They fear their Lord (who is) above them,
 And they do what they are commanded.

VII

- 51 And says GOD: "Adopt not two kinds of deities, He is the One God by Himself.
 Therefore fear ME alone."
- 52 And to Him belongs whatever is in the heavens and the earth,
 And His is the obedience always.
 Will ye then reverence any other than God?
- 53 And whatever blessing you have, it is from GOD.
 Again when any hurt touches you,
 it is to Him, then, you cry for aid.

- 54 Then when He removes the hurt from you,
Lo! a party of you join (gods) with their Lord.
- 55 So that they deny that which We have given them.
" Enjoy it then.
But in time you will know."
- 56 And they appoint a portion out of what We have provided them with for those they do not know.
By GOD, you shall most certainly be questioned as to what you forged.
- 57 And they appoint for GOD daughters. Glory be Him,
And for themselves what they desire.
- 58 And when any one of them is given the tidings of (the birth) of a female.
His face becomes black and he is full of grief.
- 59 He conceals himself from his people on account of the evil of what he has been informed.
" Should he keep it accepting the disgrace or should he bury it alive in the dust? "
- Is it not a fact that evil is that which they judge?
- 60 The condition of those who believe not in the Future is an evil one.
But GOD's attribute is the Loftiest,
And He is all-Mighty, all-Wise.

VIII

- 61 And if GOD were to seize mankind on account of their wrongdoing,
Not a living thing would He leave thereupon (i.e. on the earth),
But He postpones them to a fixed term,
So that when their term will come
They shall not be able to put it back one hour or to hasten it.
- 62 And they appoint for GOD what they (themselves) dislike,
And their tongues make up the lie that for them are good things.
Unquestionably for them is the fire,
And surely they are being hastened (into it).
- 63 By GOD, most surely We sent (messengers) to communities before thee,

- Then the evil-one made fairseeming to them their deeds,
So that he is their ally to-day
And for them is a painful agony.
- 64 And We have not sent down this Book upon thee.
Except that thou mayest make clear to them that in which they differ.
And as a guidance and mercy for a people who believe.
- 65 And GOD sends down water from above.
Then with it He gives life to the earth after its death.
Most surely there is in this a sign for a people who listen.

IX

- 66 And most certainly there is a lesson for you in the cattle.
We give you a drink out of what is in their insides,
From betwixt the contents of the bowels and the blood,
Pure milk delicious to those who drink:
- 67 And out of the fruits of ^{ainly} and of grapes,
There are some which you use for making intoxicants and for a goodly provision.
Most surely in this there is a sign for a people who understand.
- 68 And thy Lord commands the bee, saying:
" Make thee houses in the mountains and in the trees and in what they (people) build up,
- 69 Then eat of all the fruits and walk thou the ways of thy Lord made easy."
He produces from her inside a drink of various hues,
In which there is healing for mankind.
Most surely in this there is a sign for a people who think.
- 70 And GOD makes you, then He gives you your full (reward),
And some of you are caused to be returned to the worst part of life,
Resulting in their not knowing anything after having known;
Surely GOD is Knowing, Capable.

X

71 And God distinguishes some of you above the others in the means of livelihood

Then those who are distinguished do not give back their means of livelihood to those whom their right hands possess so that they may be equal therein.

Is it then that they deny the blessings of God?

72 And God makes for you mates from among yourselves, And through your mates He gives you sons and grandsons, And He provides you with pure foods.

Do they then believe in falsehood and in the blessings of God do they disbelieve?

73 And they serve besides God that which has no power to provide them with aught of food from the heavens or the earth,

And they cannot help (themselves).

74 Therefore set ye not likenesses unto God.

~~But~~ ^{as} God knows and you know ~~not.~~

75 God sets forth the likeness of a servant owned by another being powerless over anything,

And of him whom We provide with a goodly provision so that he spends out of it secretly and openly

Can they be equals?

All praise belongs to God.

But most of them know not.

76 And God sets forth the likeness of two persons:—

One of them being powerless over anything and who is a burden to his master, wherever he sends him, he does no good.

Can he and (the other) who commands with justice and who is himself on the Right Path be equals?

XI

77 And to God belongs the secret of the heavens and the earth:

And the affair of the Hour is but like the twinkling of an eye or something nearer still.

Surely God is Capable of doing all He pleases.

78 And God brings you forth from your mother's insides,

You not knowing aught,

And He makes for you ears and eyes and hearts, so that you may give thanks.

79 Do they not consider the birds subject to (God's) laws in the hollow of the space?

No one holds them but God.

Most surely in this there are signs for a people who believe.

80 And God makes for you places of rest in your houses

And He makes for you camps (*lit.* houses) out of the skins of animals,

Which are light to you the time (*lit.* day) of your travelling and the time of your stopping (in your houses),

And from their wool and their furs and their hair there are household goods and things of use for a time.

81 And God makes for you out of the things He has created shades;

And He makes for you places of refuge in the mountains,

And He makes for you coats which shelter you against heat,

And coats which shelter you against your fightings.

In this way He fulfils His blessing upon you that you may be obedient (Muslims).

82 But if they turn back,

Then thou (O Muhammad!) art not responsible for anything but the carrying out of the clear message.

83 They recognise the blessing of God, Then they deny it, and most of them are ungrateful.

XII

84 And the day We shall raise up a witness from each community

Then those who have chosen disbelief shall not be permitted (to speak),

Nor shall they be allowed to seek pardon.

85 And when those who have done wrong see the agony,

Then it shall not be made light on them,
 Nor shall they be given time.
 86 And when those who joined (gods with GOD) see their associates, They will say: "Our Lord! these are our associates whom we used to call upon besides Thee."
 Then the latter will throw back the blame (*lit.* word) upon the former: "Surely you are liars."
 87 And they will offer their submission to GOD on that day, And what they used to forge shall vanish from their eyes.
 88 As to those who choose disbelief and keep back from GOD's path. We will increase them agony upon agony because they did evil.
 89 And on the day when We will raise up in each community a witness against them from among themselves,
 We will bring thee, therefore, as a witness against these people: Because We have sent down the Book to thee as an explanation of all things,
 And as a guidance and mercy and glad tidings for the obedient (Muslims).

XIII

90 Verily GOD commands Justice,
 And doing good.
 And charity to the kindred;
 And He forbids Indecencies,
 And evil,
 And rebellion:
 He exhorts you that you may remember.
 91 And fulfil the covenant of GOD when you do covenant,
 And break not your oaths after making them firm,
 And surely you have made GOD a guardian over you.
 Surely GOD knows what you do.
 92 And be not like her who breaks her thread into shreds after spinning it fast;
 You make your oaths as an excuse of deceit amongst yourselves so that one community may overpower another.

GOD only disciplines you therewith. And that He may make clear to you on the day of the Awakening as to what you differed.
 93 And had GOD wished He would surely have made you one community.
 But He causes to be lost him who wishes (it) and he guides him who wishes (it).
 And most certainly you will be questioned as to what you did.
 94 And make not your oaths as an excuse of deceit amongst yourselves,
 If so the foot will slip after its being made firm.
 And you will taste evil on account of your keeping back from GOD's path.
 And for you (there will be) a great agony.
 95 And sell not GOD's covenant for a mean price.
 Surely that which is with GOD is good for you if you know.
 96 What is with you gets finished.
 But what is with GOD remains.
 And We will most certainly give those who persevere their reward for the best of what they did.
 97 Whoever does good, whether male or female,
 Provided he (or she) be a believer,
 Then most surely We will cause that person to live a happy life.
 And We will most surely give such people their reward for the best of what they did.
 98 Therefore when thou recitest the Qur-ân,
 Then ask thou refuge with GOD from the evil-one, the driven away.
 99 Surely he has no authority over those who believe,
 And upon their Lord they rely.
 100 His authority is over those only who make an alliance with Him,
 And those who join (others) with Him.

XIV

101 And when We replace one command (*lit.* verse) for another,
 And GOD knows best what He sends down,

- They say: "Thou art but a forger."
But most of them know not.
- 102 Say that the Holy Spirit from thy Lord has brought it down with the truth,
That He may make firm those who believe,
And as a guidance and glad tidings for the obedient (Muslims).
- 103 And most surely We know that they say: "None but a man teaches him."
The mother-tongue of the man whom they refer to is foreign,
And this (Qur-ân) is (in) clear Arabic tongue.
- 104 Surely as to those who do not believe in God's signs,
God does not guide them,
And for them is a painful agony.
- 105 Those only forge lies who do not believe in God's signs,
And they are the people who lie.
- 106 As to him who denies God after having believed in Him—
Unless one is forced to it whilst his heart is at rest in the (true) faith,
But as to him who opens out his heart to faithlessness—
Upon such is God's wrath,
And for them is a great agony.
- 107 This is so because they love the life of this world more than the Future,
And because God does not guide the disbelieving people.
- 108 These are the people upon whose hearts and their ears and their eyes has God set a seal,
And these are the people who are heedless.
- 109 It is an undoubted fact that they are the people who are the losers in the Future.
- 110 Then, surely thy Lord—towards those who fled their homes after their being persecuted, and who then struggled and persevered—most surely thy Lord thereafter is forgiving, Merciful.
- And (when) each soul shall be given in full what it has done,
And (when) they shall not be wronged.
- 112 And God sets forth the case of a town which was at peace and satisfied,
Its provisions were coming in plenty from all quarters,
But which was ungrateful to God's blessings.
Then God made it taste the suffering of hunger and fear
On account of what they (its people) did.
- 113 And certainly there had already come to them a messenger from among them
But they belied him,
Then the agony seized them whilst they were unjust.
- 114 Therefore eat ye out of what God has provided you with, lawful and pure;
And give thanks for God's blessing,
If you serve Him alone.
- 115 All He has forbidden you is
The dead,
And the blood,
And the flesh of swine,
And what is slaughtered with other than God's name upon it,
But as to him who is compelled (by circumstances) without being rebellious and not exceeding the limit,
Then surely God is Forgiving, Merciful (to him).
- 116 And because your tongues are given to telling lies, do not say: "This is lawful and that is unlawful," with a view to inventing a lie against God.
Surely those who invent a lie against God do not prosper:
- 117 There is a short enjoyment and (then) for them is a painful agony.
- 118 And to the Jews We made unlawful what We have related to thee before;
And We did not wrong them, but they did wrong to themselves.
- 119 Then surely thy Lord—to those who do evil in ignorance, then turn thereafter and do good—most surely thy Lord thereafter is Forgiving, Merciful.

XV

- 111 There is a day (when) each soul shall come wrangling on account of itself

XVI

- 120 Surely Abraham was a leader
(of mankind) obedient to GOD,
single-minded.
And he was not of the pagans.
- 121 He was thankful for His blessings.
He (GOD) chose him and guided
him towards the Right Path.
- 122 And We gave him good in this
world;
And most surely in the Future, he
is of the good.
- 123 Then We commanded thee, saying:
"Follow thou the faith of Abra-
ham, the single-minded,
For he was not of the pagans."
- 124 The Sabbath was appointed for
those only who differed therein.
And most surely thy Lord will
decide between them on the day
of the Awakening about that in
which they differed.
- 125 Call towards thy Lord's path with
wisdom and with goodly exhorta-
tion.
And refute them in the best way.
Surely He, thy Lord, knows him
best who loses His path.
And He knows best those who are
guided.
- 126 And if you (want) to levy com-
pensation then levy the like of
what you have lost.
But if you persevere, surely that
is better for those who per-
severe.
- 127 And persevere thou, for thy per-
severance is not possible except
with GOD's (help);
And grieve not on their account.
And be not troubled on account of
what they plan.
- 128 Surely GOD is with those who
practise reverence.
And those who do good.

PART XV

CHAPTER 17

THE ISRAELITES

(Bani-Israel)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 GLOBY be to Him who conveyed His servant by night from the sacred Mosque to the mosque far-off—
The one whose precincts We have blessed—
In order that We might shew him some of Our signs.
Surely He is all-Hearing, all-Seeing,
- 2 And We gave Moses the Book,
And made it a guidance for the children of Israel, saying:
"Take not besides ME any protector.
- 3 (Ye are) the offspring of those whom We bore with Noah;
Surely he was a very thankful servant."
- 4 And We made it clear to the children of Israel in the Book (saying):
"Surely you will do evil in the land twice,
And most certainly you will be arrogant with a great arrogance."
- 5 Then when the first of the two promises fell due,
We raised up against you Our servants of great prowess,
So they went through your towns (*lit.* homes).
And it was a promise which was bound to be carried out.
- 6 Then We gave back to you your turn against them,
And We helped you with wealth and children,
And We made you larger in numbers.
- 7 "If you do good, you will do good to yourselves,
And if you do evil, it will then be for the same."

- Then when the second promise fell due,
The result was that they filled your faces with sorrow,
And they entered the mosque as they had entered it the first time,
And they destroyed whatever they overcame with a complete destruction.
- 8 It may be that your Lord will shew mercy to you,
But if you turn We also turn.
And We have made hell a place of confinement for the unbelievers.
 - 9 Surely this Qur-ân guides towards that which is most upright,
And gives glad tidings to the faithful who do good deeds that for them is a great reward.
 - 10 And that as to those who believe not in the Future,
We have prepared for them a painful agony.

II

- 11 And man calls for evil as he calls for good;
And man is bent on haste.
- 12 And We make the night and the day two signs,
So that We wipe out the sign of the night,
And We make the sign of the day full of light,
That you may seek grace from your Lord,
And that you may know the counting of the years and the calculation:
And all things We have explained with a complete explanation.

- 13 And We have tied round every man's neck his register:
And on the day of the Awakening We will bring forth for him A book which he will find laid out before him.
- 14 "Read thou thy book:
A sufficient accountant unto thee art thou this day."
- 15 He who is guided is guided then for his own soul only,
And he who is lost is lost against his own soul only,
And no soul (*lit.* carrier) carries the burden of another,
And We cause no one to suffer until We have sent a messenger.
- 16 And when We wish to cause the destruction of any town,
We command its well-to-do people.
But they disobey therein,
Therefore the saying becomes justified against it (the town);
Then We cause it to be ruined with a complete ruination.
- 17 And how many generations have We caused to be destroyed after Noah?
And sufficiently Aware and Seeing is thy Lord with regard to the sins of His servants.
- 18 He who desires the Immediate (life),
We hasten him therein what We please (and) for whom We wish,
Then We appoint for him hell,
He shall enter it blamed (and) driven away.
- 19 But he who desires the Future,
And strives for it the striving that is its due,
And (provided) he be a believer,
Then (he is of) those whose striving shall be rewarded.
- 20 To all do We extend—these as well as those—out of the bestowings of thy Lord.
And the bestowing of thy Lord is not circumscribed.
- 21 See how We distinguish some of them above the others.
And in the Future are greater ranks and greater distinctions.
- 22 Make not thou any other deity with God.
Lest thou be made to sit down blamed and helpless.

III

- 23 And thy Lord has ruled that Ye serve none except Himself alone;
And do good to the parents.
If either of them or both of them reach old age whilst thou art alive,
Then say not to them "Fie"
And scold them not,
And speak to them with a noble speech.
- 24 And lower for them thy two arms with gentleness out of compassion
And say: "My Lord! be kind to them as they brought me up when I was young."
- 25 Your Lord knows best what is in your hearts:
If you be good, then, surely, He is Forgiving to those who turn (towards Him).
- 26 And give to the relation his due,
And to the needy and the wayfarer,
And waste not wastefully.
- 27 Surely the wasteful are the brethren of the evil-ones.
And the evil-one is ungrateful to his Lord.
- 28 And in case thou turn away from them seeking a favour from thy Lord which (favour) thou hopest,
Then speak to them mildly.
- 29 And keep not thy hand tied to thy neck,
Nor stretch it an entire stretching
Lest thou sit down blamed,
exhausted.
- 30 Surely thy Lord spreads out the provision for whom He pleases
And He (also) measures it out:
Surely He is well-Aware of His servants, Seeing.

IV

- 31 And kill ye not your children for fear of poverty.
We provide them with livelihood and you also;
Surely killing them is a heinous sin.
- 32 And go not nigh to fornication,
Surely it is an indecency,
And an evil way
- 33 And kill ye not any soul which God has forbidden except with justice.

- And whoever is killed unjustly,
then surely We have given to his
trustee an authority,
But let him not exceed in killing.
Surely he is helped (by law).
- 34 And use not (*lit.* approach not) the
belongings of the orphan
Except in the best way
Until he reach his maturity;
And fulfil the covenant,
Surely the covenant shall be in-
quired of.
- 35 And give full measure when you
measure,
And weigh with upright balance;
This is better and most excellent in
the end.
- 36 And pursue not that of which thou
hast no knowledge.
Surely the ear and the eye and
the heart, all of these shall be
inquired of.
- 37 And walk not in the earth boastfully.
Surely thou canst not cut the earth
in two,
Nor canst thou reach the mountains
in height.
- 38 The evil of all these (things pro-
hibited) is hateful in the sight of
thy Lord.
- 39 These are some of the wise sayings
which thy Lord has commanded
thee.
And appoint not with God any
other deity,
Lest thou be thrown in hell blamed,
cast away.
- 40 Has your Lord, then, picked out for
you sons,
And Himself taken daughters from
among the messenger-spirits?
Most surely you say a most grievous
saying.
- V
- 41 And most surely We have explained
(things) in a variety of ways in
this Qur-ân,
In order that they may remember.
And it increases them nothing but
flight.
- 42 Say: "Had there been other
deities with Him," as they say,
"then they (the deities) would
have found a way towards the
Possessor of Power."
- 43 Glory be His, and High is He above
what they say a Great Height.
- 44 The seven heavens and the earth
and all those who are in them
Declare His glory.
And there is nothing but celebrates
His glory with His praises,
But you do not realise their glori-
fying.
Surely He is Gentle, Forgiving.
- 45 And when thou recitest the Qur-ân
We place between thee and those
who do not believe in the Future
an invisible covering.
- 46 And We place a screen over their
hearts so that they do not realise
it.
And in their ears there is a heaviness.
And when thou rememberest thy
Lord in the Qur-ân by Himself
alone,
They turn upon their backs running
away.
- 47 We know best why they hear it
(the Qur-ân)
When they turn their ears towards
thee,
And when they hold their secret
consultations.
And when the unjust say:
"Ye follow none except a man who
has been mesmerised."
- 48 See how they set forth a likeness
for thee,
Therefore they lose (themselves)
And are not able to find the way.
- 49 And they say: "What! when we
are turned into bones and pow-
dered dust, are we then to be
raised up again into a new
make?"
- 50 Say: "Be ye stones or iron,
51 Or any make which is most difficult
in your minds (*lit.* breasts),"
They will say then: "Who will
bring us back?"
Say: "He who originated you in
the first instance."
Then they will shake their heads
towards thee and say: "When is
that?"
Say: "It may be that it is near."
- 52 The day He will call you, then you
will respond (to Him) with His
praises,
And you will fancy that you have
not stopped but a short time.

VI

- 53 And say to My servants that they speak that which is best.
Surely the evil-one causes quarrels between them.
Surely the evil-one is a clear enemy towards mankind.
- 54 Your Lord knows you best. He will shew you mercy if He please or He may put you into agony if He please.
And We have not sent thee to be a guardian over them.
- 55 And thy Lord knows best who are in the heavens and the earth.
And most surely We have distinguished some of the prophets above the others,
And We gave David a scripture.
- 56 Say: "Call upon those whom you fancy besides Him:
They have no power to take away the hurt from you nor can they change its location."
- 57 Those whom they call upon (themselves) seek a means towards their Lord (to see) which of them is the nearest (to Him),
And they hope for His mercy and they are afraid of His agony.
Surely the agony of thy Lord is a thing to be guarded against.
- 58 And there is no town but We are going to destroy it before the day of the Awakening,
Or We are going to put it into an agony—a severe one.
This is written down in the Book (God's knowledge).
- 59 And nothing prevents Us sending the signs,
But the fact is that the ancients did belie them.
And We gave Thamud the she-camel As an enlightenment, but they wronged her.
And We send not signs except as a warning.
- 60 And (remember) when We said to thee: "Surely thy Lord encircles mankind."
And We made not the vision which We shewed thee but as a test for the people.
And so was the case of the one disapproved of in the Qur-ân.

And We warn them,
But it increases them in naught except in a great rebellion.

VII

- 61 And when We said to the messenger-spirits: "Bow down to man,"
So they bowed down except the disappointed-one.
He said: "Shall I bow down to him whom Thou hast made of clay?"
- 62 He (further) said: "Tell me, is this he whom Thou hast honoured above me?
Surely if Thou shouldst allow me time till the day of the Awakening,
I will most certainly draw his offspring to destruction except a few."
- 63 He replied: "Get thee gone; therefore, whoever of them follows thee, then hell surely is your reward,
It is a sufficient reward.
- 64 And with thy voice make fools of them whomsoever thou canst,
And attack them with thy horsemen and thy foot soldiers,
And be their partner in their belongings and their children;
And make promises to them."
And the evil-one makes no promise to them except as a deception.
- 65 "Surely as to My servants, thou hast no authority over them."
And sufficient is thy Lord as a guardian.
- 66 Your Lord is He who pushes the ships for you in the sea that you may seek of His grace.
Surely He is Merciful to you.
- 67 And when hurt touches you in the sea,
Those whom you call upon disappear from your eyes except He alone.
But when He rescues you towards the land you turn away.
And man is very ungrateful.
- 68 Are you then sure that He will not cause you to be buried on land,
Or that He will not send you a most violent storm?

Then you will not find a protector for you.

69 Or are you sure that He will not bring you back therein (the sea) a second time

Then send a gale of wind against you,

And cause you to drown on account of what you disbelieved?

Then you will not find anyone to retaliate against Us.

70 And most surely We have honoured the children of man,

And We provide them with means of carriage on land as well as sea; And We have provided them with pure foods;

And We have distinguished them with a distinction above most of those We have made.

VIII

71 The day We will call every people with their records.

Then whoever is given his book in his right hand,

Then these shall read their books, And they shall not be dealt with unjustly in the slightest manner.

72 And he who is blind in this (life), he shall therefore be blind in the Future,

And most erring from the way.

73 And they had wished to carry thee away from what We had revealed to thee

In order that thou mayest forge against Us something else.

And lo! in that case they would have taken thee as an intimate friend.

74 And had not We made thee firm. Surely thou might have inclined towards them a very little:

75 In that case We would have caused thee to taste double in life and double in death,

Then thou couldst not have found any helper against Us.

76 And they had most surely wished to make light of thee in the land In order that they might turn thee out therefrom,

And in that case they would not have tarried behind thee but a little.

77 This is the manner of those whom We sent before thee of Our messengers: And thou shalt not find any change in Our manner.

IX

78 Keep up (O Muhammad!) the prayer from the decline of the day (*lit.* the sun) to the darkness of the night.

And (the reciting of) Qur-ân in the early morning,

Surely the morning Qur-ân is witnessed.

79 And wake up a portion of the night, This is an addition for thee;

It may be that thy Lord will raise thee to a (most) praiseworthy station.

80 And say: "My Lord, make me enter the entrance of truth and bring me out the bringing out of truth, And grant me from Thyself an authoritative help."

81 And say: "Truth has come and falsehood has disappeared. Surely falsehood is bound to disappear."

82 And We cause to be sent down of the Qur-ân

What is a healing and a mercy to the faithful,

And it increases nothing to the unjust but loss.

83 And when We send blessings upon man he turns aside and withdraws himself,

And when evil touches him, he becomes despairing.

84 Say: "Each one acts according to his method."

But your Lord knows best as to him who is better guided in the path.

X

85 And they ask thee as to the Spirit. Say: "The Spirit is a command of my Lord and you have been given but very little of the (true) knowledge."

86 And if We pleased, We could most certainly take away that which We have revealed to thee,

- Then thou wouldst not find, with regard thereto, anyone to act for thee against Us.
- 87 But it is a mercy from thy Lord; Surely His grace is great upon thee.
- 88 Say: "Surely, if all men and jinn combined to bring the like of this Qur-ân. They would not be able to do so. Even if some of them were to back the others."
- 89 And most surely We have in this Qur-ân in various ways explained all kinds of parables for the benefit of mankind. But most men refuse to agree except as to being ungrateful.
- 90 And they say: "We will certainly not believe thee unless thou causest to flow for us a spring in the land:
- 91 Or that there may be for thee a garden of palms and grapes, So that thou shouldst cause to flow in the hollow thereof streams gushing forth:
- 92 Or that thou shouldst cause a piece of the sky to fall down upon us as thou thinkest; Or that thou shouldst bring God and the messenger-spirits before us:
- 93 Or that there may be for thee a house of gold: Or that thou shouldst ascend unto heaven: And we will decidedly not believe thy ascension Unless thou shouldst cause to come down on us a Book which we may read." Say: "Glory be to my Lord; am I aught but a human being, a messenger?"

XI

- 94 And nothing prevents men from believing when the guidance comes to them Except that they say: "Does God raise up a human being as a messenger?"
- 95 Say: "Had there been in the earth messenger-spirits walking (therein), all satisfied,

- Surely We would have caused to come down upon them from above a messenger-spirit as a messenger."
- 96 Say: "Sufficient is God as a Witness between you and me. Surely He is, about His servants (affairs), Aware. Seeing."
- 97 And he who is guided by God, he is the one who is guided. And he who is lost, Then thou wilt find for them no guardians besides Him. And We will assemble them on the day of the Awakening down on their faces, Blind and dumb and deaf. Their abode is hell: Every time it gets low We will increase (its) flame.
- 98 This is their reward because they disbelieved Our signs, And said: "What! when we have turned into bones and powdered dust, Are we then to be raised up into a new make?"
- 99 Have they not considered now that God who has made the heavens and the earth is Capable of making their like? And We have appointed for them a term, no doubt therein: But the unjust refuse to agree to aught except to being ungrateful.
- 100 Say: "If you had the mastery of the treasures of my Lord's mercy. In that case you would surely have kept them closed for fear of their being finished." And man is bent on niggardliness.

XII

- 101 And most certainly We gave Moses nine clear signs, Therefore ask the children of Israel when he came to them, Then said Pharaoh to him: "Most surely I find thee, O Moses, to be mesmerised";
- 102 He replied: "Surely thou knowest that none has sent down these (signs) except the Lord of the heavens and the earth as enlightenment;

- And surely I believe thee. O Pharaoh, to be of those who are to be destroyed."
- 103 Then he desired to make light of them in the land,
Therefore We drowned him and those with him altogether.
- 104 And We said thereafter to the children of Israel:
"Settle in the (holy) land, then when the promise of the Future falls due, We will bring you all rolled together."
- 105 And with the truth have We caused it to be sent down
And with the truth has it (the Qur-ân) come down,
And We have not sent thee except as a bringer of glad tidings and as a warner:
- 106 And as to (this) Qur-ân, We have divided it into sections
In order that thou shouldst read it to men by degrees;
And We have caused it to be sent down sending down bit by bit.
- 107 Say: "You may believe it, or you may disbelieve (it);
Surely as to those who have been given the knowledge before it, when they hear it recited to them, they fall down upon their faces adoring."
- 108 And they say: "Glory be to Our Lord, the promise of Our Lord was bound to be fulfilled."
- 109 And they fall down on their faces (*lit. chins*) shedding tears,
And it increases them in humility.
- 110 Say: "Call upon (Him) as Allah (God) or call upon (Him) as Arrahman (the most Merciful),
By whatever name you call upon Him,
The fact is that all good Names belong to Him;
And do not thou raise thy voice too high in saying thy prayer,
Nor let it be too low,
But seek a way between the two."
- 111 And say: "All-praise belongs to God who has not taken any child, nor is there any partner with Him in (His) kingdom,
Nor is there any ally of His from among the degraded ones,
And declare His greatness with a complete declaration."

CHAPTER 18

THE CAVE

(Al-Kahf)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL praise belongs to GOD, who has sent down upon His servant this Book,
And has not placed any crookedness therein:
- 2 He has made it upright in order that it may warn them of the severe calamity proceeding from Him,
And that it may give glad tidings to the faithful who do good deeds that for them there is a goodly reward:
- 3 They shall stay therein all the time;
4 And that it may warn those who say that GOD has taken a child.
- 5 No knowledge have they nor their forefathers.
It is a serious speech which comes out of their mouths:
What they say is nothing but a lie.
- 6 Then it may be thou wilt strangle thyself with grief on their account,
If they do not believe in this Qur-ân (*lit. news*).
- 7 Whatever there is on this earth, We have surely made it as its ornament.
In order that We may discipline them as to which of them is the most excellent in deeds.
- 8 And We are surely going to make whatever is thereupon as a plain desert.
- 9 Dost thou think that the companions of the Cave and the tablet are amongst Our wonderful signs?
- 10 When a number of young men took refuge towards the Cave,
And said: "Our Lord! give us from Thyself mercy and prepare for us a right course in our affair."

- 11 So We closed their ears in the cave for a number of years:
- 12 Then We raised them up so that We might distinguish as to which of the two groups could better remember the length of time they had remained there.

II

- 13 We will (now) relate to thee (O Muhammad!) their story with the truth:
Surely they were a number of young men who believed in their Lord.
And We had increased them in guidance.
- 14 And We tightened up their hearts when they stood up and said:
"Our Lord is the Lord of the heavens and the earth:
We will never call upon, besides Him, any deity.
If we did that we should surely have said a great falsehood."
- 15 These our people have adopted besides Him (other) deities.
Why do they not bring any clear authority with regard to them?
Then who is more unjust than he who forges a lie against God?
- 16 And remember when you withdrew from them and from what they worshipped excepting God;
Therefore take refuge towards the cave.
Your Lord will spread forth for you something of His mercy,
And He will prepare for you some benefit in your affair."
- 17 And thou mayest see the sun when it rose turned away from their cave on its right;

And when it set, it cut them on the left;
 And they were (lying) in the hollow thereof.
 This is (one) of the signs of GOD.
 Whom GOD guides, he is then the one who is guided,
 And whoever is lost,
 Then thou wilt not find for him any ally to put him on the right path.

III

- 18 And thou mayest think they were awake whilst they were asleep,
 And We turned them towards the right and towards the left.
 And their dog lay spreading its paws in the threshold.
 Had thou hadst a glance of them
 Thou wouldst surely have turned away from them running.
 And surely thou wouldst have been filled with fear on their account.
- 19 And thus We raised them up that they might question one another amongst themselves:
 A speaker amongst them said:
 "How long have you tarried?"
 They replied: "We have tarried but a day or a part of a day."
 (The others) said: "Your Lord knows best how long you have tarried.
 But send one of you with this silver to the city,
 Then let him see which of its (inhabitants) has the purest food.
 Then let him bring you some provision from it.
 And let him be gentle and let him not make you known to any one.
- 20 Surely they—if they overcome you—will either stone you to death Or cause you to go back into their faith,
 And in that case you will never do any good."
- 21 And in this way We disclosed their news,
 So that they (the people) might know that the promise of GOD was true,
 And that as to the Hour there is no doubt therein,
 When they disputed amongst themselves about their affair,

Then they said: "Erect a building over them."

Their Lord knows them best.

They who prevailed in their affair said: "Surely we will build a mosque over them."

- 22 They will now say: "They were three, the fourth of them was their dog."

And they will say: "Five, the sixth of them was their dog,"

Making guesses about a thing unseen,
 And they will say: "Seven and the eighth of them was their dog."

Say: "My Lord knows best their number, vry few know them."

Then dispute not thou regarding them except a superficial dispute,

And investigate not regarding them from any of them.

IV

- 23 And do not say in respect of anything: "Surely I am going to do this to-morrow,"

Without, "As it please GOD."

- 24 And remember thy Lord, whenever thou hast forgotten it; and say:

"It may be my Lord will guide me to a way nearer to the right than this."

- 25 And they tarried in their cave three hundred years and they have added nine (thcretu).

- 26 Say: "GOD knows best how long they tarried. To Him belongs the secret of the heavens and the earth

How excellent His sight and how excellent His hearing!

They have no protector besides Him;

And no one shares in His decision."

- 27 And recite to them what is revealed to thee of the Book of thy Lord.

There is no changing His word,
 And thou wilt not find besides Him any hiding-place.

- 28 And endure thyself with those who call upon their Lord morning and evening desiring His Presence;

And let not thy eyes wander away from them desiring the ornament of the life of this world;

And obey not him whose heart has been closed by Us from Our remembrance.
 And who has followed his desire:
 And whose affair is exceeding the limit.
 29 And say: "The truth is from your Lord, therefore whoever wishes it then let him believe, and whoever wishes (otherwise) then let him disbelieve."
 Surely We have prepared for the unjust a fire whose enclosures surround them.
 And if they call for rescue, they shall be rescued with a liquid (*lit.* water) like molten brass.
 It will scald their faces:
 An evil drink (that).
 And ill the resting-place.
 30 Surely as to those who believe and do good deeds,
 We will certainly not waste the reward of him who does a good deed.
 31 These are the people for whom are the gardens of bliss.
 Beneath which flow rivers.
 Therein they shall be given to wear bracelets of gold.
 And they shall be dressed in green robes
 Of fine silk and thick silk,
 Reclining therein upon thrones.
 Excellent is the reward and most beautiful the resting-place!

V

32 And set forth to them the parable of two men:—
 We had given to one of them two gardens of grapes,
 And We enclosed them both with date palms,
 And We placed between the two fields of green crops:
 33 Each of the gardens produced its fruit,
 And there was nothing made short therein,
 And in their hollow We caused to flow a stream:
 34 And for him (the owner) this was the fruit (season)
 Then he spoke to his companion who was having a conversation with him: "Surely I am greater

than thee in wealth and more respected in respect of men (children)."
 35 And he entered his garden whilst he was unjust to himself.
 He said: "I do not think that this will ever be exhausted:
 36 And I do not think that the Hour will (ever) come:
 And suppose I be made to return to my Lord, I shall surely find better than that as a place to go back to."
 37 His companion who was talking with him replied: "Dost thou disbelieve in Him who made thee from dust, then from a sperm, then He formed thee into a complete man.
 38 But as to me, He is my Lord and I join no one with my Lord.
 39 And why didst not thou, when thou entered thy garden, say:
 'Whatever GOD wishes (happen-). No power is mine except with the help of GOD.'
 If thou considerest me to be smaller than thyself in wealth and children;
 40 Then it may be that my Lord will give me something better than thy garden
 And He may send over it a fire from above.
 So that it may become a plain without any growth.
 41 Or (*lit.* and) He may dry up its water so that thou be unable to find it (anywhere)."
 42 And his fruit was ruined (*lit.* surrounded),
 Then he began to wring his hand (*lit.* palms) on account of what he had spent thereon.
 And it (the garden) was fallen down upon its trellises,
 And he was saying: "I wish I had not joined anyone with my Lord."
 43 And there was no army to help him besides GOD,
 Nor was he helped.
 44 There! Protection is from GOD the True:
 He is the Best in respect of rewarding,
 And the Best in respect of the consequences.

VI

- 45 And set forth to them the parable
of the life of this world :
Like water which We send down
from above,
So that the plants of the earth mix
therewith,
Then it all becomes dry stubble
which the winds do scatter.
And God is Powerful over all He
pleases.
- 46 Wealth and sons are the ornaments
of the life of this world,
But lasting good deeds are better
with thy Lord in respect of reward
and better in respect of hopeful-
ness.
- 47 And on the day when We will make
the mountains to flow,
And (when) thou seest the earth
turned into an open plain,
And (when) We gather them,
Then We will not leave one of them
out.
- 48 And they shall be made to stand
before thy Lord in ranks,
(We will say): "Surely We have
brought you as We made you the
first time, but you fancied that
We would never make for you any
appointment."
- 49 And the book shall be put for-
ward,
Then thou shalt see the guilty in
fear on account of what shall be
therein,
And they will say: "O woe be to
us, what kind of book is this?
It leaves not out either small or
great,
But has it put down."
And they shall find what they did
before their eyes.
And thy Lord does not do wrong to
anyone.

VII

- 50 And when We said to the messenger-
spirits:—
"Bow down to man," then they
bowed down, except the disap-
pointed-one.
He was (one) of the jinn, so that he
disobeyed the command of his
Lord.

Do you then take him and his
offspring as protectors rather than
ME?

- And they are your enemies.
Evil is the exchange for the unjust.
- 51 I did not call them to witness the
making of the heavens and the
earth, nor their own make.
And I did not take any of the mis-
leaders (of the people) to lend me
their helping hands.
- 52 And on the day He will say:
"Call My partners whom you used
to fancy,"
Then they will call them but those
will not respond to them,
Because We will make between
them a deadly hatred.
- 53 And the guilty will see the fire,
So that they will know that they
have to fall into it,
And they shall not find a place to
turn away therefrom.

VIII

- 54 And most surely We have explained
in various ways in this Qur-ân all
kinds of parables for mankind.
And man is of all things most
quarrelsome.
- 55 And nothing prevents people from
believing when the guidance comes
to them,
And (from) asking forgiveness of
their Lord,
Except that the precedent of the
ancients should happen to them,
Or that the agony should come to
them before their eyes.
- 56 And We send not the messengers
but as bringers of glad tidings and
as warners;
And those who choose disbelief
dispute by means of falsehood
In order to subvert the truth
therewith.
And they take My signs and their
being warned as a joke.
- 57 And who is more unjust than he who
when he is reminded of the signs
of his Lord turns away from them,
And forgets what his two hands have
sent forward?
Surely We have placed veils upon
their hearts lest they should
understand it,

And a heaviness in their ears.
 And if thou call them towards the
 guidance
 Never never will they be guided then
 thereby.
 58 And thy Lord is all-Forgiving,
 Possessor of mercy :
 Were He to seize them for what
 they do
 He would have hastened to them
 their agony.
 But they have an appointment
 which they will not be able to
 escape.
 59 And (as to the residents of) these
 towns whom We destroyed when
 they did wrong,
 (It was) because We had fixed a
 time for their destruction.

IX

60 And when Moses said to his young
 servant: "I will not stop till I
 reach the junction of the two seas
 or I will go on for ages."
 61 But when they reached the junction
 of them, they forgot their
 fish
 So that it made its way into the sea
 through a hole.
 62 Then when they had passed by it,
 he said to his servant:
 "Bring out our breakfast, most
 surely we have met with fatigue
 in this journey."
 63 He replied: "Didst thou see when
 we rested on the rock, I there
 forgot the fish,
 And none but the evil-one made me
 forget to mention it (to thee),
 And it took its way in the sea in a
 most wonderful way!"
 64 He said: "It is this we were after,"
 Then they came back retracing their
 steps.

65 There they found a servant of Ours
 whom We had granted mercy
 from Ourselves
 And whom We had taught know-
 ledge from Ourselves.
 66 Moses said to him: "Shall I follow
 thee on condition that thou teach
 me of what thou hast been taught
 of the right way?"
 67 He replied: "Surely thou wilt not
 be able to persevere with me.
 68 And how canst thou persevere in
 that which thy information com-
 prehends not?"
 69 He said: "Thou wilt find me, if
 it please GOD, persevering and I
 will not disobey thee in any
 affair."
 70 He said: "If then thou follow me,
 in that case ask me not about
 anything till I begin to mention
 it to thee."

X

71 Then they went their way till they
 embarked in a boat, which he
 holed.
 He (Moses) said: "Hast thou holed
 it that thou mayest drown its
 passengers?
 Surely thou hast done a most
 strange thing."
 72 The other replied: "Did I not say
 to thee that surely thou wouldst
 not be able to persevere with me?"
 73 He said: "Catch me not for what I
 forgot and make not the burden
 of my affair difficult for me."
 74 Then they went on their way till
 they met a boy, whom he killed.
 He (Moses) said: "Hast thou killed
 an innocent person without (his
 having killed) another?
 Most surely thou hast done an evil
 thing."

PART XVI

75 He said: "Did I not say to thee that thou wouldst not be able to persevere with me?"

76 He said: "If I ask thee anything after this then accompany me not. Thou shalt have a sufficient excuse from me."

77 Then they went their way till they came to the inhabitants of a town from whom they asked for food, But these refused to have them as their guests,
Then they found in it a wall which was about to fall.
Then he made it stand up.
Said he (Moses): "Hadst thou wished thou mightest have taken a wage for it."

78 He said: "This shall be the separation between thee and me. I will now tell thee the explanation of what thou couldst not wait."

79 As to the boat it belonged to poor people working in the sea,
Then I wished to damage it,
Because a king was following them who took all boats by force.

80 And as to the boy, well, he had faithful parents.
So We prevented him from overpowering them by way of rebellion and faithlessness.

81 Then We wished that their Lord may give them in exchange better than he in innocence and nearer in mercy.

82 And as to the wall, well, it belongs to two orphan boys in the city,
And there is underneath it a treasure for them.
And their father was a good man;
Then thy Lord wished that they should reach their maturity and take out their treasure as a mercy from thy Lord:
And I did not do all this out of my own command:
This is the explanation of that for which thou wast not able to wait."

XI

83 And they ask thee about Zul-Qarnain
Say: "I will recite to you something of his account."

84 Surely We established him in the land and We gave him all kinds of resources.

85 So he followed one resource.

86 Till he reached the side where the sun set.
And found it setting in a hot spring and he found a people near there.

87 We said: "O Zul-Qarnain!
Thou mayest make them to suffer, or thou mayest find some good in them."
He replied: "As to him who is unjust we will cause him to suffer, then he will be sent back to his Lord,
So that He will cause him to suffer a severe suffering."

88 And as regards him who believes and does good, then for him is a good reward,
And we will speak to him mildly in what we command."

89 Then he followed (another) resource.

90 Till he reached the place of the rising of the sun,
And found it rising upon a people for whom We had made no cover on the side of the sun.

91 It was indeed so. And We had full knowledge of what was with him.

92 Then he followed another resource.

93 Till he reached (a valley) between two walls
And found a people beyond them (the two walls) who could scarcely understand a single word.

94 They said: "O Zul-Qarnain, surely Gog and Magog are doers of evil in the land.
Therefore shall we pay thee a tax on condition that thou makest between them and us a wall?"

- 95 He said: "That in which my Lord has established me is better, Therefore help me with labour that I may make between you and them a strong wall:
96 Bring me blocks of iron."
(He went on) till he had filled up the pass between the two mountains.
He said: "Blow on " till it had become a fire.
He said: "(Now) bring me molten copper that I may pour over it.
97 Then they will not be able to climb over it nor will they be able to undermine it."
98 He said: "This is mercy from my Lord,
But when the promise of my Lord comes (to happen) He will make it crumble down:
And the promise of my Lord is true."
99 And on that day We will let some of them push on into the others,
And the figures (or the trumpet) shall be blown into.
Then we Will gather them together.
100 And We will spread forth hell on that day for the disbelievers a (fearful) spreading forth—
101 Those whose eyes were under a covering from My remembrance,
And they were unable to bear hearing it.

XII

- 102 Do those who choose disbelief think that they can take My servants as protectors besides Me?

- Surely We have prepared hell for the disbelievers as an accommodation.
103 Say: "Shall I inform you who are the worst losers in respect of deeds?"
104 They are those who have lost their strivings in the life of this world whilst they think that they are doing good.
105 These are the people who disbelieve in the signs of their Lord and in His meeting,
Therefore void are their deeds so that We will not set up the balance for them on the day of the Awakening,
106 Thus their reward is hell on account of what they disbelieved, and because they took My signs and My messengers as a joke.
107 Surely for those who believe and do good deeds are gardens of bliss as an accommodation.
108 They shall abide therein, not seeking to change their location.
109 Say: "Were the sea to become ink for (the writing of) my Lord's words,
Surely the sea would be exhausted before the words of my Lord could be exhausted
And even though We brought another sea like it to add thereto."
110 Say: "I am but a human being like you.
It has been revealed to me that your God is only One God;
Then whoever hopes to meet his Lord should therefore do good deeds and join no one in the service of his Lord."

CHAPTER 19

MARY

(Maryam)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 KAF, Ha, Ya, Ain, Sad,
2 This is a reminder of the mercy
of thy Lord (on) His servant
Zacharias,
3 When he cried to his Lord a secret
crying:
4 He said: "My Lord! surely the
bones in my body are weakened,
and my head flares with hoariness
on account of age,
And my Lord! never have I been
unhappy in my prayer to Thee.
5 And I am afraid of my relations
after me.
And my wife is barren,
Therefore grant me from Thyself a
trustee.
6 Who should carry on my inheritance
and the inheritance of the children
of Jacob,
And my Lord! make him an
acceptable person."
7 "O Zacharias, surely We give thee
the glad tidings of a boy whose
name shall be John (Yahya).
We have not made anyone so named
before."
8 He said: "My Lord! how shall
there be a son to me and my wife
is barren and I have already
become dried up with old age?"
9 He said: "So it is," says thy Lord:
'It is an easy matter for Me and
I surely made thee before and
thou wast not of any account
(*lit.* anything).
10 He said: "My Lord! give me some
sign." He said: "Thy sign is
that thou shalt not speak to the
people for three nights whilst
thou art quite well."
- 11 Then he came out of the praying
niche to his people,
Then he made signs to his people
saying: "Declare His glory morn-
ing and evening."
12 "O John! receive the Book with
strength."
And We gave him the faculty of
judgment whilst he was a boy.
13 And eagerness from Ourselves and
innocence.
And he was reverent,
14 And good to his parents;
And he was not rebellious, dis-
obedient.
15 And peace be upon him the day he
was born and the day he dies
and the day he shall be raised
up alive.

II

- 16 And remember Mary in the Book.
When she sought seclusion from her
household towards an eastern
place.
17 So that she put up a screen away
from them.
Then We sent towards her Our
spirit,
So that it appeared to her exactly
like a human being.
18 She said: "Surely I seek refuge with
Arrahman (the most Merciful)
from thee if thou be reverent."
19 He said: "I am only the mes-
senger of thy Lord that I may
give thee an innocent boy."
20 She said: "How can there be a son
to me and no man has touched
me
And I am not unchaste?"
21 He said: "Just so." Says thy Lord:

- "It is an easy matter for Me
 And in order that We make him a
 sign unto mankind and a mercy
 from Us, and the matter has
 been decided."
- 22 Then she conceived him and sought
 seclusion on that account in a
 far-off place.
- 23 Then the throes of childbirth brought
 her to the trunk of a date palm.
 She said: "I wish I had died before
 this and had been forgotten a
 complete forgetting."
- 24 Then (a voice) called her from
 underneath her, saying: "Grieve
 not, surely thy Lord has placed a
 fountain beneath thee.
- 25 And pull towards thyself the trunk
 of the date palm.
 It will drop thee ripe dates.
- 26 Therefore eat and drink and cheer
 thy eyes.
 So that if thou seest any man, say
 to him then, "Surely I have
 vowed a fast for Arrahman,
 Therefore I will not speak to any
 human being to-day."
- 27 Then with him she came to her
 people, carrying him.
 They said: "O Mary! surely thou
 hast brought a great evil.
- 28 O sister of Aaron! thy father was
 not a bad man, nor was thy
 mother an unchaste (woman)."
- 29 Therefore, she pointed towards him.
 They said: "How can we speak
 to one who is a child in the
 cradle?"
- 30 He said: "Surely I am the servant
 of God; He has given me the
 Book and He has made me a
 prophet.
- 31 And He has made me a blessed
 one wherever I be,
 And He has ordered me prayer and
 alms as long as I live,
- 32 And (He has made me) good to my
 mother,
 And He has not made me rebellious,
 unhappy.
- 33 And peace be upon me the day I
 was born and the day I shall die
 and the day I am raised up
 alive."
- 34 Such is Jesus, son of Mary;
 This is the true description (*lit.*
 saying) in which they dispute.

- 35 It is not consistent with God to
 adopt a child.
 Glory be His;
 When He decides an affair then He
 has only to say to it: "Be" and
 it becomes.
- 36 "And surely God is my Lord and
 your Lord.
 Then worship Him.
 This is the right path."
- 37 But the tribes differed amongst
 themselves.
 Then woe be to those who chose
 disbelief on account of the meeting
 of the great day.
- 38 How excellent their hearing and
 how excellent their sight the day
 they shall come to Us.
 But now the unjust are in a clear
 error.
- 39 And warn them of the day of sorrow
 when the matter shall have been
 decided:
 Because they are in a heedlessness
 and because they do not believe.
- 40 Surely We inherit the earth and all
 those thereon
 And towards Us shall they be made
 to return.

III

- 41 And remember Abraham in the
 Book.
 He was truthful (also a) prophet.
- 42 When he said to his father: "O my
 father! why dost thou worship
 that which hears not, and sees
 not and cannot avail thee aught?"
- 43 O my father! surely as to me,
 knowledge has been given to me
 which has not been given to thee,
 Therefore follow me, I will guide
 thee the perfect path.
- 44 O my father! worship not the evil-
 one. Surely the evil-one is dis-
 obedient to Arrahman (the most
 Merciful).
- 45 O my father! I am surely afraid that
 a suffering from Arrahman (the
 most Merciful) will touch thee,
 Then thou shalt be an ally of the
 evil-one."
- 46 He replied: "Art thou turned away
 from my deities, O Abraham?
 Surely if thou desist not I will stone
 thee to death,

- And get away from me for a long long time."
- 47 He said: "Peace be upon thee, now I will ask my Lord to pardon thee. Surely He is kind to me.
- 48 And I will withdraw from you and what you call upon besides God, And I will call upon my Lord, It may be that I shall not be unhappy in (my) prayer to my Lord."
- 49 Then when he had withdrawn from them and what they worshipped, We gave him Isaac and Jacob, And We made each one of them (to be) a prophet.
- 50 And We gave them of Our mercy. And We made them highly (spoken of with) the tongue of truth.

IV

- 51 And remember Moses in the Book, Surely he was a chosen one And he was a messenger, a prophet.
- 52 And We called him from the right side of the mountain. And We drew him nigh for a private conversation.
- 53 And We granted him out of Our mercy his brother Aaron's becoming a prophet.
- 54 And remember Ishmael in the Book, Surely he was truthful of promise And he was a messenger, a prophet.
- 55 And he ordered his household for prayer and almsgiving, And he was an accepted one with his Lord.
- 56 And remember Idris in the Book, Surely he was truthful (also a) prophet.
- 57 And We raised him to a lofty place.
- 58 These are the people whom We have blessed;
- And they are amongst the prophets from the offspring of man (Adam) and of those whom We bore with Noah;
- And of the offspring of Abraham and Ishmael;
- And of those (whom) We have guided and chosen.
- When the signs of Arrahman (the most Merciful) were recited to them
- They fell down adoring and shedding tears.

- 59 But there followed after them successors who forsook prayer and followed their passions, Therefore they will meet (the reward of their) deviation.
- 60 But he who turns (to God) and believes and does good deeds, Then these shall enter the garden and they shall not be wronged at all:
- 61 (Into) gardens of bliss unseen (by them) which Arrahman (the most Merciful) has promised His servants. Surely His promise is bound to come.
- 62 They will not hear therein any vain discourse. But (they will hear) "Peace." And they shall have therein their provision morning and evening.
- 63 This is the garden which We give as inheritance to those of Our servants who are reverent.
- 64 And (the messenger spirits say): "We come not down but with the command of thy Lord. To Him belongs what is in front of us, and what is behind us and what is between these (limits) And thy Lord is not given to forget.
- 65 (He is) the Lord of the heavens and the earth and what is between the two, Therefore worship Him and persevere in His worship. Dost thou know anyone of His Name?"

V

- 66 And says man: "What! when I am dead, shall I really be brought forth alive?"
- 67 Now, does not man remember that We made him before and he was not much of a thing?
- 68 Therefore by thy Lord, We will most certainly assemble them and the evil-ones. Then We will cause them to be present round hell falling on their knees.
- 69 Then We will surely take out from each sect those of them who were the strongest in rebellion against Arrahman (the most Merciful).
- 70 Then surely We know best those who are the most worthy to be put into it (hell).

- 71 And there is not one of you but will come to it.
 This is a promise binding on thy Lord—decreed.
- 72 Then We will rescue those who practise reverence.
 But We will leave the wrongdoers therein fallen on their knees.
- 73 And when Our clear signs are recited to them.
 Say those who have chosen disbelief to those who believe:
 "Which of the two parties is better in respect of position and who is the best (looking) in conference?"
- 74 And how many a generation before them have We destroyed who were better than they in respect of goods and in respect of show!
- 75 Say: "They who are in error [(and) then Arrahman (the most Merciful) lengthens their length of days—
 Till the time they see what they are promised—
 Either the suffering or the Hour]
 Will therefore soon know who is the worst in respect of position and the weakest in respect of force."
- 76 And God increases those who are guided in guidance,
 And abiding good deeds are better with thy Lord in respect of reward, and better in respect of returning thereto.
- 77 Hast thou seen him who disbelieves in Our signs and says: "I shall surely be given wealth and children!"
- 78 Has he got knowledge of the unseen, or has he taken a covenant from Arrahman (the most Merciful)?
- 79 Certainly not! We will now write down what he says and We will lengthen to him the length of days of his agony.
- 80 And We will take away what he says (i.e. his wealth and his children)
 And he will come to Us alone.
- 81 And they take besides God other deities that they may be of help to them:
- 82 Certainly not! They will deny their worship and they will be their opponents.

VI

- 83 Hast thou not considered that We surely send the evil-ones to the disbelievers who goad them a great goading.
- 84 But be not thou in haste about them.
 We count out for them a number of days:
- 85 The day We will assemble the reverent towards Arrahman as (His) guests:
- 86 And We will drive the guilty towards hell in a thirsty condition.
- 87 They shall have no power of any seconding unless anyone has taken a covenant from Arrahman (the most Merciful).
- 88 And they say Arrahman has taken a child.
- 89 Most certainly you have said a most evil thing.
- 90 The heavens might well-nigh burst up on account of that and the earth be rent into pieces and the mountains fall down collapsed—
- 91 Because they assert a child to Arrahman (the most Merciful).
- 92 And it is unbecoming to Arrahman (the most Merciful) to take a child.
- 93 There is no one in the heavens and the earth but will come to Arrahman (the most Merciful) as a servant.
- 94 Surely He has an account of them, and He has counted a complete counting.
- 95 And everyone of them shall come to Him on the day of the Awakening alone (i.e. without a seconder).
- 96 Surely as to those who believe and do good deeds, God will now provide them with love
- 97 Therefore We have made it (the Qur-ân) quite easy in thy tongue
 That thou mayest give glad tidings to the reverent
 And that thou mayest warn therewith a people who are quarrelsome.
- 98 And how many a generation have We destroyed before them?
 Dost thou sense anyone amongst them or hear their least rustling sound?

CHAPTER 20

TA HA

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 TA, HA. (O Man!)
- 2 We have not sent down this Qur-ân on thee that thou mayest be unhappy,
- 3 But as a reminder to him who fears:
- 4 A sending down from Him who has made the earth and the high heavens.
- 5 Arrahman (the most Merciful) is perfectly firm in His Power.
- 6 To Him belongs whatever is in the heavens and whatever is in the earth and whatever is between the two and whatever is underneath wet ground.
- 7 And why (*lit.* if) shouldst thou speak loud?
For surely He knows the hidden and the most secret (thoughts).
- 8 GOD (is), there is no deity but He. To Him belong all the most beautiful Names.
- 9 And hast thou had the narrative of Moses?
- 10 When he saw a fire, then said he to his family:
"Tarry ye, surely I see a fire,
It may be I shall bring you a flame therefrom,
Or I may find guidance by means of the fire."
- 11 So that when he came to it a voice called out: "O Moses!
- 12 Surely I am, I am thy Lord, therefore take off thy shoes for thou art in the holy valley (called) Tuwa
- 13 And I have chosen thee, therefore listen to what is commanded.
- 14 Surely I am—I am GOD, there is no deity but I, therefore serve Me,
And keep up the prayer for My remembrance.

- 15 Surely the Hour is coming, I desire to keep it hidden in order that each soul may be rewarded as it strives.
- 16 Therefore let not him who believes not therein and who follows his desires keep thee back therefrom,
Lest thou be ruined.
- 17 And what is this in thy right hand,
O Moses? "
- 18 He replied: "It is my staff, I recline thereon, and I bring down leaves therewith for my sheep, and other uses have I therein."
- 19 He said: "Throw it down, O Moses! "
- 20 So he threw it down,
And it became as if a serpent running about.
- 21 He said: "Take it up and fear not; We will now make it go back to its former state.
- 22 And press thy hand under (*lit.* towards) thy armpit,
It will come out shining white without any disease—as another sign.
- 23 In order that We may shew thee some of Our big signs.
- 24 Go to Pharaoh, surely he has exceeded the limits."

II

- 25 He said: "My Lord! open out my mind (*lit.* breast) for me.
- 26 And make my affair easy to me,
27 And release the knot of my tongue
28 (That) they may understand what I say.
- 29 And grant me a helper from my family—
- 30 Aaron my brother—
31 Gird up my loins by his means,
32 And make him a partner in my affair,

33 So that we may glorify Thee much.
 34 And we may remember Thee much:
 35 Surely Thou art well aware of us."
 36 He said: "Thou art indeed granted
 thy request, O Moses!"
 37 And most certainly We favoured
 thee on another occasion
 38 When We ordered thy mother what
 was ordered:
 39 Saying: "Put him down in a box,
 then put down the box in the
 water, so that the water may
 throw him up on the shore.
 Then an enemy of Mine and (who
 is) an enemy of his will take him
 up."
 And I have wrapped thee with love
 from Me.
 And so that thou mayest be
 brought up before My eyes.
 40 When thy sister walked along and
 said: "Shall I point out to you
 someone who will take charge of
 him?"
 Then We returned thee to thy
 mother, so that she might cheer
 her eyes and that she might not
 grieve.
 And thou didst kill a person, then
 We rescued thee from sorrow.
 And We disciplined thee a thorough
 disciplining:
 Then thou didst carry a number of
 years amongst the inhabitants of
 Midian.
 Then thou hast come (here) accord-
 ing to an ordinance, O Moses!
 41 And I have selected thee for Myself.
 42 Go thou and thy brother with My
 signs
 And be not negligent in My
 remembrance.
 43 Go ye both to Pharaoh, surely he
 has exceeded the limits.
 44 Then speak ye to him a gentle
 speech, perhaps he may be
 reminded or he may fear."
 45 They said: "Our Lord! we surely
 fear lest he may be aggressive
 against us or he may transgress
 against Thee."
 46 He said: "Do not be afraid.
 Surely I am with you both. I hear
 and I see."
 47 They will go both to him, then
 they say: "Surely we are the
 messengers of thy Lord, therefore

despatch with us the children of
 Israel.
 And do not make them suffer.
 We have indeed come to thee with
 a sign from thy Lord.
 And peace be upon him who follows
 the guidance.
 48 Surely it has been revealed to us
 that the suffering shall fall upon
 him who belies and turns back!"
 49 He said: "O Moses, who then is
 the Lord of you both?"
 50 He replied: "Our Lord is He who
 grants everything he make then
 guides it along."
 51 He said: "Then what is the state of
 former generations?"
 52 He said: "Their knowledge is with
 my Lord in a Book.
 My Lord errs not, nor does He
 forget."
 53 He who makes for you the earth as
 a cradle:
 And who lays out for you paths
 therein:
 And who sends down water from
 above."
 Then We bring forth therewith many
 different kinds of vegetation.
 54 "Eat ye and pasture your cattle."
 Most surely in this there are signs
 for those possessed of reason.

III

55 Out of the earth We made you
 and into it We will bring you back.
 And out of it We will bring you
 forth a second time.
 56 And most surely We showed him
 Our signs—all of them.
 But he declared them lies and
 declined acceptance.
 57 He said: "Have you come to turn
 us out of our land with thy
 enchantment, O Moses?"
 58 Then surely we will bring thee an
 enchantment similar to it.
 So make an appointment between
 thee and us which we will not
 break—neither of us nor we—in a
 central place.
 59 Said he (Moses): "If an appoint-
 ment shall be your festival day
 and on a festival in that the people
 assemble at breakfast-time."

60 Then Pharaoh turned back and made all his plans (and) thereafter he came up.

61 Said Moses to them: "Woe be to you, forge not a lie against God, Lest He destroy you with some kind of agony, And surely unsuccessful is he who forges (a lie)."

62 Then they disputed their affair with one another and held a secret discourse.

63 (Some of them) said: "These two are none others but magicians who wish to turn you out of your land by means of their magic, And they desire to do away with your civilised usages."

64 Therefore make ye your plans (and) then come forward in lines drawn up, And surely he succeeds to-day who has the upper hand."

65 They said: "O Moses! wilt thou cast or shall we be the first to do so?"

66 He replied: "Nay! you cast." So that when they did so, their ropes and their rods appeared to him, by means of their mesmerism, to be surely moving.

67 Then Moses felt a fear in his heart.

68 We said: "Fear not, surely thou hast the upper hand."

69 And throw down what is in thy right hand, it will swallow up what they have done. They have merely done the trick of an enchanter. And the enchanter never succeeds wherever he may go."

70 Thereupon the enchanters fell down adoring: They said: "We believe in the Lord of Aaron and Moses."

71 Said he (Pharaoh): "You believe in him before I give you permission? Most surely he is your principal who has taught you enchantment; Therefore I will cut off your hands and your legs on the opposite sides, And I will hang you on the trunk of a date tree, And surely you will know which of us is the more severe in (inflicting) an agony And who is the more lasting."

72 They replied: "We will certainly not prefer thee to what has come to us of clear proofs and to Him who originated us: Therefore carry out thy decree as thou art going to do. Thou canst only decree the life of this world."

73 Surely we believe in our Lord, that He may forgive us our sins and what thou hast forced us to in enchantment. And God is the Best and most Lasting."

74 Surely he who comes to his Lord in a state of guilt, Then surely for him there is hell. He will not die therein nor shall he live.

75 And he who comes to Him believing having done good deeds, Then they are the people for whom there are high ranks:

76 Gardens of bliss, rivers flowing underneath them, abiding therein; And this is the reward of him who purifies (himself).

IV

77 And surely We ordered Moses, saying: "Walk away with My servants by night-time, then make a way for them in the dry part of the sea. Fear not being captured and be not afraid of (going forward)."

78 Then Pharaoh followed them with his army, Then the water covered them as it covered them.

79 And Pharaoh led his people astray and guided not.

80 "O children of Israel! surely We rescued you from your enemy and We made a covenant with you on the right side of the mountain; And We caused manna and quails to be sent down to you."

81 Eat ye of the good things which We have provided you with and exceed not the limit therein, Lest My wrath fall upon you And he against whom My wrath becomes due, he surely perishes.

82 And most surely I am exceedingly Forgiving to him who turns to

- (Me) and believes and does good (and) then keeps on the guidance.”
- 83 “And what has hastened thee away from thy people, O Moses?”
- 84 He said: “They, my people, are on my footsteps (teaching) and I have hastened to Thee, my Lord in order that Thou mayest be pleased with me.”
- 85 He said: “But surely We have thrown thy people into a calamity in thy absence, because Samiri has caused them to be lost.”
- 86 Then Moses returned to his people full of anger and of sorrow.
He said: “O my people! has not your Lord promised you a goodly promise?
Did the time of the covenant seem too long to you?
Or did you wish that the wrath of your Lord should fall upon you so that you broke the promise made to me.”
- 87 They replied: “We did not break thy promise of our own power, But we were made to carry a weight of the ornaments of the people, so that Samiri has brought forth this.”
- 88 Then he (Samiri) brought forth to them a calf—a mere body with a hollow sound:
And they said: “This is your god and the god of Moses, so that he has forgotten it.”
- 89 Did they not see then that it could not return to them a single word:
And it had no power to do them any hurt or any good?
- V
- 90 And surely Aaron had told them before: “O my people!
You have fallen into a calamity on account of it;
And surely your Lord is the most Merciful (Arrahman).
Therefore follow me and obey my command.”
- 91 They replied: “We will continue sitting round it (in worship) till Moses come back to us.”
- 92 He said: “O Aaron, what prevented thee when thou didst see them go astray
- 93 From following me.
Didst thou then disobey my command?”
- 94 He replied: “O son of my mother! seize me not by my beard nor by my head.
Surely I was afraid thy saying:
‘Thou hast caused a split amongst the children of Israel, and hast not waited for my command (lit. word).’”
- 95 He said: “How does it fare with thee, O Samiri!”
- 96 He replied: “I understood (lit. saw) what they did not understand (lit. see), then I took hold a certain holding of the foot-step (the teaching) of the messenger.
But I threw it away and this is what my heart has devised for me.”
- 97 He said: “Then get thee gone, because surely in this life thy doom shall be to say: ‘Touch me not.’
And surely there is an appointment for thee which will not fail thee.
And look at thy deity which thou didst sit down worshipping so long.
We will certainly burn it, and then we will surely scatter it in the sea a complete scattering.”
- 98 God is your only Deity:
He besides Whom there is no deity
He embraces all things within (His) knowledge.
- 99 In this way do We relate to thee the news of what has gone before,
And We have surely given thee a reminder from Ourselves.
- 100 He who turns away therefrom will bear (hi-) burden on the day of the Awakening.
- 101 They shall abide therein,
And evil is the burden for them on the day of the Awakening.
- 102 The day the figures shall be blown into.
And We will assemble the guilty on that day with their eyes blind (lit. made blue).
- 103 They will talk to one another

- slowly and say "You tarried not but ten (days)."
 104 We know best what they will say when the most civilised amongst them will say:
 "You have not tarried but a day."

VI

- 105 And they ask thee about the mountains,
 Therefore reply thou: "My Lord will scatter them a complete scattering."
 106 Then He will let them remain a plain desert,
 107 Thou wilt not see a bend therein nor a hillock.
 108 The day when they will follow the caller who moves straight on:
 And (when) the voices shall be lowered before (*lit.* for) Arrahman (the most Merciful)
 So that thou wouldst not hear but the softest footfall.
 109 On that day no exceeding shall be of any good except in the case of one whom Arrahman (the most Merciful) allows.
 And whose speech He approves.
 110 He knows what is in front of them and what is behind them but they cannot encompass the same with (their) knowledge.
 111 And humbled shall be (all) faces before the Ever-Living, all-Sustaining
 And ruined shall be he who bears wrong.
 112 But he who does good provided he be a believer shall not then fear either wrong or loss.
 113 And in this way have we sent down an Arabic Qur-ân and explained therein in various ways some of the things they are threatened with
 In order that they may practise reverence,
 Or that it may initiate a remembrance in their minds.
 114 But High is God, the King, the Truth.
 And hasten not thou (O Muhammad) the Qur-ân (the Recitation) before its revelation is finished unto thee,

And say: "My Lord! increase me in knowledge."

- 115 And most surely We commanded man (Adam) before,
 But he forgot (it) and We did not find him strong in determination.

VII

- 116 And (remember) when We said to the messenger-spirits, "Bow down to man (Adam),"
 They bowed down except the disappointed-one.
 He refused.
 117 We therefore said: "O man (Adam) surely this is an enemy to thee and to thy wife.
 Then let him not drive you two out of the garden,
 Then thou wilt be unhappy.
 118 Surely the advantage to thee therein (the garden) is that thou shalt not feel hunger nor shalt thou be without clothes.
 119 And that thou shalt not be thirsty therein nor shalt thou be exposed to the sun."
 120 Then the evil-one made suggestion to him,
 He said: "O man (Adam)! shall I point thee the imperishable tree and a kingdom which never fades."
 121 Then both of them ate of it,
 Therefore their evils became apparent to them
 And they began to cover themselves with the leaves taken out of the garden.
 And man (Adam) disobeyed his Lord, therefore he deviated.
 122 Thereafter his Lord chose him, then turned towards him and guided (him).
 123 He said: "Go down both of you therefrom together, some of you are the enemies of others.
 Therefore when a guidance comes to you from Me,
 He then who follows My guidance will neither be lost nor be unhappy.
 124 And he who turns aside from My reminder has surely then a straitened livelihood.

- And We will raise him up on the day of the Awakening blind.”
- 125 He will say: “ My Lord! why hast Thou raised me up blind whilst I used to be enlightened.”
- 126 He will say. “ Just so. Our signs came to thee. then thou didst neglect them.
And even thus We will now neglect thee.”
- 127 And in this way do We reward him who is unrestrained and who believes not in the signs of his Lord:
And the agony of the Future is severe and more lasting.
- 128 Does not then the fact that We have destroyed so many generations before them lead them to guidance?
They walk in their dwelling-places.
Most surely in this there are signs for people possessed of understanding.

VIII

- 129 And had it not been for a saying which has gone forth from thy Lord (their) destruction would surely have come,
But there is an appointed term.
- 130 Therefore persevere thou in spite of what they say,
And glorify thy Lord with (His) praises before sunrise and before sunset,

- And during night hours glorify (Him)
And (also) at noon that thou mayest be satisfied.
- 131 And stretch not thy eyes towards that which We have given to different kinds of people for enjoyment out of the ornaments of the life of this world.
In order that We may test them therein.
Because the provision of thy Lord is better and more lasting
- 132 And command thy people to pray and persevere thou therein.
We ask thee not for provision.
We provide thee.
And the best in the end is reverence.
- 133 And they say: “ Why does not he bring us a sign of his Lord? ”
Well then! has not there come to them a clear proof of what is in the previous scriptures?
- 134 And had We subjected them to some calamity before his coming,
They might have said: “ Our Lord! why didst not Thou send towards us a messenger so that we might have followed Thy commands before we were degraded and put to shame? ”
- 135 Say: “ Each one is waiting, therefore, wait ye also,
Then soon will you know who are the companions of the perfect path and who are the guided ”

PART XVII

CHAPTER 21

THE PROPHETS

(Al-Anbiya)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 NIGH unto people is their reckoning,
And they in their heedlessness turn
aside.
- 2 No new reminder of their Lord
comes to them
But they hear it whilst they make
sport (of it).
- 3 Their hearts care not,
And those who are unjust hold a
secret conference,
(And say): "This man is nothing
but a human being like you.
Will you then accept this enchant-
ment whilst you see?"
- 4 He replied: "My Lord knows the
word (be it) in the heaven or the
earth,
Because He is all-Hearing, all-
Knowing."
- 5 "Nay," say they. "these are med-
leys of dreams,
Nay, he has forged it.
Nay, he is a poet.
Then let him bring us a sign as (did)
the sent-ones of old."
- 6 The towns before them believed not.
We destroyed them.
Are they then going to believe?
- 7 And We sent not before thee except
men whom We gave (Our) com-
mand,
Therefore ask ye the people of the
reminder if you know not.
- 8 And We gave them not bodies not
taking food,
And they were not exempt from
death.
- 9 Then We made good Our promise to
them,

- Therefore We rescued them and
those We pleased
And We destroyed the unrestrained.
10 Most certainly We have sent towards
you a book in which there is your
reminder.
Will you then not understand?

II

- 11 And how many a town which had
done wrong did We destroy and
We raised up thereafter another
people!
- 12 Then when they felt Our power lo!
they began to fly therefrom.
- 13 "Fly not but return to that which
you were given of wealth
And to your dwellings in order that
you may be asked."
- 14 They said: "Woe be to us, we were
unjust."
- 15 Then they continued crying so till
We made them like corn cut off,
(like) fire burnt away.
- 16 And We have not made the heaven
and the earth and what is
between the two in sportfulness.
- 17 Had We wished to take something
to play with
We could surely have done it by
Ourselves;
We are not going to do (such a
thing).
- 18 Nay, We cast the truth against the
falsehood
So that it breaks its head and lo! it
vanishes;
But woe be to you on account of
what you attribute.

- 19 And to Him belongs whoever is in the heavens and the earth. And those who are with Him are not too proud to serve Him. Neither are they wearied:
- 20 They glorify Him by night and by day without stopping.
- 21 Have they taken deities of the earth who can quicken the dead?
- 22 Had there been in them (heaven and earth) any deities except GOD they would both have certainly been ruined. Therefore glory be to GOD, Lord of Power. Above what they attribute.
- 23 He is not to be questioned as to what He does And they shall be questioned.
- 24 Have they taken deities besides Him? Say: "Bring me your authority. This (Qur-ân) is a reminder of those who are with me and those who have gone before me." Nay, most of them know not the truth, therefore they turn aside.
- 25 And We sent not before thee any messenger But We ordered him (saying): "Surely there is no deity but I, therefore serve ye ME."
- 26 And they say Arrahman (the most Merciful) has taken a child. Glory be His: Nay, they (the messenger-spirits) are honoured servants.
- 27 They do not precede Him in speech And they carry out His commandment.
- 28 He knows what is in front of them and what is behind them. They second none except him whom He approves, And they stand in awe of His being displeased.
- 29 And should any one of them say: "I am surely a deity besides Him," Then such a one. We will reward him with hell. This is the way We reward the wrongdoers.

III

- 30 Do not they who choose disbelief see that the heavens and the earth were both one bound together,

- We then opened them out both? And out of water have We made all things alive. Will they not then believe?
- 31 And We have placed mountains in the earth, Lest it should tilt over with them. And We have placed therein open ways That they may be guided
- 32 And We have made the space above as a strong vault. But they turn aside from its signs.
- 33 And it is He who has made the night and the day And the sun and the moon. All floating in their respective orbits.
- 34 And We have not given exemption from death to any man before thee: If then thou art going to die, will they then be exempt from death?
- 35 Each soul has to taste death. And We discipline you with evil and good by way of proving (you). And towards Us will you be made to return.
- 36 And when those who have chosen disbelief see thee they take thee for nothing but mockery. "Is this the one who makes mention of your deities?" And they are the people who disbelieve in the remembrance of Arrahman (the most Merciful)
- 37 Man is born of haste. I will soon shew them My signs. Therefore there is no need for them to ask Me to hasten on.
- 38 And they say: "When will this promise come to pass if you be truthful?"
- 39 Did those who choose disbelief but know the time when they will not be able to keep back the fire from their faces nor from their backs, neither shall they be helped.
- 40 Nay, it will come to them of a sudden so that it will confound them, Then they will not be able to turn it back, Nor shall they be given time.
- 41 And certainly messengers before thee have been mocked at,

Then the scoffers amongst them
became the victims of that which
they laughed at.

IV

42 Say: "Who can protect you by
night and day from Arrahman
(the most Merciful)?"

Nay they turn aside from the
remembrance of their Lord.

43 Have they any deities besides Us
who can defend them?

They cannot help themselves.

Nor can they protect themselves
from Us.

44 Nay, We have given these people
and their forefathers enjoyments
till life has become long to them.

But do they not see that We go on
shortening the boundaries of the
land?

Are they then going to prevail?

45 Say: "I warn you solely because I
have been (so) commanded;
And the deaf hear not the call
whenever they are warned."

46 And surely if a blast of the agony of
thy Lord were to touch them
They would certainly say: "O woe
be to us, surely we were unjust."

47 And We will set up the balance of
justice on the day of the Awaken-
ing

So that no soul shall be wronged
aught;

And if it (a deed) were the weight
of a mustard-seed, We will bring
it forth.

And sufficient are We as Account-
ants.

48 And most certainly We gave Moses
and Aaron the discrimination and
light and a reminder for those
who practise reverence:

49 Those who fear their Lord in their
heart (*lit.* in secret).

And they stand in awe of the Hour.

50 And this (Qur-ân) is a blessed
reminder which We have sent
down.

Are you then going to deny it?

V

51 And most certainly We gave Abra-
ham the right path before,
And We knew him.

52 When he said to his father and to
his people: "What are these
idols which you sit down to
worship?"

53 They replied: "We have found our
forefathers worshipping them."

54 He said: "Surely you and your
forefathers have been in an appa-
rent error."

55 They said: "Is it the truth thou
bringest us or art thou of those
who play?"

56 He said: "Nay, your Lord is the
Lord of the heavens and the
earth,

He who originated them;

And I am a witness over this.

57 And by GOD, I will surely teach
your idols a lesson after you have
turned back—turning back (com-
pletely)."

58 Then he broke them into pieces
except their principal one,
That they might return to it.

59 They said: "Who has done this to
our deities? He is surely a
wrongdoer."

60 (Some) said: "We have heard a
youth called Abraham mentioning
them."

61 They said: "Then bring him before
the eyes of the people, perhaps
they may be witnesses."

62 They said: "O Abraham! Is it
thou who hast done this to our
deities?"

63 He said: "Nay, he did it (who
did it),

Here is their chief, ask them then if
they can speak."

64 So that they reflected and said (to
themselves):

"Surely you are the people who are
unjust."

65 Then they were made to hang down
upon their heads (and said):

"Surely thou knowest that these
speak not."

66 He said: "Do you then worship
besides GOD that which profits
you naught, nor hurts you?"

67 Fie on you and on those you
worship besides GOD;

Do you not then understand?"

68 They said: "Burn him and help
your deities if you are going to do
(anything)."

- 69 We said: "O fire! be cold and safe against Abraham."
- 70 And they desired to teach him a lesson but We made them to be the losers.
- 71 And We rescued him and Lot towards the land in which We have placed a blessing for the people of the world.
- 72 And We gave him Isaac (son) And Jacob as a grandson.
And We made them all good people.
- 73 And We made them leaders who guided (people) by Our command, And We ordered them the doing of good things, and the keeping up of prayer, and the giving of alms:
And they were Our servants.
- 74 And as to Lot, We gave him wisdom and knowledge,
And We rescued him from the town (the inhabitants of) which were used to do evil deeds.
Surely they were an evil (and) disobedient people.
- 75 And We caused him to enter Our mercy,
Surely he was of the good.

VI

- 76 And as to Noah, when he cried, ere this,
Therefore We responded to him and saved him and his family from a great calamity.
- 77 And We helped him against the people who belied Our signs.
Surely they were an evil people,
Then We drowned them all.
- 78 And as to David and Solomon, when they gave their decision with regard to a field which had been trampled over at night by the goats of the people,
And We were Witnesses to their decision.
- 79 Then We made Solomon understand (the case),
And to each one of them We had given wisdom and knowledge;
And We subjected the mountains to Our laws
Which declared Our glory together with David and so did the birds.
And it was We who did (so).

- 80 And We taught him the making of coats (of arms) for you to defend yourselves in your fightings.
Then are you going to give thanks?
- 81 And to Solomon (We taught) the use of blowing winds which moved with His command towards the land in which We have placed Our blessings.
And We have full knowledge of all things.
- 82 And (We subjected to him) some of the wild peoples (*lit.* the evil-ones) who dived for him and did other things besides.
And We were Guardians over them.
- 83 And as to Job, when he called his Lord:
"Surely hurt has touched me and Thou art the most Merciful of those who shew mercy."
- 84 Then We responded to him and removed that which was hurting him,
And We gave him his family and others like them in addition to them
As a mercy from Ourselves and a reminder for (Our) servants.
- 85 And as to Ishmael and Idris and Zulkifl, they were all of those who persevere.
- 86 And We caused them to enter Our mercy.
Surely they were all amongst the good.
- 87 And as to Zunnun, when he went away full of anger,
And thought We could not reach him,
And cried in the darkness, saying:
"There is no deity but Thee,
Glory be to Thee, surely I am of the unjust."
- 88 Then We responded to him and rescued him from sorrow;
And in this way do We rescue the faithful.
- 89 And as to Zacharias, when he cried to his Lord: "Leave me not alone and Thou art the Best of those who inherit."
- 90 Then We responded to him and gave him John,
And We cured his wife for him.
Surely they competed with each other in doing good deeds,

- And called upon Us with hope and in fear.
 And they were humble before Us.
 91 And as to her who safeguarded her private parts,
 Then We breathed into her of Our spirit
 And We made her and her son a sign unto the people of the world.
 92 "Surely these your people are one people, and I am your Lord,
 Therefore worship Me."
 93 But they cut up their affair amongst themselves.
 (However), they are all returning towards Us.

VII

- 94 Then as to him who does deeds that are good and who is a believer,
 There is then no disavowal of his striving,
 And We are Writers thereof.
 95 And it is forbidden to (the residents of) any town which We have destroyed that they return not.
 96 Until when Gog and Magog are let loose and they come spreading down from every height.
 97 And when the true promise draws nigh then suddenly the eyes of those who chose disbelief shall be fixed in a stare (and they will say): "O woe be to us we were surely in a heedlessness on account of this. Nay, we were unjust."
 98 "Surely you and what (idols) you worship besides God are fuel for hell.
 You are surely going to come thereto."
 99 Had they been deities they would not come thereto
 And all of them shall abide therein.
 100 There is for them yelling therein and they shall be unable to hear anything therein.
- 101 Surely as for those with regard to whom We shall have already determined good they shall be far removed therefrom.
 102 They shall not hear its hissing,
 And they shall, in what their souls desire, abide.
 103 That great terror shall not grieve them and the messenger-spirits will come to meet them (and say): "This is your day which you were promised."
 104 On that day We will roll up the heaven like the rolling up of a scroll for writings.
 As We originated creation in the first instance
 So shall We make it return.
 It is a promise binding upon Us.
 Surely We are going to do it.
 105 And We have written it down in the scripture after the reminder:
 "Surely as to the land, my good servants shall inherit it."
 106 Certainly in this there is a sure message for a people who serve (Me).
 107 And We have not sent thee (O Muhammad!) save as a mercy for the people of the world.
 108 Say: "What I have been ordered is that your God is only One God.
 Will you then obey (be Muslims)?"
 109 But if they turn back, then say:
 "I have informed you all equally.
 And I know not whether what you are promised is near or far."
 110 Surely He knows what is spoken loud and He knows what you conceal.
 111 And I know not, it may be a testing for you and an enjoyment for a time"
 112 He said: "My Lord! decide with the truth. And Our Lord is Arrahman (the most Merciful) whose help is invoked against what they attribute."

CHAPTER 22
THE PILGRIMAGE
(Al-Hajj)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 O YE mankind! reverence your Lord, surely the earthquake of the Hour is a terrible thing.
- 2 The day you shall see it.
Every female giving suck shall neglect that which it gave suck to:
And every female bearing a young shall cast away its young:
And thou shalt see men (as if) drunk.
And they will not be drunk
But the agony from (*lit.* of) God shall be severe.
- 3 And there is one amongst mankind who quarrels with regard to God without having any knowledge
And he follows every evil-one driven away—
- 4 Against whom it is prescribed that whosoever allies himself with him then he will surely lead him astray, and guide him towards the agony of the flaming fire.
- 5 O ye mankind! if you be in doubt as to the rising up again,
Then surely We have made you from dust,
Then from a sperm,
Then from a clot of blood,
Then from a lump of flesh symmetrical in shape and unsymmetrical in shape,
That We may explain it to you.
And We cause to stay in the wombs what We please till an appointed term,
Then We bring you forth as children
Then (We bring you up) in order that you may reach your maturity,
And amongst you is one who is given his full reward (i.e. dies),

- And amongst you is one who is turned back to the worst part of life until he knows not aught after having known.
And thou seest the earth parched up.
Then when We send down upon it water, it stirs and swells and grows every kind of beautiful herb.
- 6 This is so because GOD—
He is the Truth, and because He quickens the dead, and because He is Capable of doing all He pleases.
 - 7 And because the Hour is coming no doubt therein.
And because God will raise up those who are buried in the tombs.
 - 8 And there is one amongst mankind who disputes regarding God without having any knowledge and without any guidance and without a shining book.
 - 9 Turning his neck (in disdain) that he may mislead others from God's path:
There is for him shame in this world and on the day of the Awakening We will cause him to taste the agony of the burning.
 - 10 "This is so on account of what thy two hands have sent forward
And not because God is unjust to His servants in the least."

II

- 11 And amongst mankind is one who serves God (standing) on the edge:
If good befalls him he is satisfied,
But if trouble befalls him he turns

- upon his face losing this world and the Future.
This is a clear loss.
- 12 He calls upon be-ides GOD what does him no harm and what does him no good.
This is the far-off straying.
- 13 He calls upon him whose harm is nearer than his good :
Surely bad is the protector and surely bad is his companion.
- 14 Surely GOD causes those who believe and do good deeds to enter gardens beneath which flow rivers.
Surely GOD does what He desires.
- 15 Whoever thinks that GOD will not surely help him (Muhammad) in this world and the Future,
Then let him suspend a rope from the ceiling (to hang himself)
Then cut (the rope) and let him see if his plan will carry away some of his heart's rage.
- 16 And in this way have We sent it down being clear proofs,
And because GOD guides him who desires (it).
- 17 Surely there are those who believe (in the Qur-ân) and those who are Jews and the Sabceans, and the Christians and the Magians and those who are pagans.
Surely GOD will decide between them on the day of the Awakening,
Surely GOD is a witness over all things.
- 18 Hast not thou considered that to GOD bows down whoever is in the heavens and whoever is in the earth, and (also) the sun, and the moon, and the stars, and the mountains, and the trees, and the animals and a large number of men.
And a large number have the agony as their due.
And he whom GOD disgraces there is no one to honour him then.
Surely GOD does what He pleases.
- 19 There are two disputants with regard to their Lord;
Therefore those who choose disbelief have garments of fire cut out for them.
Boiling (water) is poured down from above their heads.
- 20 All that is in their insides and also their skins are dissolved thereby.

- 21 And for them are maces of iron.
22 Every time, on account of their grief, they desire to get out therefrom, they shall be put back therein.
And (it shall be said): "Taste the agony of the burning."

III

- 23 Surely GOD will cause those who believe and do good deeds to enter gardens beneath which flow rivers:
They shall be made to wear bangles of gold, and pearls.
And their clothing therein shall be silk.
- 24 And they are guided towards purity of speech,
And they are guided towards the path of the Praised One.
- 25 Surely there are those who disbelieve and keep back from GOD's path and the sacred mosque which We have made to be of equal access to one who sits down therein and one who comes from outside:
And whoever desires to act with crookedness, therein doing wrong, Him shall We cause to taste a painful agony.

IV

- 26 And (remember) when We fixed for Abraham the situation of the House, saying: "Join not aught with Me and purify My House for those who make its circuit,
And those who stand up in prayer,
And those who bow,
And those who bow down."
- 27 And proclaim amongst mankind the Pilgrimage,
They will come to thee on foot, and upon all kinds of lean camels coming from every remote land;
- 28 In order that they may witness the places of benefit to them
And that they may mention GOD's name, during the given number of days, upon what He has provided them of the four-footed cattle.
"Then eat ye therefrom and feed those in distress and need,"

- 29 Then they should cleanse themselves of the dirt and pay their vows and make the circuit of the ancient House.
- 30 It is even so: and whoever respects the sanctity of the things appointed by God
Then it is better for him with his Lord.
And the four-footed animals except those which have been recited to you are allowed to you (for food).
Therefore shun the uncleanness of idols and shun falsity of speech.
- 31 Be single-minded for God, without joining anything with Him:
And he who joins (ought) with Him is as if he had fallen from above, and birds had pounced upon him, Or as if the wind had blown him to a far-off place.
- 32 It is even so; and whoever respects the ordinances of God, then that is surely on account of the reverence of hearts.
- 33 You have good in them (cattle) till a fixed term, then their place of sacrifice is towards the Ancient House.

V

- 34 And to every community We have appointed sacrifices that they may remember the name of God upon what We have provided them of the four-footed cattle.
But your God is the One God,
Therefore obey Him (be Muslims).
And give thou glad tidings to the humble:
- 35 Those whose hearts tremble when God is mentioned,
And those who persevere in spite of what befalls them,
And those who keep up the prayer, and out of what We have provided them with do they spend.
- 36 And as for the sacrificial camels which We have appointed for you as one of the ordinances of God there is much good for you in them.
Therefore mention God's name upon them as they are arranged in rows.
Then when they have fallen down on their sides,

(Sacrifice them), then eat of them and feed those who do not go begging about and those who are hungry.

- In this way have We subjected them to you that you may give thanks.
- 37 Their flesh does not reach God,
Nor does their blood:
But the reverence of your (heart-) reaches Him.
In this way have We subjected them to you that you may magnify God on account of His having guided you.
And give glad tidings to those who do good.
- 38 Surely God will repel (the enemies) from those who believe.
Surely God loves not any traitor, ungrateful man.

VI

- 39 Permission (to fight) is given to those against whom war has been declared,
Because they have been wronged.
And most surely God is Capable of helping them:
- 40 Those who have been expelled from their homes without just cause,
But (solely) because they say:
"Our Lord is God."
And were not God to repel some men by means of the others, surely the cloisters (of Christians), the Synagogues (of Jews), the prayer houses (of Magians) would have been ruined.
And there are mosques in which God's name is mentioned very frequently.
And most certainly God will help him who helps God (*lit.* Him).
Most surely God is Powerful, Mighty.
- 41 They are the people who will, if We establish them in the land,
Keep up the prayer,
And give the stated alms,
And order (men) to do good.
And forbid them from evil.
And to God belongs the end of all affairs.
- 42 But if they belie thee, then surely there has been belying done before them by the people of Noah, and Ad, and Thamud.

- 43 And by the people of Abraham and the people of Lot.
- 44 And by the companions of Midian, And Moses (also) was belied; Then I gave time to the disbelievers
Thereafter I seized them,
Then how (severe) was My estrangement.
- 45 Therefore how many a town have We destroyed whilst they were unjust.
So that they are fallen down on their roofs.
And (how many) a well lies forsaken and (how many) a fortified fort?
- 46 Have they not travelled in the earth,
So that if they had hearts they could have understood therewith
Or (had) ears with which to hear?
But surely it is not their eyes which are blind,
But blind are the hearts in their breasts.
- 47 And they ask thee to hasten the agony,
And God will not break His promise.
And surely a day with thy Lord is like a thousand years of those you count.
- 48 And to how many a town did I give time whilst it was unjust.
Then I seized it, and towards Me is the return.

VII

- 49 Say: "O ye mankind! I am but a plain warner to you."
- 50 Then as to those who believe and do good deeds,
There is for them forgiveness and an honourable provision.
- 51 And as to those who strive to overcome Our signs,
They are the companions of hell.
- 52 And We have not sent before thee (O Muhammad!) any messenger or prophet but when he had any longings, the evil-one mixed (something) in his longings.
Therefore GOD cancels what the evil-one mixes up
And then GOD confirms His signs.
And God is Knowing, Wise.

- 53 The consequence of this is that He makes that which the evil-one mixes up as a test for those in whose heart there is a disease and those whose hearts are hard.
And most surely the wrongdoers are in a far-gone opposition.
- 54 And (also) in order that those who have been given the knowledge may know that the truth is from thy Lord,
So that they believe therein, then their hearts are humbled before Him.
And most surely GOD is the Guide of those who believe towards the Right Path.
- 55 And those who have chosen disbelief will continue to doubt therein until there come to them the Hour all of a sudden,
Or there come to them the calamity of a most unhappy day.
- 56 "The kingdom this day is God's."
He will decide between them.
Then those who believe and do good deeds shall be in gardens of bliss.
- 57 And as to those who disbelieve and belie Our signs,
They are then the people for whom there is a degrading agony.

VIII

- 58 And as to those who fled their homes in God's path,
And were then killed or died,
Surely God will provide them with a goodly provision:
For most surely God is the Best of those who provide.
- 59 Most certainly He will cause them to enter an entrance which will satisfy them.
And most surely God is Knowing, Gentle.
- 60 (Listen to) this! And as to him who makes a reprisal the like of that which he has been made to suffer and is then transgressed against,
God will most surely help him,
Most surely God is Pardoning, Forgiving.
- 61 Just so, because God causes the night to enter in upon the day and He causes the day to enter

- in upon the night and because
 GOD is Hearing, Seeing.
 62 Just so, because GOD—He is the
 Truth,
 And because what they call upon
 besides Him that is the falsehood,
 And because GOD. He is all-
 High, all-Great.
 63 Dost not thou see that GOD sends
 down from above water,
 So that the earth becomes green?
 Most surely GOD is Subtle, Aware.
 64 To Him belongs whatever is in the
 heavens and whatever is in the
 earth.
 And most certainly GOD—He is the
 Independent, the Prais'd-one.

IX

- 65 Hast not thou considered that GOD
 has subjected to His laws for
 your good whatever is in the earth.
 And that the ships move in the sea
 by His command?
 And that He withholds the heaven
 from falling upon the earth but
 with His command (it may).
 Surely GOD is most Loving (and)
 Merciful towards mankind.
 66 And it is He who has given you life,
 Then He will cause you to die,
 Then He will cause you to live.
 Most surely man is ungrateful.
 67 To every community We have given
 a method of devotion according to
 which they devote themselves.
 Therefore they should not dispute
 with thee in this affair,
 And call (them) towards thy Lord.
 Surely thou art on a right guidance.
 68 And if they dispute with thee,
 then say: "GOD knows best what
 you do."
 69 GOD will decide between you on the
 day of the Awakening regarding
 that in which you differed.
 70 Dost thou not know that GOD
 knows what is in the heaven and
 the earth? Surely this is in the
 Book,
 Surely this is easy for GOD.
 71 And they worship besides GOD that
 for which He has not sent down
 any authority,
 And for which they have no know-
 ledge.
 And for the unjust there is no helper.

- 72 And when Our clear signs are
 recited to them,
 Thou canst recognise the sound in
 the faces of those who disbelieve.
 They would wish to fall upon those
 who recite Our signs to them.
 Say: "Shall I then give you news of
 something worse than this?"
 It is the fire.
 GOD has promised it to those who
 disbelieve.
 And it is an evil place to return to

X

- 73 O ye mankind! a parable is set
 forth;
 Therefore listen to it:
 Surely those whom you call upon
 besides GOD cannot create a fly,
 even if they all combined to do so.
 And if the fly should carry away
 aught from them, they could not
 take it back from it.
 Weak is the seeker and the one
 sought after.
 74 They appreciate not GOD as He
 should be appreciated.
 Most surely GOD is Powerful, Mighty.
 75 GOD selects messengers from the
 messenger-spirits and from men.
 Surely GOD is Hearing, Seeing.
 76 He knows what is in front of them
 and what is behind them.
 And towards GOD is the return of
 (all) affairs.
 77 O ye who believe! bow, and bow
 down, and serve your Lord and do
 good deeds that you may be
 successful.
 78 And strive in GOD's (path) the
 striving that is His due.
 He has chosen you and has not put
 upon you any hardship in the
 religion—the faith of your father
 Abraham.
 He has called you Muslims from
 before,
 And also in this (Qur-ân) that the
 messenger may be a witness over
 you and that you may be wit-
 nesses over mankind.
 Therefore keep up the prayer and
 give the statcd alms and hold fast
 to GOD.
 He is your Protector.
 Then what an excellent Protector
 and what an excellent Helper!

PART XVIII

CHAPTER 23

THE BELIEVERS

(Al-Muminun)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- 1
- 1 SURELY, successful are the faithful :
2 Those who humble themselves in prayer ;
3 And those who turn aside from idle talk ;
4 And those who pay the stated alms ;
5 And those who restrain their appetites—
6 Except in company of their mates or what their right hands possess, Then surely they are not to be blamed.
7 But he who seeks beyond that. They are the people who transgress ;
8 And those who are watchful over their trusts and their covenants ;
9 And those who are guardians over their prayers :—
10 They are the people who inherit.
11 They inherit paradise. In it they abide.
12 And most surely We have made man from an extract of clay.
13 Then We placed him as a sperm in a firm resting-place.
14 And then We made the sperm into a clot,
And We made the clot into a lump of flesh,
Then We made the lump of flesh into bones,
And We dressed the bones with muscles (*lit.* flesh).
Thereafter We evolved him into another make.
Therefore blessed be GOD, the Best to make.
15 Then surely after that you must die.
- 16 Then surely on the day of the Awakening you will be raised up.
17 And most certainly We have made above you seven ways ;
And We are not unaware of the making.
18 And We send down from above water according to measure ;
Then We cause it to settle in the land,
And most surely We are Capable of carrying it away.
19 Then with it (water) We cause to grow for you gardens of date-trees and vineyards.
You have therein plenty of fruit and you eat therefrom.
20 And (We cause to grow) a tree which rises out of Mount Sinai,
It produces an oil and a juice for those who eat.
21 And there is a lesson for you in the quadrupeds.
We make you drink of that which is in their insides,
And there are many advantages for you therein,
And thereof you eat :
22 And upon these and upon the ships are you carried.
- II
- 23 And most certainly We sent Noah towards his people,
Then he said : " O my people ! worship GOD ; you have no deity other than He.
Will you not be reverent then ? "

24 Then said the chiefs of those who had disbelieved amongst his people: "He is merely a human being like yourselves, he desires to distinguish himself above you.

And had God desired He could surely have sent down messenger-spirits:

We have not heard this amongst our forefathers of yore.

25 He is but a mad man, therefore bear with him for a time."

26 He said: "My Lord! help me on account of their calling me a liar."

27 Then We commanded him, saying: "Construct the ark before Our eyes and with Our command.

Then when Our command comes and the volcano bursts up.

Then embark therein a pair of each kind and thy own family except those amongst them as to whom the word has already gone forth.

And address Me not with regard to those who are unjust.

They are surely going to be drowned.

28 Then when thou hast firmly seated thyself and those with thee in the ark, say: 'Therefore all praise belongs to God who has rescued us from the unjust people.'

29 And say: 'My Lord! disembark me the disembarking of blessedness, for Thou art the Best to disembark.'

30 Most surely there are signs in this, And most surely We discipline (men).

31 Then We evolved after them another generation.

32 Then We sent amongst them a messenger from amongst them, saying:

"Worship God, you have no deity other than He.

Will you not be reverent then?"

III

33 And said the chiefs of his people (of) those who had disbelieved and belied the meeting of the Future, and whom We had made well-to-do in the life of this world:

"He is merely a man like yourselves, he eats out of what you eat and he drinks out of what you drink.

34 And surely if you obey a man like yourselves you will then indeed be losers.

35 Does he promise you that when you are dead and have become dust and bones that you are going to be brought forth?

36 It is impossible, it is impossible what you are promised.

37 There is only the life of this world, we die and we live and we are not going to be raised up.

38 He is but a man who has forged a lie against God, and we are not going to believe him."

39 He said: "My Lord! help me on account of their having called me a liar."

40 He replied: "In a little while they shall be full of regrets."

41 Then the roaring blast seized them with the truth,

Then We made them like rubbish;

Therefore away with the unjust people.

42 Then We evolved after them other generations.

43 No community can precede its term nor can they put it back.

44 Then We sent Our messenger one after the other:

Every time a community had its messenger.

They belied him, and We made them follow one another,

And We made them (as mere) tales;

Therefore away with the people who do not believe.

45 Then We sent Moses and his brother Aaron

With Our signs and a clear authority

46 Towards Pharaoh and his chiefs, but they grew big with pride,

And they were a haughty people.

47 So they said: "Shall we believe two men like ourselves whilst their people are servants to ourselves?"

48 Hence they belied them and they became of those who perish.

- 49 And most surely We gave Moses the Book that they might be guided.
- 50 And We made the son of Mary and his mother a sign,
And We sheltered them in a plateau where there was a place to rest and a clear spring.

IV

- 51 "O ye who are the messengers! eat of the pure things and do good deeds.
Surely I know well what you do.
- 52 And this religion of yours is a single religion and I am your Lord,
Therefore reverence Me."
- 53 But they (the people) cut up their affair amongst themselves into sects:
Each group rejoicing in that which they have.
- 54 Therefore leave them thou sunk in their errors for a time.
- 55 Do they think that because of what we go on giving them of wealth and children
- 56 We are hastening to them in virtues?
Nay, they do not realise.
- 57 Surely those who stand in awe on account of the dread of their Lord;
- 58 And those who believe in the signs of their Lord;
- 59 And those who join not (aught) with their Lord;
- 60 And those who give whatever they give whilst their hearts tremble on account of the fact that they are returning to their Lord—
- 61 These are the people who compete in virtues,
And they are the first to attain them.
- 62 And We burden not a soul except according to its capacity,
And We have a Book: it speaks with the truth and they are not wronged.
- 63 But their hearts are sunk in error from this (Book)
And they have other deeds besides, which deeds they do.

- 64 Until We scize their well-to-do people in an agony, when lo! they begin to cry.
- 65 "Cry not this day, surely you are not going to be helped against Us":
- 66 Surely My signs were recited to you, then you fled back on your heels:
- 67 Being puffed up with pride against him (Muhammad) and listening to tales you ran away.
- 68 Is it then that they have not pondered over what is said?
Or has there come to them what had not come to their fathers of old?
- 69 Or have they not recognized their messenger (and) therefore they deny him?
- 70 Or do they say he is afflicted with madness?
Nay! he has brought them the truth, but most of them are averse to the truth.
- 71 And had the Truthful followed their desires
Surely the heavens and the earth and all who are in them both would have been ruined.
Nay! We have brought them their reminder,
But they turn aside from their reminder.
- 72 Or is it that thou (O Muhammad!) askest them for an outlay?
And the outlay of thy Lord is the best.
For He is the Best Provider.
- 73 And most surely thou callest them to the Right Path.
- 74 But surely those who believe not in the Future are turned away from the path.
- 75 And even if We shew them mercy and remove the hurt they are in,
Surely they would still persist in their excesses blindly wandering on.
- 76 And certainly We have already seized them in the agony
But they did not lower their spirits before their Lord nor did they lament.
- 77 Until when We open to them a door full of severe agony, lo! they then despair therein.

V

- 78 And it is He who has evolved for you the hearing and the sight and the mind.
Little it is that you give thanks for.
- 79 And it is He who has broadcasted you in the earth and towards Him will ye be gathered.
- 80 And it is He who causes life and causes death,
And to Him belongs the alternation of the night and the day.
Will ye not understand then?
- 81 On the contrary, they say as said the ancients:
- 82 They say: "What! when we are dead and have become dust and bones are we then surely going to be raised up?"
- 83 Surely We have already been promised this and our forefathers of old,
This is nothing but stories of the ancients."
- 84 Say: "To whom belongs the earth and whosoever is in it, if ye know?"
- 85 They will now reply: "To God."
Say: "Why then do you not remember?"
- 86 Say: "Who is the Lord of the seven heavens and the Lord of the great Power?"
- 87 They will now say: "To God (belongs all this)."
Say: "Why then do you not reverence (Him)?"
- 88 Say: "In whose hand is the administration of all things, and who gives relief but against whom there is no relief—if you know?"
- 89 They will now say: "This belongs to God."
Say: "Then how are you deceived?"
- 90 Nay, We have brought them the truth but they most surely are liars.
- 91 God has not taken any child nor is there any other deity with Him.
If it were so, each deity would have carried away what it had made and some of them would have overcome the others.
Glory be to God above what they attribute:

92 Knower of the hidden and the apparent.
Therefore far High is He above what they join.

VI

- 93 Say: "My Lord! shouldst Thou shew me what they are promised,
- 94 My Lord! then place me not with the unjust people."
- 95 And most surely We are (capable of showing thee what We promise them.
- 96 Repel evil by what is best. We know best what they attribute.
- 97 And say: "My Lord! I take refuge with Thee from the promptings of the evil-ones,
- 98 And I take refuge with Thee, O Lord! against their coming to me."
- 99 Until when death approaches one of them he says: "My Lord! send me back, send me back.
- 100 That I may do good with regard to that which I have left (undone)."
Never! surely it is merely a word which he speaks.
And behind them is a barrier up to the day they are raised up.
- 101 But when the figures are (or the trumpet is) blown into.
There shall be no ties of relationship between them that day, nor shall they ask one another (about it).
- 102 Therefore those whose virtues (*lit.* balances) are heavier, they shall then be the successful ones.
- 103 And those whose virtues are of short weight, these then are the people who have lost their souls, In hell they abide.
- 104 Fire shall scorch their faces and they shall be disfigured therein.
- 105 "Were not My signs recited to you?
But you belied them."
- 106 They will say: "Our Lord! our evils overcame us and we were a people led astray.
- 107 Our Lord! bring us out of it, surely if we do it again we are unjust."
- 108 He will say: "Away with shame into it and talk not to Me.

- 109 Surely there was a section of My servants who said: 'Our Lord! we believe, therefore forgive us and shew us mercy, for Thou art the Best of those who shew Mercy.'
- 110 Then you took them as a mockery until (these things) made you forget My remembrance, and you used to laugh at them.
- 111 Surely I have rewarded them this day for what they persevered (and) because they are the victorious."
- 112 He will say: "How many years did you tarry in the earth?"
- 113 They shall say: "We tarried a day or part of a day. Therefore ask those who can count."
- 114 He will say: "You have tarried but a little if ye knew.
- 115 Did you think that We had made you in vain and that you were not going to return to us?"
- 116 Then High is God, the King, the Truthful:
There is no deity but He, Lord of the Honourable Power.
- 117 And he who calls upon any other deity with God has no authority therefor.
Then his reckoning is with God alone.
Surely the unbelievers never succeed.
- 118 And say thou: "My Lord! forgive and shew mercy, because Thou art the Best of those who shew mercy."

CHAPTER 24

THE LIGHT

(An-Nur)

(We commence) with the name of GOD.
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

- 1 (THIS) is a chapter
 Which We have sent down
 And which We have made binding
 And in which there are clear signs
 that you may remember.
- 2 (As to) the adulterer and adulteress
 then, strike each of them on
 their flesh one hundred leathers,
 And let not love of them detain you
 from carrying out GOD's com-
 mand if you believe in GOD and
 the Future day,
 And let a party of the faithful
 witness their beating.
- 3 The adulterer shall not marry except
 the adulteress or a pagan woman.
 And the adulteress shall not marry
 except an adulterer or a pagan
 man.
 And this is forbidden to the faithful.
- 4 And as to those who charge nice
 women living chaste lives (of this
 offence) then bring not four
 witnesses, strike them eighty
 leathers then, and never (again)
 accept their evidence:
 Because they are the people who
 disobey.
- 5 But those who turn to GOD after
 that and do right, then surely
 GOD is Forgiving, Merciful.
- 6 And as to those who accuse their
 own wives and have no witnesses
 except their own selves,
 Then the one of them is to bear
 witness four times in (the name
 of) GOD that he is most surely
 of those who speak the truth,
- 7 And the fifth time that the dis-
 approval of GOD be upon him if
 he be of those who tell lies.

- 8 And the beating can be avcrted
 from her if she should bear
 witness four times in (the name
 of) GOD that he is most surely of
 those who lie.
- 9 And the fifth time that the wrath
 of GOD be upon her if he be of
 those who speak the truth.
- 10 And were it not that the grace of
 GOD and His mercy is upon you
 And that GOD is oft-Returning
 Wise (what might not have hap-
 pened?).

II

- 11 Those who have brought forth the
 lying accusation are a group from
 among you.
 Do not consider this thing an evil
 for you.
 On the contrary it is good for you.
 Each man of them has his share of
 what he has earned of the sin.
 And he who has taken the chief part
 amongst them has a grievous
 suffering.
- 12 When you heard it, why did not the
 believing men and the believing
 women think good in respect of
 their own people and say, "This
 is a clearly false accusation?"
- 13 Why did they not bring four wit-
 nesses in its support,
 Then when they did not bring their
 witnesses
 They are, in the sight of GOD, those
 who lie.
- 14 And were it not that the grace of
 GOD and His mercy is upon you
 in this world and the Future,
 Surely some great calamity would
 have fallen upon you on account
 of what you spread in this matter:

- 15 When you received it with your tongues and uttered it with your mouths
That for which you had no knowledge whatsoever,
And you considered it an easy matter,
And it (was) a grievous thing in the sight of GOD.
- 16 And when you heard it why did you not say: "It is not for us to talk so, glory be to Thee! this is a great calumny"?
- 17 God exhorts you never to return to the like of it, if ye believe.
- 18 And GOD clarifies the signs for you: Because GOD is Knowing, Wise.
- 19 Surely as to those who love to spread scandal respecting those who believe, there is for them a painful agony in this world and the Future,
Because GOD knows and you know not.
- 20 And were it not that the grace of GOD and His mercy is upon you and that GOD is Loving, Merciful (what would not have happened)?

III

- 21 O ye who believe! follow not the footsteps of the evil-one,
Because whoever follows the footsteps of the evil-one, then he commands him indecency and evil.
And were it not for the grace of GOD and His mercy not one of you would ever have been pure,
But GOD purifies him who wishes (it),
For GOD is Hearing, Knowing.
- 22 And let not those of you who are distinguished and men of means swear against giving to the relations and the needy and those who have fled their homes in GOD's path,
And let them forgive and forget.
Do you not love that GOD should forgive you?
Because GOD is Forgiving, Merciful.
- 23 As to those who accuse free, innocent, chaste, faithful women,
They are disapproved of in this world and the Future,
And for them is a great agony:

- 24 On the day when their tongues and their hands and their feet shall bear witness against them on account of what they did;
- 25 That day will GOD reward them in full their just reward,
And they shall know that He, GOD, is the Just, the Clarifier.
- 26 *Impure women are for impure men.*
And impure men for impure women;
And pure women are for pure men,
And pure men for pure women.
These people (who are innocently accused) are free from what they say.
For them there is forgiveness and an honourable provision.

IV

- 27 O ye who believe!
Do not enter any houses other than yours
Until you have become acquainted with each other
And saluted their people.
This is better for you that you may remember.
- 28 But if you find no one therein, then enter not therein until permission is given to you;
And if you are told to go back, then go back, that is purer for you;
And GOD knows what you do.
- 29 There is no blame on you if you enter houses without any residents in which there is something of use for you;
And GOD knows what you shew and what you conceal.
- 30 Say to the believing men that they cast down their eyes and restrain their appetites.
This is purer for them, and GOD knows what they do.
- 31 And say to the believing women that they cast down their eyes and restrain their appetites and disclose not their ornaments except what is (usually) apparent thereof and that they let fall their coverings over their bosoms;
And that they shew not their ornaments except to their husbands, or their fathers, or their fathers-

in-law, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or their followers from amongst men who are not inclined to women or boys who are not aware of the secrets of women.

And that they strike not (the ground) with their feet in order to make known their concealed ornaments:

And turn towards GOD, O ye who believe! altogether that you may succeed.

32 And give in marriage women who have no husbands from among you and those slaves, male and female, who are good.

If they be poor, GOD, out of His grace, will give them means, For GOD is Vast, Knowing.

33 And let those who do not find means to marry restrain themselves until GOD gives them means out of His grace:

And as to those from amongst your slaves who ask for a writing.

Then give them a writing if you know any good in them.

And give them out of the wealth which GOD has given you.

And do not in order to gain the goods of the life of this world force your slave-girls to an unchaste life when they desire to live a chaste life;

And whoever forces them, then GOD is, after their having been forced, Forgiving, Merciful.

34 And surely We have already sent down towards you clear signs and an example of those who have gone before you and an exhortation for those who practise reverence.

V

35 GOD is the Light of the heavens and the earth.

The parable of His Light is like this:

There is a niche,
In the niche there is a lamp;

The lamp is (placed) in a globe of glass,
The globe is as if it were a brilliant planet,
It is lighted with the oil of a blessed olive-tree which is neither of the East nor of the West.

The oil thereof well-nigh gives light though no fire touches it:

There is Light upon Light.

GOD guides towards His Light him who wishes (it).

And GOD sets forth parables for mankind.

Because GOD knows all things:

36 (This Light) is in houses which GOD has ordered to be raised up and in which His name is remembered:

He is glorified therein morning and evening.

37 By men whom neither trade nor sale keeps back from GOD's remembrance and the keeping up of prayer and the giving of the stated alms;

They fear the day in which the hearts and the eyes shall be confused—

38 In order that GOD may reward them the best of what they have done and increase them out of His grace.

And GOD provides whom He pleases without any reckoning.

39 And as to those who choose disbelief, their deeds are like a mirage in a desert, the thirsty man considers it to be water

Until when he comes to it he finds it to be nothing,

And he will find GOD near him, then He will give him his full account.

For GOD is quick to calculate.

40 Or it is like the utter darkness inside a deep sea.

There covers him (the disbeliever) one wave over which is another wave over which is a (dark) cloud:

Layers of darkness one above the other.

When he puts forth his hand he well-nigh cannot see it.

Because to whom GOD gives not Light, then no light has he.

VI

- 41 Dost thou not see all who are in the heavens and the earth declare God's glory?
And so do the birds with wings spread out,
Each one knows its own prayer and its (way of) glorifying;
And God knows what they do.
- 42 And to God belongs the kingdom of the heavens and the earth,
And to God is the return.
- 43 Dost thou not see that God drives the clouds, then draws them together and then places them layer upon layer so that thou seest the falling water coming out of their open ways?
And He sends down from above through the mountains masses of frozen water,
Then He causes it to fall upon whom He pleases and turns it away from whom He pleases.
The brilliance of the cloud's lightning very nearly carries away the sight.
- 44 God revolves the night and the day.
Most surely in this there is a lesson for those possessed of eyes.
- 45 And God makes all animals out of water,
Then there are amongst them those that go upon their bellies;
And amongst them are those that go upon two feet;
And amongst them are those that go upon four;
God makes what He pleases,
Surely God is Capable of doing all He pleases.
- 46 We have surely already sent down clear signs:
But God guides whom He pleases to the Right Path.
- 47 And they say: "We believe in God and in the messenger, and we obey,"
Then a party of them turn back after that;
And they are not the believers.
- 48 And when they are called to God and His messenger that He may decide between them.
Lo! a party of them turn aside.
- 49 And if the right be upon their side they come to him with bowed necks.

- 50 Is it because there is a disease in their hearts, or are they in doubt, or do they fear that God will be unjust to them—or His messenger will?
Nay, they themselves are the unjust.

VII

- 51 The response of the faithful when they are called towards God and His messenger that He may decide between them is simply to say:
"We hear and we obey."
And they are the people who succeed.
- 52 And he who obeys God and His messenger and fears God and reverences Him.
Then such are the people who are victorious.
- 53 And they swear by God to the utmost strength of their swearing that if thou (O Muhammad!) hadst ordered them they would surely have come forth,
Say: "Swear not, reasonable obedience (is better).
Surely God knows what you do."
- 54 Say: "Obey God and obey the messenger,"
Therefore if you turn back, then upon him (Muhammad) is his burden, and upon you is your burden,
And if you obey him you will be guided.
And the messenger is not responsible for anything except a clear delivery of his message.
- 55 God promises those who believe and do good deeds that He will make them successors in the earth as He made successors those before them;
And that He will establish for them their faith which He has approved for them;
And that He will most surely change them from their state of fear into a state of security:
They will worship Me not joining aught with Me;
And whoever disbelieves thereafter,
Then such are the people who disobey.

- 56 And keep up the prayer and pay the stated alms and obey the messenger that you may be shewn mercy.
- 57 Let not those who disbelieve think that they can escape in the earth, And their abode is the fire And an evil place is that to return to.

VIII

- 58 O ye who believe! Let those whom your right hand possesses and those who have not yet reached the age of understanding ask your permission three times. Before the morning prayer and when you take off your garments at noon and after the night prayers: These three are the times of your retirement. At other times there is no blame on you or on them. Some of you are (generally) waiting upon others. In this way does GOD clarify the signs for you, And GOD is Knowing, Wise
- 59 And when your children have reached the age of understanding they should continue to ask permission as did those before them. In this way does GOD make clear to you His signs For GOD is Knowing, Wise
- 60 And as to those women who have sat down (i.e. are past child-bearing) not having any marital inclinations, There is no blame on them if they put off their garments Without any desire to show off their ornaments. But even if they observe restraint it is better for them; For GOD is Hearing, Knowing.
- 61 There is no bar on the blind, nor is there any bar on the lame, nor is any bar on the sick nor upon yourselves whether you eat in your own houses or the houses of your fathers, or the houses of your mothers, or the houses of

your brothers, or the houses of your sisters, or the houses of your paternal uncles or the houses of your paternal aunts or the houses of your maternal uncles or the houses of your maternal aunts or those (houses) whose keys are in your possession or your friends.

Nor is there any blame on you if you eat together or separately. Therefore when you enter any houses, then salute your people a greeting from GOD full of blessing and purity. In this way does GOD make clear for you the signs that you may understand.

IX

- 62 The fact is that those are the faithful who believe in GOD and His messenger and when they are with him in conference upon any affair they go not away until permission is given to them by him: Surely those who ask thy permission (to leave) they are the people who believe in GOD and His messenger. Then when they ask thy permission for some business of theirs, give permission to whom thou pleasest from among them and ask GOD's pardon for them. Surely GOD is Forgiving, Merciful
- 63 Do not address the messenger in your presence as you address one another. Surely GOD knows those of you who steal quietly away. Then let those who oppose his command beware lest some calamity fall upon them or some painful agony fall upon them
- 64 Is it not a fact that to GOD belongs all that is in the heavens and the earth? He knows in what condition you are. And the day they shall be made to return to Him then He will inform them what they did; For GOD knows all things

CHAPTER 25

THE DISCRIMINATION

(Al-Furqan)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 BLESSED is He who has gradually sent down this discrimination upon His servant
That he may be a warner to the people of the world:
- 2 He to whom belongs the kingdom of the heavens and the earth
And who has not taken a child nor is there any partner with Him in the kingdom,
And He makes all things then measures them out a complete measurement.
- 3 And they (people) have taken, besides Him, other deities who can create nothing whilst they themselves are created.
And they have no power over themselves for either harm or good,
Nor have they power over death or life or over being raised up.
- 4 And say those who choose disbelief: "This is nothing but a lie which he has forged, and other people have helped him therein."
Then surely they have brought forth an injustice and a lie.
- 5 And they say: "Stories of the ancients, which he has caused to be written so that they are read out to him morning and evening."
- 6 Say: "He has sent it down who knows the secret, in the heavens and the earth."
Surely He is Forgiving, Merciful.
- 7 And they say: "What kind is this messenger?
He eats food, and walks in the streets.
Why is not sent down to him a messenger-spirit so that the latter may be a warner with him?"

- 8 Or a treasure be thrown down to him, or there may be a garden for him, that he may eat therefrom?"
And say the unjust people: "You follow none but a man afflicted with sorcery."
- 9 Look thou how they set forth examples with regard to thee.
But they are lost and are unable to get hold of the path.

II

- 10 Blessed is He, if He please He will make for thee better than this—gardens beneath which flow rivers, And He will make for thee palaces.
- 11 Nay, they belie the Hour, and We have prepared a flaming fire for him who declares the Hour to be a lie.
- 12 When it (hell) sees them at a distance they will hear its yelling and shrieking.
- 13 And when they are thrown into it in a narrow quarter tied hand and foot
They will there call for death.
- 14 "Call not this day for a single death, but call for many deaths."
- 15 Say: "Is this better or the abiding garden promised to those who practise reverence?"
That shall be their reward and the place of returning to.
- 16 For them is therein what they please, They shall abide.
This is a promise binding upon thy Lord—asked for.
- 17 And the day He will assemble them and what they worship besides God and say: "Is it you who caused these My servants to be lost or did they lose the way?"

18 They shall say: "Glory be to Thee, it was not proper for us to take any friends besides Thee, but Thou didst give them and their forefathers enjoyments until they forgot the remembrance, and became a ruined people."

19 (And We will say): "Therefore surely they have belied what you said and you will not be able to turn away or (get) help.

And whoever among you has done wrong We will cause him to taste the great suffering.

20 And We sent not before thee any messengers but they most surely ate food and walked in the streets.

And We have made some of you as a test for the others.

Will you persevere?

And thy Lord is Seeing.

PART XIX

III

- 21 And say those who do not expect
Our meeting: "Why are not
messenger-spirits sent down upon
us or we see our Lord?"
Indeed they have become very proud
about themselves and have risen
a great rising.
- 22 The day they will see the mes-
senger-spirits it will not be a
happy tidings to the guilty that
day, and they will say:
"May there be an obstruction
obstructing (between us and the
messenger-spirits)"
- 23 And We will get hold of the deeds
they have done
So We will make them like dust
scattered away.
- 24 The companions of the garden that
day shall be better in respect of
(their) permanent residence and
more excellent in respect of
(their) resting-place.
- 25 And on that day the sky shall be
cleared of all clouds and the
messenger-spirits shall be sent
down a great sending down.
- 26 The kingdom that day shall justly
belong to Arrahman (the most
Merciful),
And it shall be a hard day for the
unbelievers.
- 27 And on that day the unjust man
will bite his hands (and) say:
"I wish I had taken a way with the
messenger.
- 28 O woe to me, I wish I had not
taken such a one for my friend.
- 29 Indeed he led me astray from the
reminder after it had come to
me."
And the evil-one is a deceiver to
man.
- 30 And the messenger will say:
"O my Lord! surely my people took
this Qur-ân as a thing abandoned."
- 31 And in this way have We made
for each prophet enemies out of
the guilty.

- And sufficient is thy Lord as a
Guide and as a Helper.
- 32 And say those who choose dis-
belief:
"Why is not the Qur-ân sent down
upon him all at once?"
Just so, in order that We may
steady thy heart therewith and
We have it recited by a gradual
recitation.
- 33 And they will not bring thee any
saying but We will give thee the
truth (about it) and a better
explanation.
- 34 As to those who shall be assembled,
fallen down upon their faces
towards hell, they shall be worse
in respect of position and worst
lost in respect of the way.

IV

- 35 And most surely We gave Moses
the Book,
And We made his brother Aaron
to share his burden with him.
- 36 And We said: "Go both of you to
the people who have belied Our
signs."
In the end We destroyed them a
complete destruction.
- 37 And as to the people of Noah when
they belied Our messengers, We
drowned them and made them a
sign for mankind;
And We have prepared for the
wrongdoers a painful agony.
- 38 And (We destroyed) Ad, and
Thamud, and the dwellers of Rass
and many generations in between.
- 39 And to each one We set forth
parables and each one did We
cause to be ruined with a com-
plete ruination.
- 40 And most surely they have passed
by the town on which We rained
an evil rain.
Have they not seen it then?
Nay, they do not expect to be raised
up.

41 And when they see thee (Muhammad) they take thee for a mockery only:

“Is this he whom God has sent as a messenger?”

42 He was surely very near causing us to lose sight of our deities had we not persevered therein.”

But when they, in time, see the agony they will know who is worse in respect of losing the path.

43 Hast thou considered the case of him who has taken his desire as his deity?

Art thou then a guardian over him?

44 Or dost thou think that most of them hear or understand?

They are like cattle, nay, they are worse lost than cattle as to the path.

V

45 Hast thou not considered how thy Lord spreads out the shadow?

And had He wished He might have made it stationary.

But We have made the sun a pointer over it.

46 Then We withdraw it to Ourselves withdrawing slowly.

47 And it is He who makes for you the night as a covering and the sleep as a refreshment,

And He makes the day for rising up,

48 And it is He who sends the winds as bringers of glad tidings of His mercy,

And We send down from above water as a purification,

49 That We may quicken therewith a dead land and that We may give it as a drink to those whom We have created—many men and cattle.

50 And most surely We distribute it among them that they may remember,

But most people agree not except as to being ungrateful.

51 And had We pleased We could certainly have raised up a warner in each town.

52 Therefore obey not the unbelievers and strive against them a great striving.

53 And it is He who joins the two seas -

One is sweet, quenching thirst, and the other saltish, bitter.

And between the two He has placed a barrier and an obstruction obstructed.

54 And it is He who makes man out of water, then makes for him relationship by descent and relationship by marriage.

And thy Lord is Capable.

55 And they worship besides God what does them no good and does them no harm.

And the unbeliever is a backer (of others) against his Lord.

56 And We have sent thee not except as a bringer of glad tidings and as a warner.

57 Say: “I ask you not for any reward for it,

But whoever pleases to take a way towards his Lord (may do so).”

58 And rely thou upon the Living One who dies not, and declare (His) glory with His praises:

And sufficiently Informed is He with regard to the sins of His servants:

59 Who made the heavens and the earth and what is between them into six periods and then remained firm upon His Power.

He is Arrahman, (the most Merciful);

Therefore ask thou about Him one who knows.

60 And when it is said to them,

“Bow down to Arrahman (the most Merciful),” they say: “And what is Arrahman, shall we bow down to whom thou orderest us?” And this increases their aversion.

VI

61 Blessed is He who has put clusters of stars in space and who has put therein a lamp (the sun) and a shining moon.

62 And it is He who has made the night and the day to succeed each other

In order that he who desires may remember (it) or he who desires may give thanks.

- 63 And the servants of Arrahman (the most Merciful) are —
Those who walk upon the earth with humility and when the ignorant address them, they say: "Peace."
- 64 And those who pass the night for the sake of their Lord—bowing down and standing up (in prayer).
- 65 And those who say: "Our Lord! turn away from us the agony of hell; surely its agony is unshakable."
- 66 Surely it is an evil place to rest or to remain (therein).
- 67 And those who, when they spend, are not unrestrained nor are they straitened but have a middle path between the two (courses).
- 68 And those who call not upon any other deity with GOD and who kill not any soul which GOD has forbidden except for just cause, and who commit not adultery;
And whoever does this shall meet the wages of sin—
- 69 Doubled shall be his agony on the day of the Awakening
And in it shall he abide disgraced.
- 70 But he who turns (to GOD) and believes and does good deeds

- Then as to these GOD will replace their evil actions by (their) good actions,
For GOD is Forgiving, Merciful.
- 71 And he who turns and does good then surely he turns toward GOD a complete turning.
- 72 And those who give not false evidence and when they pass by an idle talk they pass by in an honourable way:
- 73 And those who when they are reminded of the signs of their Lord do not receive them as if they were deaf and blind.
- 74 And those who say: "Our Lord! grant us out of our wives and our offspring that which cheers the eye, and make us leaders of those who practise reverence."
- 75 These are the people who shall be rewarded with high palaces on account of their perseverance, and they shall be met therein with goodly salutation and peace;
- 76 Abiding therein—an excellent place to rest or to remain.
Say: "Of no value are you to my Lord were it not for your calling (upon Him); but you have surely declared (it) a lie so that (your) reward must come now."

CHAPTER 26

THE POETS

(Ash-Shuara)

(We commence) with the name of God.
The most Merciful (to begin with).
The most Merciful (to the end)

I

- 1 TA. Sin. Mim.
- 2 These are the signs of the clear book.
- 3 Perhaps thou wilt strangle thyself because they will not believe.
- 4 If We pleased We could send down upon them a sign from above so that their necks might bow down before it.
- 5 And no new reminder from Arrahman (the most Merciful) comes to them but they turn aside therefrom.
- 6 Now surely they have belied (it) so that the reality of what they laughed at will soon overtake them.
- 7 Have they not looked at the earth—how many kinds of magnificent things have We caused to grow therein?
- 8 Most surely in this there is a sign but most of them believe not.
- 9 And most surely He, thy Lord, is all-Mighty, the most Merciful (to the end).

II

- 10 And (remember) when thy Lord called out to Moses, saying "Go to the unjust people—
- 11 The people of Pharaoh. Will they not practise reverence?"
- 12 He replied: "My Lord! I surely fear that they will belie me,
- 13 And my breast straitens and I am not eloquent of tongue, therefore make Aaron (also) a messenger
- 14 And they have cause of trespass against me so that I fear they may kill me."

- 15 He said: "Never! therefore both of you with Our signs—surely We are with you listening.
- 16 Therefore reach Pharaoh and say: "Surely we are sent by the Lord of the worlds.
- 17 With the message that thou shouldst despatch the children of Israel with us."
- 18 He said: "Did we not bring thee up as a child and didst not thou tarry amongst us years of thy life.
- 19 And thou didst what thou didst and thou art of the ungrateful"
- 20 He said: "I did that whilst I was amongst those who are lost
- 21 Therefore I fled from you when I was afraid of you
Now my Lord has granted me wisdom and has made me from amongst the sent ones
- 22 And dost thou mention this to you against me to (justify) the enslaving of the children of Israel?"
- 23 Said Pharaoh: "And what is the meaning of 'The Lord of the worlds'?"
- 24 He said: "The Lord of the heaven and the earth and what is between them, if you be convinced."
- 25 He said to those around him: "Do you not hear?"
- 26 He (Moses) said: "Your Lord is the Lord of your forefathers of old"
- 27 He said: "Most surely your messenger who has been sent to you is a mad man
- 28 He said: "The Lord of the east and the west and what is between two, if you understand"

- 29 He said: "If thou takest any deity except me, I will surely place thee amongst the prisoners."
 30 He said: "What if I bring thee something quite clear?"
 31 He said: "Bring it then if thou be truthful."
 32 Therefore he threw down his staff and lo! it was as if it were a real serpent.
 33 And he drew out his hand, and lo! it was shining bright to the spectators.

III

- 34 He said to the chiefs round about him: "Most surely he is a knowing magician,
 35 He desires to turn you out of your land by means of his magic, then what do you counsel?"
 36 They said: "Delay him and his brother and send collectors in the cities—
 37 They will bring thee all the knowing magicians."
 38 So that the magicians were gathered together at the appointed time and place on the day fixed:
 39 And it was announced to the people: "Will you also gather.
 40 So that we may follow the magicians if they be victors?"
 41 Then when the magicians had come they said to Pharaoh:
 "Is there a reward for us if we be victors?"
 42 He said: "Yes, and most surely you will be of the selected ones."
 43 Said Moses to them: "Throw down what you throw down."
 44 So they threw down their ropes and their rods and said: "By the greatness of Pharaoh most surely we are going to be victors."
 45 Then Moses threw down his staff, then lo! it swallowed up all they had fabricated.
 46 Then the magicians fell down adoring.
 47 They said: "We believe in the Lord of the worlds:
 48 The Lord of Moses and Aaron."
 49 He said: "Do you believe in him before I order you, most surely he is your chief who has taught you the magic, then you will know.

- I will certainly cut off your hands and your feet on the opposite sides and I will hang you altogether."
 50 They said: "It does not matter, surely we are going back to our Lord.
 51 We surely hope that our Lord may forgive us our sins on account of our being the first to believe."

IV

- 52 And We ordered Moses, saying:
 "Journey by night with my servants, surely you are going to be followed."
 53 Then Pharaoh sent collectors to the towns:
 54 "Most surely these people are a small party,
 55 And most surely they have given us cause for anger.
 56 And as certainly we are a multitude fully armed."
 57 Then We brought them out of gardens and springs
 58 And treasures and worthy residences;
 59 Just so—and We gave it as inheritance to the children of Israel.
 60 Then they followed them at sunrise.
 61 Then when the two armies saw each other, the companions of Moses said:
 "Surely we are caught."
 62 He said: "Never! Surely my Lord is with me. He will soon guide me."
 63 Then We ordered Moses, saying:
 "Walk into the sea with thy staff" (or thy community),
 So that it was broken up into parts so that each part was like a big mound.
 64 And We caused the others to approach there.
 65 And We saved Moses and all those who were with him.
 66 And then We drowned the others.
 67 Most surely there is a sign in this.
 But most of them will not believe.
 68 And most certainly He, thy Lord, is all-Mighty, the most Merciful (to the end).

V

- 69 And recite to them the story of Abraham.
 70 When he said to his father and his people: "What do you worship?"
 71 They said: "We worship idols so that we continue to be their devotees."
 72 He said: "Do they hear you when you call upon them?"
 73 Or do they do you good or do you harm?"
 74 They said: "Nay, we found our forefathers doing this."
 75 He said: "Have you considered then what you worship—
 76 You and your forefathers of old?
 77 Then surely they are my enemies except the Lord of the worlds:
 78 He who made me, then He guided me.
 79 And He who gives me to eat and gives me to drink.
 80 And when I am sick then He heals me,
 81 And who will cause me to die and then cause me to live.
 82 And who I hope will forgive me my sins on the day of Judgment.
 83 My Lord! grant me wisdom and join me with the good.
 84 And appoint for me amongst future peoples a truthful tongue
 85 And make me an heir of the blissful garden
 86 And forgive my father, surely he is of those who are lost.
 87 And put me not to shame on the day of the Awakening—
 88 The day when neither wealth nor sons will do any good
 89 Excepting him who comes to God with a whole heart."
 90 And the garden shall be made to approach those who practise reverence.
 91 And hell shall be opened out to those who deviate.
 92 And it shall be said: "Where are those you worshipped
 93 Besides God? Do they help you or retrieve themselves?"
 94 Then they shall be thrown over into it, they and those who deviate,
 95 And the army of the disappointed— one altogether.

- 96 They shall say whilst they dispute therein amongst themselves:
 97 "By God, we were surely in a clear error—
 98 When we made you equal with the Lord of the worlds.
 99 And none but the guilty caused us to be lost;
 100 Then have we no one to second us,
 101 Nor any warm friend!
 102 If then we could have another turn, then we might become believers."
 103 Most surely there is a sign in this. But most of them will not believe
 104 And most surely He, thy Lord, is all-Mighty, all-Merciful.

VI

- 105 The people of Noah belied the messengers.
 106 When their brother Noah said to them: "Will you not practise reverence?
 107 Surely I am a trustworthy messenger towards you.
 108 Therefore reverence God and obey me.
 109 And I ask you not for any reward for it; my reward is only with the Lord of the worlds.
 110 Therefore reverence God and obey me,"
 111 They said: "Shall we believe thee whilst the meanest people follow thee?"
 112 He said: "And what have I to do with knowing what their business is?
 113 Their reckoning is with my Lord only if you know.
 114 And I am not going to cast away the faithful;
 115 I am but a clear warner."
 116 They said: "Surely if thou desist not,
 O Noah! thou shalt certainly be stoned (to death)."
 117 He said: "My Lord! surely my people have belied me.
 118 Therefore decide Thou between me and them a decision, and rescue me and those with me of the faithful."
 119 Therefore We saved him and those with him in a ship fully laden.

- 120 And then We drowned thereafter those who were left behind.
 121 Most surely in this there is a sign, but most of them will not believe.
 122 And most surely He, thy Lord, is all-Mighty, all-Merciful.

VII

- 123 'Ad belied the messengers.
 124 When their brother Hud said to them: "Will you not practise reverence?
 125 Surely I am a trustworthy messenger.
 126 Therefore reverence GOD and obey me.
 127 And I ask you not for any reward for it,
 My reward is only with the Lord of the worlds.
 128 Do you build on every height a sign for no use at all?
 129 And you make strongholds as if you were not going to die.
 130 And when you lay hold (on people) You lay hold tyrannically.
 131 Therefore reverence GOD and obey me
 132 And reverence Him who has provided you with what you know.
 133 He has provided you with cattle and sons,
 134 And gardens and springs.
 135 Surely I am afraid of (the coming) on you of the agony of the great day."
 136 They said: "It is the same to us whether thou exhort (us) or be not of those who exhort.
 137 This is nothing but in the manner of the ancients.
 138 And we are not going to suffer."
 139 Then they belied him, therefore We destroyed them.
 Most surely in this there is a sign; but most of them will not believe.
 140 And most surely He, thy Lord, is all-Mighty, all-Merciful.

VIII

- 141 Thamud belied the messengers:
 142 When their brother Saleh said to them: "Will you not practise reverence?

- 143 Surely I am a trustworthy messenger to you.
 144 Therefore reverence GOD and obey me.
 145 And I ask you not for any reward for it, my reward is only with the Lord of the worlds.
 146 Are you going to be left in the state in which you are in this life, secure?
 147 In gardens and springs
 148 And fields (of corn) and palm-trees with tender spadices?
 149 And you hew out houses out of mountains with great shew.
 150 Therefore reverence GOD and obey me.
 151 And obey not the command of those who are unrestrained:
 152 Who do evil in the land and do not do good.
 153 They said: "Thou art only afflicted with sorcery.
 154 Thou art merely a man like ourselves, therefore bring us a sign if thou be truthful."
 155 He said: "Here is a she-camel, for her is a drinking turn and for you is another drinking turn at times fixed.
 156 Therefore harm her not lest the suffering of a great day overtake you."
 157 But they hamstrung her, then they became sorry.
 158 So that the suffering overtook them.
 Most surely in this there is a sign, but most of them will not believe.
 159 And He, thy Lord, is all-Mighty, all-Merciful.

IX

- 160 The people of Lot belied the messengers.
 161 When their brother Lot said to them: "Will you not practise reverence?
 162 Surely I am a trustworthy messenger to you.
 163 Therefore reverence GOD and obey me.
 164 And I ask you not for any reward for it, my reward is only with the Lord of the worlds.

- 165 Do you approach males out of the people of the world.
 166 And leave what God has made for you from your wives!
 Nay, you are a people exceeding the limit."
 167 They said: "Surely if thou desist not, O Lot! thou shalt surely be expelled."
 168 He said: "Surely I shun your doing.
 169 My Lord! rescue me and my family from what they do."
 170 So We rescued him and all his family
 171 Except an old woman who (remained) amongst those who remained behind.
 172 Then We destroyed the others.
 173 And We rained upon them a kind of rain,
 Therefore evil was the rain of those who were warned.
 174 Most surely in this there is a sign: but most of them will not believe.
 175 And most surely He, thy Lord, is all-Mighty, all-Merciful.

X

- 176 The companions of the forest belied the messengers.
 177 When Shoaib said to them:
 "Will you not practise reverence?
 178 Surely I am a trustworthy messenger to you.
 179 Therefore reverence GOD and obey me.
 180 And I ask you not for any reward for it, my reward is only with the Lord of the worlds.
 181 Give full measure and be not of those who give short.
 182 And weigh with upright balances.
 183 And decrease not people's goods and go not about the land doing evil.
 184 And reverence Him who made you and the former peoples."
 185 They said: "Thou art merely afflicted with sorcery.
 186 And thou art not but a man like us and we surely think thee to be a liar.
 187 Therefore let fall upon us a piece of the sky if thou be truthful."

- 188 He said: "My Lord knows what you do."
 189 So that they belied him and the agony of a dark day seized them.
 Surely it was the agony of a grievous day.
 190 Most surely in this there is a sign, but most of them will not believe.
 191 And most surely He, thy Lord, is all-Mighty, all-Merciful.

XI

- 192 And most surely this (Qur-ân) is a sending down of the Lord of the worlds—
 193 The trustworthy spirit has come down with it—
 194 Upon thy heart that thou mayest be of those who warn,
 195 In clear Arabic tongue.
 196 And most surely it is (so mentioned) in the scriptures of the ancients.
 197 Now is not there a sign for them in the fact that the learned amongst the children of Israel know it?
 198 And had We sent it down upon some of the foreigners (non-Arabians)
 199 Then he had recited it to them (even then) they would not have believed.
 200 In this way do We cause (denial) to enter the hearts of the guilty—
 201 They will not believe in it until they see the painful agony,
 202 Then it will come to them all of a sudden whilst they do not know;
 203 Then they will say: "Are we going to be given any time?"
 204 Do they then seek to hasten Our agony?
 205 Dost thou consider then that even if We let them enjoy a number of years,
 206 And then will come to them what is held out to them,
 207 Will that which they enjoyed avail them anything?
 208 And We have not destroyed any town but it had its warners.
 209 This is a reminder, and We are not unjust.

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| <p>210 And the evil-ones do not come down with it (the Qur-ân).</p> <p>211 Neither is it proper for them, nor have they the power to do so.</p> <p>212 Most surely they are destitute of the power of hearing it.</p> <p>213 Therefore call not thou upon any other deity with God lest thou be of those who are put in agony:</p> <p>214 And warn thy near relations;</p> <p>215 And lower thy arm for him who follows thee from among the faithful.</p> <p>216 Then if they disobey thee, say then:
"Surely I am rid of what you do."</p> <p>217 And rely upon all-Mighty, all-Merciful.</p> <p>218 He who sees thee when thou risest</p> <p>219 And thy going round amongst those who adore.</p> | <p>220 Surely He is all-Hearing, all-Knowing.</p> <p>221 Shall I tell you upon whom the evil-ones come down?</p> <p>222 They come down upon every great liar (and) sinner,</p> <p>223 They incline their ears (to them) and most of them are liars.</p> <p>224 And as to the poets, the deviators follow them.</p> <p>225 Dost thou not see them wandering in every valley?</p> <p>226 And that they say what they do not do?</p> <p>227 Excepting those (poets) who believe and do good and remember God much and who defend themselves after being treated unjustly.
And those who are unjust will soon find out as to what place of return they will return.</p> |
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CHAPTER 27

THE ANTS

(An-Naml)

(We commence) with the Name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 TA, Sin. These are the verses of the Reader (Qur-ân) and a clear Book—
- 2 A guidance and glad tidings to the faithful—
- 3 Those who keep up the prayer and pay the stated alms and they are the people who are convinced of the Future.
- 4 Surely as to those who do not believe in the Future. We have made fair-seeming to them their deeds, so that they wander blindly on:
- 5 They are the people for whom is an evil agony.
And they are the people who shall be the greatest losers in the Future.
- 6 And most surely as to thee, thou art made to receive the Qur-ân from the Wise, Knowing (One).
- 7 When Moses said to his family:
"Surely I sense a fire, I will soon bring you some news or I will bring you some burning flame that you may warm yourselves."
- 8 So that when he came to it a voice called out, saying:
"Blessed is He who is in the fire and who is all round it. And glory be to God, Lord of all the worlds."
- 9 O Moses! surely I am God, all-Mighty, all-Wise.
- 10 And throw down thy staff." Then when he saw it swinging as if it were a snake
He turned back running and did not whirl round:
"O Moses! fear not thou, surely as to Me, the sent-ones fear not in My presence,

- 11 But whoever does wrong then substitutes good for evil.
Then surely I am Forgiving, Merciful.
- 12 And put thy hand in thy bosom, it will come out shining white without any disease, being part of the nine signs to Pharaoh and his people.
Surely they were a disobedient people."
- 13 But when Our signs full of enlightenment came to them they said: "This is a clear enchantment."
- 14 And they denied them unjustly and rebelliously and they had been convinced of them in their hearts. Then see thou what was the end of the doers of evil.

II

- 15 And most surely We gave David and Solomon knowledge.
And they said: "All-praise belongs to God, who has distinguished us above most of His faithful servants."
- 16 And Solomon became David's heir and said: "O ye men! we have been taught the expressions of the birds and we have been given of all things (necessary).
Most surely this is the clear distinction."
- 17 And the armies of jinn (i.e. uncivilised people) and civilised people and birds were assembled for Solomon (to review),
Then they were paraded.
- 18 Until they came upon the valley of the Naml (i.e. ants or the name of a tribe), said one of the Naml:

- “ O ye Naml! get into your dwellings (and) let not Solomon and his army crush you whilst they do not know.”
- 19 So that he (Solomon) smiled to laughing on account of her (or their) saying and said: “ My Lord! grant me (opportunity) to give thanks for the blessing with which Thou hast blessed me and my parents, and that I may do good which Thou likest, and cause me to enter, with Thy mercy, amongst Thy good servants.”
- 20 And he inspected the birds and said: “ How is it that I see not Hudhud, or is he one of the absentees ?
- 21 I will most certainly cause him to suffer a severe suffering, or I will slaughter him or (else) he will bring me a clear authority.”
- 22 Then he had not stayed long when he (Hudhud came and) said: “ I have discovered what thou hast not discovered and I have brought thee certain news from Sheba.
- 23 Surely I found a woman ruling over them and she has been given of all things and she has a great throne.
- 24 I found her and her people adoring the sun besides GOD,
And the evil-one has made fair-seeming to them their deeds and has kept them back from the path so that they are not guided.
- 25 Why should they not adore GOD who brings forth what is hidden in the heavens and the earth
And who knows what you conceal and what you disclose ?
- 26 GOD (is),
There is no deity but He, Lord of the great Power.”
- 27 He said: “ We shall soon see whether thou hast spoken the truth or whether thou art one of those who lie.
- 28 Take this letter of mine and deliver it to them and then turn back from them and wait their reply.”
- 29 She said: “ O ye chiefs!
Surely an honourable letter has been delivered to me:
- 30 Surely it is from Solomon and surely (it says): ‘ (We commence) with the name of GOD, the most Merciful (to begin with), the most Merciful (to the end).’
- 31 And it says: ‘ Rebel not against me but come to me yielding (being Muslims).’ ”

III

- 32 She said: “ O ye chiefs! inform me with regard to my affair, I decide not any affair until ye be witnesses.”
- 33 They said: “ We are men possessed of great strength and possessed of severe fighting and the command belongs to thee, therefore consider thou what thou wishest to order.”
- 34 She said: “ Surely the sovereigns when they enter a town ruin it and make the most honourable of its residents to be the lowest, and it is thus they will do.
- 35 And surely I am going to send them a present then I am going to wait the answer which the messengers bring back.”
- 36 Then when it (the present) came to Solomon, he said: “ Do you provide me with wealth? But what GOD has given me is better than what you give me:
Nay, you are delighted with your present.
- 37 Take it back to them, we will therefore reach them with an army which cannot be opposed and we will most surely turn them out of it degraded, disgraced.”
- 38 He said: “ O my chiefs! which of you can reach me with her throne before they reach me yielding (Muslims).”
- 39 Said a strong one of the jinn:
“ I will bring it thee before thou risest from thy place, and most surely I am powerful, trustworthy, with regard to it.”
- 40 Said (another) who was possessed of knowledge of the Book:
“ I will bring thee it before thy eye turns back to thee ”;

Then when he saw it placed before him, he said: "This is by the grace of my Lord, that He may discipline me as to whether I give thanks or whether I be ungrateful.

And whoever give thanks, he only gives thanks for his own good.

And as to him who is ungrateful--

Then surely my Lord is Independent, Honourable."

41 He said: "Change the appearance of her throne for her, we will see whether she is guided or she be of those who are not guided."

42 Then when she came, it was said: "Was thy throne like this?"

She replied: "As if it was the same.

And we were given (true) knowledge before this and we were Muslims."

43 And what she worshipped besides God had kept her back.

Surely she was from among a disbelieving people.

44 And it was said to her: "Enter the palace."

Then when she saw it, she thought it to be deep water and she was perturbed (*lit.* became bare of both shins).

He said: "It is a palace floored with cut glass."

She said: "My Lord! surely I have done wrong to myself and I obey, with Solomon, God, Lord of all the worlds."

IV

45 And most certainly We sent to Thamud, their brother Saleh, saying: "Worship God."

But lo! they became two parties disputing.

46 He said: "O my people! why do you ask evil to be hastened before good, why do you not ask God's forgiveness that you may be shewn mercy?"

47 They said: "We consider thee and those with thee to be an omen of ill-fortune to us."

He said: "Your omen of ill-fortune is with God;

Nay, you are a people who are going to meet a calamity."

48 And there was in the city a coterie of nine persons doing evil in the land and not doing any good.

49 They said: "Swear to one another by GOD: 'Surely we will fall upon him and his family by night and then we certainly will say to his claimant, 'We did not see the destruction of his family and surely we are the truthful.'"

50 And they planned a plan and We made Ours which they did not know.

51 Then see as to what was the ending of their plan—for We destroyed them and their people altogether.

52 Then these are their deserted homes for the wrong they did.

Most surely in this there is a sign for a people who know.

53 And We rescued those who believed and practised reverence.

54 And (We sent) Lot when he said to his people: "Do you commit this indecency whilst you see (the evil thereof).

55 Do you indeed approach men in lust besides women?

Nay, you are a people seeking ignorance."

56 Then what was the answer of his people except that they said: "Turn out the family of Lot from your town, surely they are a people who wish to live pure."

57 We then saved him and his family except his wife whom We had determined to be one of those who were to be left behind.

58 And We rained upon them a rain—therefore evil was the rain of those who were warned.

V

59 Say: "All praise belongs to God, and peace be upon His servants whom He has chosen.

Is God better or what they join (with Him)?"

PART XX

- 60 Well then! who made the heavens
and the earth and sent down for
you water from above by means
of which We cause parked gardens
of great beauty to grow up?
It is not within your power to make
its trees grow up—
Is there any deity with GOD?
Nay, they make peers (with GOD).
- 61 Well then! who made the earth a
place of residence,
And made its hollows into streams,
And made for it mountains,
And made a barrier between the two
seas?
Is there a deity with GOD?
Nay, most of them know not.
- 62 Well then! who responds to the dis-
tressed person when he calls upon
him,
And removes his evil,
And makes you successors in the
earth?
Is there a deity with GOD?
Little it is that you remember.
- 63 Well then! who guides you in the
darkness of the land and the
sea?
And who sends the winds as fore-
runners of glad tidings of His
mercy?
Is there a deity with GOD?
Far High is GOD above what they
join.
- 64 Well then! who starts the creation
then causes it to return?
And who provides you (with food)
from above and the earth?
Is there a deity with GOD?
Say: "Bring forth your authority if
you be true."
- 65 Say: "No one in the heavens or the
earth except GOD knows the
unseen";
And they know not when they shall
be raised up.
- 66 Nay, their knowledge with regard
to the Future is exhausted.
Either they are in doubt about it,
Or they are blind therefrom.

VI

- 67 And say those who disbelieve:
"Shall we when we have become
dust and our forefathers (also)—
shall we then be brought forth
indeed?"
- 68 Most surely we have been promised
this—we and our forefathers
before this—these are nothing
but the stories of the ancients."
- 69 Say: "Journey in the earth, then
see what was the end of those who
were guilty."
- 70 And grieve not thou for them and
be not straitened on account of
what they plan.
- 71 And they say: "When is this
promise, if you be true?"
- 72 Say: "May be that some of the
things you seek to hasten may be
close upon your heels (*lit. back*)."
- 73 And most surely thy Lord is the
Master of grace upon men, but
most of them give not thanks.
- 74 And most surely thy Lord knows
what their breasts conceal and
what they disclose.
- 75 And there is nothing unseen in the
heaven and the earth but it is in
a clear Book.
- 76 Surely this Qur-ân relates to the
children of Israel most of that in
which they differ.
- 77 And most surely it is a guidance
and a mercy to the faithful.
- 78 Surely thy Lord judges between
them with His command,
For He is all-Mighty, all-Knowing.
- 79 Therefore rely upon GOD; surely
thou art upon the clear truth.
- 80 Surely thou canst not make the
dead hear,
Nor canst thou make the deaf hear
when they turn back a complete
turning.
- 81 And thou canst not guide the blind
from their error.
Thou canst only cause to hear those
who believe in Our signs,
Then they obey (are Muslims).

82 And when the sentence is passed against them. We will bring forth for them germs from the earth which will infect them, Because men were not convinced of Our signs.

VII

83 And the day We shall gather together from each community a company out of those who belied Our signs, and they shall be paraded.

84 Until when they arrive He will say: "Did you belie My signs whilst you had not comprehended them by your knowledge or what was it that you did?"

85 And the sentence shall be pronounced against them on account of their wrongdoing. Then they will not speak.

86 Do they not see that We make the night for them to rest therein and the day to be full of light? Most surely in this there are signs for a people who believe.

87 And the day when the figures are breathed into, Then all in the heavens and all in the earth except those whom God pleases shall be in a terror And all shall come to Him humbled.

88 And thou seest the mountains, thou thinkest them to be solidly fixed but they pass (like) the passing of the clouds:

This is the art of God who has formed everything in perfect shape.

Surely He knows what you do

89 Whoever brings good has then better than that, And they shall be secure from the terror of that day.

90 And whoever brings evil. Then they shall be thrown on their faces in the fire.

You shall be rewarded for nothing more than what you did.

91 (Say): "The fact is I am ordered to worship the Lord of this city (Mecca) which He has sanctified and to Him belongs everything.

And I have been ordered to be one of the Muslims:—

92 And that I recite the Qur-ân." Therefore whoever is guided, then, he is guided for the good of his own soul,

And as to him who is lost, then, say thou: "I am but one of the warners."

93 And say: "All praise belongs to God, you will soon see His signs so as to recognise them." And thy Lord is not unaware of what you do.

CHAPTER 28

THE STORY

(Al-Qasas)

(We commence) with the name of God,
The most Merciful (to begin with).
The most Merciful (to the end).

I

- 1 TA, Sin, Mim.
2 These are the verses of the clear Book.
3 We recite to thee something of the story of Moses and Pharaoh with the truth for the benefit of a people who believe.
4 Surely Pharaoh was very haughty in the land.
And he divided (*lit.* made) its inhabitants into groups—
He sought to weaken a party of them by killing their males and letting live their females.
Surely he was of those who did evil.
5 And We desired to show favour to those whom he sought to weaken in the land.
And We (desired) to make them leaders in the land and to make them (his) heirs:
6 And (We desired) to establish them in the land and to shew Pharaoh and Haman and their armies that of which they were afraid on their account.
7 And We ordered the mother of Moses, saying: "Give him suck. but when thou art in fear with regard to him then put him in the water and be not afraid and grieve not;
Surely We are going to give him back to thee and We are going to make him one of the messengers."
8 Then the family of Pharaoh took him so that in the end he was to them a cause of enmity and grief. Surely Pharaoh, Haman and their armies were wrongdoers.

- 9 And the wife of Pharaoh said: "He will cheer my eyes and thine. Kill him not, perhaps he will be of use to us or we may adopt him as (our) child," and they knew not.
10 And the next morning the heart of the mother of Moses had fallen; She would have disclosed (the secret) had We not tightened up her heart that she might remain one of the faithful.
11 And she said to his sister: "Follow him and see from one side whilst they do not know."
12 And We had already forbidden the wet nurses to him.
Then she (his sister) said: "Shall I point out to you the people of a family who will take charge of him
And they will be his well-wishers?"
13 Therefore We gave him back to his mother that she might cheer her eyes and that she might not grieve and that she might know that the promise of God was true, But most of them know not.

II

- 14 And when he reached the age of strength, and stood firm, We gave him wisdom and knowledge; And it is thus We reward those who do good.
15 And he entered the city at a time when it was neglected by its inhabitants, and he found therein two men fighting together, one of his party and the other of his enemies;

- Then the one who was of his party asked him for help against the other who was of his enemies, Therefore Moses smote him with his fist and finished him:
Said he: "This is on account of the doing of the evil-one, surely he is a misleading enemy clear."
16 (And) he said: "My Lord! I have done wrong to myself, therefore forgive me," and he was forgiven. Surely He is all-Forgiving, all-Merciful.
17 He said: "My Lord! because Thou hast blessed me I will never again back up the guilty."
18 Then the next morning he came out in the city, full of fear, looking about him, when lo! he who had cried to him for help yesterday cried to him (again). Moses said to him: "Most surely thou art clearly one misguided."
19 Then when he wished to lay hold of him who was an enemy to both of them the latter said: "O Moses! dost thou wish to kill me as thou didst kill a man yesterday?
Thou only wishest to be a tyrant in the land and thou dost not wish to be of those who do good."
20 And there came a man from the far side of the city running.
He said: "O Moses! the chiefs are in counsel regarding thee in order to kill thee, therefore get away, Surely I am one of thy well-wishers."
21 Then he got out of the city full of fear, looking about him,
He said: "My Lord! rescue me from the unjust people."

III

- 22 And when he turned his face in the direction of Midian, he said: "May be that my Lord will guide me to the right path."
23 And when he came upon the well (*lit.* water) of Midian he found a group of men watering (their animals).
And he found besides them two women keeping back (their flock). He said: "How goes it with you two?"

- They replied: "We do not water (our animals) until the shepherds withdraw, and our father is old."
24 Then he watered (their animals) for them both, and then turned back towards the shade, and said: "My Lord! surely I am in need of whatever good Thou hast sent towards me."
25 Then one of them came to him walking modestly—
She said: "Surely my father call thee in order that he may reward thee on account of thy having watered (the animals) for us."
Then when he came to him and told him his story, he said: "Be not afraid, thou hast been rescued from the unjust people."
26 One of the two (girls) said: "O my father! employ him, Surely he is the best of those thou canst employ—very strong, very trustworthy."
27 He said: "Surely I wish to marry thee to one of my two daughters here on condition that thou be in my employ for eight years.
Then if thou completest ten that is of thy own accord, and I do not wish to be hard on thee; thou wilt soon find me, if it please God one of the good."
28 He said: "This is between me and thee, whichever term I complete, let there then be no more question against me.
And God is a Guardian over what we say."

IV

- 29 Then when Moses completed the term and journeyed with his family he sensed a fire from the side of the mountain.
He said to his family: "Tarry ye, surely I sense a fire, perhaps I may bring you some news or a flame of fire that you may warm yourselves."
30 Then when he came to it he heard a voice, on the right side of the plane in the blessed spot from the tree, saying: "O Moses! surely I am, I am God, Lord of the worlds."

- 31 And further: "Throw down thy staff."
So that when he saw it swinging as if it was a serpent, he turned back, turning back completely, and looked not round.
"O Moses! come forward and fear not, surely thou art of those who are safe.
- 32 Put thy hand in thy bosom, it will come out shining white without any disease,
And bring back thy arm towards thee (free) from fear;
So that these are two arguments from thy Lord towards Pharaoh and his chiefs.
Surely they are a disobedient people."
- 33 He said: "My Lord! surely I killed a man of them, I therefore fear that they will kill me.
- 34 And there is my brother Aaron, he is more eloquent than I in speech.
Therefore send him with me as a support that he may confirm me,
I surely fear they will belie me."
- 35 He said: "We will soon strengthen thy arm with thy brother and We will give you both an authority so that they shall not get at you on account of Our signs;
You two and those that follow you shall be the victors."
- 36 So when Moses came to them with Our clear signs they said: "This is nothing but an enchantment forged and we have not heard this during the time of our forefathers of old."
- 37 And said Moses: "My Lord knows best who comes with the guidance from Himself and for whom is the final home:
Surely the unjust never succeed."
- 38 And said Pharaoh: "O ye chiefs, I know not of any deity for you except myself,
Therefore O Haman! burn a kiln of bricks for me, then build for me a high palace that I may glance at the God of Moses,
And I surely believe him to be a liar."

- 39 And he swelled with pride—
He and his army— in the land without any just cause,
And they believed that they were not going to be returned to us.
- 40 So We seized him and his army, then we flung them in the water;
Then see as to what was the end of the unjust.
- 41 And We made them leaders (of the disbelievers) calling people to the fire,
And on the day of the Awakening they shall not be helped.
- 42 And We caused them to be followed in this world with disapproval,
And on the day of the Awakening they shall be of those who are shunned.

V

- 43 And most certainly We gave Moses the Book, after We had destroyed other ancient generations, as enlightenment for mankind and as a guidance and a mercy that they might remember.
- 44 And thou wast not on the western side when We decided the command for Moses,
And thou wast not a witness.
- 45 But We have evolved generations, then life seems lengthened to them.
And thou wast not resident with the inhabitants of Midian reciting to them Our signs,
But We were the Senders.
- 46 And thou wast not by the side of the mountain when We called out,
But it (the Qur-ân) is a mercy from thy Lord in order that thou mayest warn a people to whom no warner has come before thee that they may remember:
- 47 And in order that they should not, when a calamity befalls them on account of what their hands have sent forward, say:
"Our Lord! why didst not Thou send towards us a messenger so that we should have followed Thy signs and been of the believers?"

- 48 But when the truth from Us has come to them, they say: "Why has he not been given the like of what was given to Moses?"
 Did they not disbelieve in what was given to Moses before?"
 They say: "These are both (the Qur-ân and Torah) works of enchantment backing up each other," and they say: "Surely we disbelieve in all."
 49 Say thou: "Bring then a book from God which is a better guide than these two—I will follow it—if you be true."
 50 But if they respond not unto thee, then know that they follow only their desires;
 And who is worse lost than one who follows his desires without any guidance from God.
 Surely God guides not the unjust people.

VI

- 51 And surely We have already frequently brought this word (i.e. the Qur-ân) in contact (with the previous scriptures) for them, in order that they may remember.
 52 Those who have been given the Book before it, they believe in it.
 53 And when it is recited to them they say: "We believe in it:
 Surely it is the truth from Our Lord,
 Surely we were Muslims ere this."
 54 They shall be given their reward twice because they persevere and turn away evil by good and spend out of what We have provided them with.
 55 And when they hear idle talk they turn aside therefrom and say:
 "To us our deeds and to you your deeds, peace be upon you, we are not fit (company) for the ignorant."
 56 Surely thou canst not guide whom thou lovest but God guides him who wishes (it)
 And He knows best those who are guided.
 57 And they say: "If we follow this guidance with thee we shall be thrown out of our land."

Well then, have We not established for them a safe sanctuary (Mecca) to which fruits of all kinds are being drawn as a provision from Ourselves.
 But most of them know not.

- 58 And how many a town, which exulted in its opulence have We destroyed.
 Then these (ruins) are their homes which have not been resided in after them but little.
 And We are the Inheritors.
 59 And thy Lord destroys not the towns until He sends in their metropolis a messenger who recites to them Our signs,
 And We are not the destroyers of the towns except because the residents thereof be unjust.
 60 And whatever things you have been given, then the same are an enjoyment of the life of this world and its ornaments.
 But what is with God is better and more lasting.
 Will you not understand then?

VII

- 61 Is he then whom We have made a goodly promise and which he is going to meet
 Like one whom We have given the enjoyment of the life of this world
 And then on the day of the Awakening he is going to be brought up (as guilty)?
 62 And on the day when He will call them and say: "Where are My associates—those you fancied?"
 63 Those against whom this saying is justified will say:
 "Our Lord! these are the people whom we deviated. We deviated them as We deviated ourselves: we declare our clearance before Thee—
 They did not worship Us."
 64 And it shall be said: "Call upon your associates"; then they will call upon them but they will not get any response:
 And they will see the agony (and) wish that they had been guided.

- 65 And on the day when He will call them and say: "What response did you give to the sent-ones?"
- 66 Then a blindness will seize them on that day as to what answer (to give), and they will not (even) ask each other.
- 67 But as to him who turns (to God) and believes and does good, It may be hoped then these shall be of those who succeed.
- 68 And thy Lord makes what He likes and He chooses—
There is no choice for them—
Glory be to God and far High is He above what they join.
- 69 And thy Lord knows what their breasts conceal and what they shew.
- 70 And He is God,
There is no deity but He.
To Him belongs all praise from the beginning to the end,
To Him belongs the judgment and towards Him are you made to return.
- 71 Say: "Have you considered (this)—
If God were to make the night to last for you till the day of the Awakening, which deity other than God would bring you light?
Why do you not hear, then?"
- 72 Say: "Have you considered (this)—
If God were to make the day-time last for you till the day of the Awakening, which deity other than God would bring the night to you for you to rest therein.
Do you not see, then?"
- 73 And it is one of His favours that He has made for you the night and the day
That you may rest therein and that you may seek God's grace
And that you may give thanks.
- 74 And the day He will call them and say: "Where are My associates — those you fancied?"
- 75 And We will draw out from each community a witness and We will say: "Bring forth your authority."
Then they will know that the truth belongs to God and what they used to forge shall disappear from them.

VIII

- 76 Surely Korah was from the people of Moses,
Then he rebelled against them,
And We had given him of treasures so much so that his keys would weigh down a number of persons of great strength.
When his people said to him: "Exult not, surely God loves not those who exult."
- 77 And seek out of that which God has given thee the home of the Future, And forget not thy share of this world, And do good as God has done good to thee and seek not evil in the land.
Surely God loves not those who do evil."
- 78 He said: "I have been given this solely on account of the knowledge that I have."
Did he not know that God had destroyed before him of the generations who were stronger than him in strength and larger in numbers?
And the guilty shall not be asked about their sins.
- 79 Then he went out to his people in his pomp:
Said they who desired the life of this world: "We would that we had the like of what has been given to Korah; surely he is the master of a great fortune."
- 80 And said they who had been given (true) knowledge: "Woe be to you, the reward of God is better for him who believes and does good; And none are inspired with such thoughts except those who persevere."
- 81 Then We buried him and his home into the earth,
And there was no army besides God to come to his help,
And he was not helped.
- 82 And those who before had coveted his position began to say: "Oh, how strange! surely God extends the provision for whom He pleases of His servants and He measures out; had not God been good to us, we also had been buried.
Oh, how strange! surely the unbelievers never succeed."

CHAPTER 29

THE SPIDER

(Al-Ankabut)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Mim.
- 2 Do men think that they will be let alone by saying: "We believe," and that they will not be tested?
- 3 And surely We have already tested those who went before them So that God will distinguish those who are truthful And that He will (also) distinguish those who lie.
- 4 Do they who do evil think that they can get away from Us? Evil is what they judge.
- 5 As to him who hopes the meeting of God then surely the appointment of God must happen:
For He is all-Hearing, all-Knowing.
- 6 And he who strives does so then for his own soul,
Most surely God is Independent of the worlds.
- 7 And as to those who believe and do good We will most certainly wipe off their evils and We will, as certainly, reward them for the best which they have done.
- 8 And We have commanded man goodness towards his parents,
But if they strive (against) thee that thou shouldst join with ME that of which thou hast no knowledge then do not obey them.
Towards Me is your return, then I will inform you of what you used to do.
- 9 And as to those who believe and do good deeds, We will most certainly cause them to be joined with the good.

10 And there are some men who say:
"We believe in God,"

But when one (of these) is hurt in God's (path), he makes the persecution of mankind equal to the suffering caused by God.

But if any victory from thy Lord were to take place, they would very certainly say: "We were surely with you."

Well then, does not GOD know best what is in the breasts of the people of the world?

11 And most certainly GOD will cause to be known those who believe

And He will cause to be known those who are hypocrites.

12 And say those who disbelieve to those who believe: "Follow our ways, and we will carry your sins"—and they are not going to carry anything at all of their sins—

Most surely they are liars.

13 And most certainly they will carry their burdens and other burdens with their burdens;

And most certainly they shall be asked on the day of the Awakening as to what they used to forge.

II

14 And most certainly We sent Noah towards his people,

Then he stayed amongst them a thousand years less fifty.

Then a deluge overtook them whilst they were unjust.

15 Then We rescued him and the companions of the boat and We made it a sign for the people of the world.

- 16 And (We sent) Abraham, when he said to his people: "O my people worship God and reverence Him. This is better for you if you knew.
- 17 What you worship besides God are mere idols, and you formulate a lie.
Surely those whom you worship besides God have no power to give you any provision.
Then seek for provision from God and worship Him and give thanks to Him:
Towards Him are you going to be returned."
- 18 And if ye belie, then, surely many communities before you have done so.
And the duty of the messenger is but to deliver the message clearly.
- 19 Well then, have they not seen how God starts a creation then causes it to return?
Surely this is easy for God.
- 20 Say: "Journey in the land then see how He started the creation
And then it is God who will evolve the Future evolution."
Surely God is (capable of doing all He pleases.
- 21 He causes to suffer whom He pleases and shews mercy to whom He pleases:
And towards Him are you made to return.
- 22 And you are going to escape neither in the earth nor in the space above;
And you have besides God no one to protect you or to help you.

III

- 23 And those who disbelieve in God's signs and His meeting, they have despaired of My mercy
And they are the people for whom there is a painful agony.
- 24 Then what was the response of his (Abraham's) people but saying this: "Kill him or burn him."
But God rescued him from the fire.
Most surely in this there are signs for a people who believe.

- 25 And he said: "You have taken (these) idols besides God merely for the sake of each other's love in the life of this world.
But on the day of the Awakening some of you will deny the others.
And some of you will disapprove of the others:
And your abode shall be the fire and you shall have no helpers."
- 26 Then Lot believed Him.
And he (Abraham) said: "Surely I am going to fly to my Lord!
Surely He is all-Mighty, all-Wise."
- 27 And We gave him Isaac and Jacob and We placed the gift of prophethood and of the scripture in his offspring:
And we gave him his reward in this world.
And most surely in the Future he shall be amongst the good.
- 28 And (We sent) Lot, when he said to his people: "Most certainly you commit an indecency which none of those who have preceded you amongst the people of the world have done.
- 29 You certainly go unto males and commit highway robbery,
And you do evil deeds in your assemblies."
Then what was the response of his people except saying this: "Bring upon us an agony from (lit. of) God if thou be of the truthful."
- 30 He said: "My Lord! help me against the evil-doing people."

IV

- 31 And when our messengers came to Abraham with the tidings.
They said: "Surely we are going to destroy the inhabitants of this town,
Surely the inhabitants thereof are unjust."
- 32 He said: "Surely there is Lot in it."
They replied: "We know best who are in it. We will certainly rescue him and his family except his wife who is of those who remain behind."

33 And when Our messengers came to Lot he was distressed on account of them and was unable to help them (*lit.* was unable to stretch the palm of his hand to them).

But they said: "Neither fear nor grieve, we are going to rescue thee and thy family except thy wife:

She shall be of those who remain behind.

34 Surely We are going to send down upon the inhabitants of this town a calamity from above on account of their disobedience."

35 And We have surely left a part thereof as a clear sign for a people who understand.

36 And (We sent) towards Midian their brother Shoaib.

Then he said: "O my people! worship God and be confident of the Future day and go not about in the land doing evil."

37 But they belied him, then the earthquake seized them so that they became corpses thrown down in their land (*lit.* home).

38 And (similarly) as to Ad and Thamud, and surely their habitations have been shewn to you,

And the evil-one made their deeds appear fair-seeming to them so that he kept them back from the path and they were enlightened.

39 And (similarly with regard to) Korah and Pharaoh and Haman—

And most certainly Moses came to them with clear proofs, but they swelled with pride in the land and they were not going to get away (from Us).

40 So that We seized each of them on account of his sin,

Then as to some of them We sent a hurricane on them,

And as to some of them a roaring blast seized them,

And as to some of them We buried them in the earth,

And some of them We drowned;

And GOD was not going to be unjust to them,

But they were unjust to themselves.

41 The condition of those who have taken protectors besides GOD is like the condition of the spider:

It makes a house,

And surely the lightest of all houses is the house of the spider—

Did they but know.

42 Surely GOD knows what they call upon besides GOD whatever it may be:

Because He is all-Mighty, all-Wise.

43 And We set forth these parables for the benefit of mankind

But none understand them except those who know.

44 GOD has made the heavens and the earth with the truth.

Most surely in this there is a sign for the faithful

PART XXI

V

- 45 Recite thou what has been revealed to thee of the Book and keep up the prayer.
Surely the prayer restrains (one) from indecency and evil.
And surely the remembrance of GOD is the best (*lit.* greatest)
For GOD knows what you do.
- 46- And dispute not with the people of the Book except in the best manner, barring those who do wrong amongst them, and say ye: "We believe in that which has been sent down to us and what has been sent down to you, and our God and your God is One and we are obedient (Muslims) to Him."
- 47 And in this way have We sent down this Book to thee:
Then those who have been given the Book believe in it and some of these (Arabs) also believe in it; And no one denies Our signs except the disbelievers.
- 48 And thou wast not in the habit of reciting any book before this nor didst thou write it with thy right hand,
In that case these liars might have doubted it.
- 49 Nay, it (the Qur-ân) is (a number of) clear signs in the breasts of those who have been given the (true) knowledge,
And none deny Our signs except the unjust.
- 50 And they say: "Why are not signs from his Lord sent down upon him?"
Say: "Signs are with GOD alone, and I am but a clear warner."
- 51 Well then, does it not suffice them that We have sent down this Book upon thee which is recited to them?
Most surely in this there is a mercy and a remembrance for a people who believe.

VI

- 52 Say: "Sufficient is GOD as a Witness between you and me. He knows what is in the heavens and the earth.
And those who believe in falsehood and disbelieve in GOD they are the people who lose."
- 53 And they ask thee to hasten on the agony.
And had not there been an appointed term, the agony would surely have happened to them.
And most certainly it would come to them suddenly whilst they do not know.
- 54 They ask thee to hasten on the agony,
But most surely hell is surrounding the disbelievers.
- 55 There is the day when the agony will cover them from above them and from beneath their feet;
And (when) He will say: "Taste ye what ye did."
- 56 O My servants who believe!
Surely My earth is vast,
Therefore Me and Me alone should you serve.
- 57 Each soul is going to taste death, and then towards Us are you made to return.
- 58 And as to those who believe and do good deeds, We will most surely establish them in the dense garden beneath which flow rivers, abiding therein,
Excellent is the reward of the workers;
- 59 Those who persevered and relied upon their Lord.
- 60 And how many a creature there is that carries not its provision.
GOD provides them and (provides) you also,
For He is all-Hearing, all-Knowing.
- 61 And surely if thou ask them: "Who made the heavens and the earth and subjected the sun and the moon to law?"

They will certainly say: "God"
Therefore whence are they turned
away?

62 God spreads out the provision for
whom He pleases of His servants
and He measures it for him.

Surely God knows all things.

63 And surely if thou ask them:
"Who sends down water from
above, then quickens the earth
therewith after its death?"

They will surely say, "God."

Say: "All praise belongs to God."

But most of them understand not.

VII

64 And the life of this world is nothing
but a sport and a pastime,
And surely the home of the Future
is the true living.

Did they but know!

65 Then when they embark upon a
ship they call upon God with a
faith exclusive to Himself.

But when He rescues them towards
the land, lo! they join (gods with
God).

66 The result is that they are ungrate-
ful for what We have given them,
And they wish to enjoy themselves.
But in time they will know.

67 Well then, do they not see that We
have made the Sanctuary (Mecca)
a place of security and yet men
are being driven away from its
surroundings?

Will they then believe in falsehood
and deny the blessings of God?

68 And who is more unjust than one
who forges a lie against God or
belies the truth when it comes to
him?

Is not there abode (enough) for the
unbelievers in hell?

69 But as to those who strive in Our
cause We will most surely guide
them Our ways:

For most surely God is with the
doers of good.

CHAPTER ²30

THE ROMANS

(Ar-Rum)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF. Lam, Mim.
- 2 The Romans have been defeated.
- 3 In the land near by and they will after their defeat be conquerors in the near future.
- 4 Within less than ten years (*lit.* between 3 and 9).
- 5 To GOD belongs the command before and after.
And on that day the believers shall be happy
- 6 With the help of GOD. He helps those whom He pleases:
For He is all-Mighty, all-Merciful.
- 7 (This is) the promise of GOD.
GOD never fails in His promise but most men know not.
- 8 They know only the outside of the life of this world.
But about the Future they are (doubly) heedless.
- 9 Well then, do they not think in their own minds: "GOD has not made the heavens and the earth and what is between the two except with the truth and for a fixed term" ?
But most men very certainly deny the meeting of their Lord.
- 10 Well then, have they not journeyed in the land and seen as to what was the end of those before them? They were stronger than these in force and they dug up the earth and built upon it more than these have done, and their messengers came to them with clear proofs:
Then it was not GOD who did them wrong but they wronged themselves.

And then evil was the end of those who did evil
Because they belied the signs of GOD and mocked them.

II

- 11 GOD starts the creation then causes it to return and then towards Him are you made to return.
- 12 And the day the Hour is established the guilty shall be hopeless,
- 13 And they shall not have any of their associates as their seconds And they will deny being their associates.
- 14 And the day the Hour is established that day they shall all be divided.
- 15 Therefore as to those who believe and do good deeds they shall then be welcome in a garden.
- 16 But as to those who choose disbelief and belie Our signs and the meeting of the Future these shall then be in the agony—presented therein.
- 17 Therefore declare the glory of GOD
When you make it evening,
And when you make it morning—
- 18 And to Him belongs all praise in the heavens and the earth,
And in the afternoon and (also) when you make it noon.
- 19 He brings forth the living from the dead,
And He brings forth the dead from the living.
And He quickens the earth after its death:
And in this way (also) will you be brought forth.

III

- 20 And one of His signs is that He has made you from dust and then lo! you have become mankind all broadcasted.
- 21 And one of His signs is that out of your own selves He makes for you mates in order that you may find satisfaction in them.
And He has put love and mercy betwixt you.
Most surely in this there are signs for a people who think.
- 22 And of His signs are the making of the heavens and the earth and the varieties of your tongues and your colours.
Most surely in this there are signs for the people of the world.
- 23 And of His signs are your sleep by night and day and your search for His grace.
Most surely in this there are signs for a people who listen.
- 24 And of His signs are that He shews you the lightning as a cause of fear and hope and He sends down from above water, then He quickens the earth therewith after its death.
Most surely in this there are signs for a people who understand.
- 25 And one of His signs is that the heaven and the earth stand up by His command.
Then when He will call you a calling, that time you will be brought forth from the earth.
- 26 And to Him belong all those who are in the heavens and the earth: All obedient to Him.
- 27 And it is He who starts the creation then causes it to return and it is easy for Him (to do so).
And to Him belongs the Highest Attribute in the heavens and the earth.
For He is all-Mighty, all-Wise.

IV

- 28 He sets forth a parable to you from yourselves:
"Are those whom your right hands possess partners in what We have

provided you with so that you and they have an equal share therein?

Do you take the same precautions regarding them as you take regarding yourselves?"

In this way do We make plain Our signs for a people who understand.

- 29 Nay, those who do wrong follow their own desires without having any knowledge.

Then who will guide one whom God causes to be lost?

And they have no helpers.

- 30 Therefore stand up thou with thy whole being for the faith—single-minded—

(A faith) which is the established order of God upon which order He has established mankind.

There is no altering the making of God.

This is the Right Faith, but most men know (it) not.

- 31 Be all of you attentive towards Him; And reverence Him;

And keep up the prayer;

And be not of the pagans:—

- 32 Of those who have split up their religion and have become many sects;

Each group exulting in what is with them.

- 33 And when hurt touches men they call upon their Lord turning towards Him and then when He makes them taste mercy from Himself, lo! a party of them begin to join (others) with their Lord.

- 34 The result is that they deny what We have given them,

"Hence enjoy yourselves but in the end you will know."

- 35 Have We sent down upon them an authority which speaks to them about that which they join with (God)?

- 36 And when We cause mankind to taste mercy they rejoice therein,
But if an evil befall them on account of what their hands have sent forward, lo! they despair.

- 37 Well then, have they not seen that God extends provision for whom He pleases and He (also) measures (it) out?

- In this most surely there are signs for a people who believe.
- 38 Therefore give the near of kin his due and to the needy and the wayfarer.
This is better for those who desire the presence of GOD.
And they are the people who succeed.
- 39 And what you pay as usury that it may increase in the wealth of people
It shall not be an increase in GOD's sight,
But what you pay as the stated alms desiring the presence of GOD,
Then such people are those whose (rewards) shall be multiplied.
- 40 GOD is He who makes you and then provides you with the means of living and then He causes you to die and then He will give you life.
Is there anyone of your associates who can do any of these things?
Glory be to Him and far High is He above what they join.

V

- 41 Evil has appeared on land and sea for what the hands of mankind have earned
That He may cause them to taste some of what they have done in order that they may return.
- 42 Say: "Journey in the land and see as to what was the end of those who went before:
Most of them were pagans."
- 43 Therefore stand up thou with thy whole being for the Right Faith before the coming of the day from GOD which no one can avert,
On that day they shall all be separated.
- 44 Whoever chooses disbelief upon him be his disbelief
And whoever does good, then for their own selves do they provide.
- 45 In order that He may reward those who believe and do good deeds out of His grace.
Surely He loves not the faithless.
- 46 And one of His signs is that He sends the winds as bringers of glad tidings and in order that He may cause you to taste of His

- mercy and that the ships may sail with His command and that you may seek of His grace and so that you may give thanks.
- 47 And surely We have already sent messengers before thee towards their peoples, so that they came to them with clear proofs,
Then We were displeased with those who were guilty.
And the helping of the faithful is binding upon Us.
- 48 GOD is He who sends the winds
Then they bear a cloud,
Then He spreads it in the sky as He pleases
And places it layer upon layer,
Then thou seest water pouring from the lower parts thereof,
And when it falls upon those of His servants He pleases. lo! they are happy.
- 49 And before it was sent down upon them they were, ere this, surely in great despair.
- 50 Therefore consider the marks of GOD's mercy how He quickens the earth after its death:
Most surely in this way He will give life to the dead,
And He is Capable of doing all He pleases.
- 51 And had We sent down another kind of wind so that they had seen it (the crop) turned yellow they would have continued to be ungrateful thereafter.
- 52 Therefore surely thou canst not make the dead to hear nor the deaf to hear thy call when they turn back, turning back completely.
- 53 Nor art thou going to guide the blind from their error.
Thou canst surely only guide those who believe in Our signs and who are obedient (Muslims).

VI

- 54 GOD is He who makes you from a weak state,
And then after the weak state He gives you strength.
And then after the strength He gives you weakness and old age.
He makes what He likes for He is all-Knowing, all-Capable.

- 55 And the day the Hour shall be established the guilty will swear that they tarried not except an hour. In this way did they lie.
- 56 And those who are given (true) knowledge and the faith will say: "Surely you have tarried in God's knowledge (*lit.* Book) to the day of being raised up; This then is the day of being raised up but you did not know."
- 57 But on that day their excuses will do no good to those who were unjust nor shall they be allowed to be reconciled.
- 58 And surely We have already set forth in this Qur-ân all kinds of parables for the benefit of mankind.
- And if thou wert to bring a sign to them surely those who disbelieve would say: "You are (all) nothing but liars."
- 59 In this way does God seal the hearts of those who do not (wish to) know.
- 60 Therefore persevere thou, Surely the promise of God is true, And let not those who are not convinced make light of thee.

CHAPTER 31

(LUQMAN)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALIF, Lam, Mim.
- 2 These are the verses of the Book of wisdom:
- 3 A guidance and mercy for those who do good:
- 4 Those who keep up the prayer and pay the stated alms and who are (doubly) convinced of the Future.
- 5 They are upon a guidance from their Lord,
And they are the people who succeed.
- 6 And there is one who buys idle talks in order to cause people to lose God's path without any knowledge and in order to take them (the verses of the Book of wisdom) as a mockery.
Such are the men for whom there is a degrading agony.
- 7 And when Our signs are recited to him he turns back with pride as if he had heard them not (and) as if there was a heaviness in his ear:
Therefore give him the news of a painful agony.
- 8 Surely as to those who believe and do good deeds, there are for them gardens of bliss.
- 9 They shall abide therein.
God's promise is true:
For He is all-Mighty, all-Wise.
- 10 He makes the heavenly bodies without any pillars as you can see them,
And He puts down mountains in the earth that it may not tilt with you
And He spreads in it all kinds of living things.

And We bring down water from above.

Then We cause to grow therein all kinds of goodly things.

- 11 This is God's creation.
Then shew me that which others besides Him have created.
Nay, the unjust are in a clear error.

II

- 12 And surely We gave wisdom to Luqman, saying: "Give thanks to God; and whoever gives thanks does so for his own soul;
And whoever is ungrateful, then surely God is Independent. Praised."
- 13 And (remember) when Luqman said to his son whilst He was exhorting him: "O my son! join not (aught) with God.
Most surely this joining is a grievous wrong."
- 14 And We have ordered man towards His parents—
His mother carries him with weariness upon weariness and his weaning takes another two years—
Saying: "Give thanks to Me and to thy parents: towards Me is the return.
- 15 But if they strive (against) thee that thou mayest join with Me that of which thou hast no knowledge, then obey them not, but accompany them with fairness in this world:
And follow the path of him who bends towards Me:
And towards Me is your return.
then I will inform you as to what you used to do."

16 (And Luqman further said): "O my son! surely if there be the weight of a grain of mustard-seed, then be it in a stone or in the heavens or in the earth, God will bring it forth.

Surely God is Subtle. Aware.

17 O my son! keep up the prayer and bid doing good and forbid evil and persevere in spite of what befalls thee.

Surely these are the affairs of great determination.

18 And be not cheeky towards men and walk not in the earth struttingly.

Surely God loves no conceited boaster.

19 But pursue the middle path, and lower thy voice (in speech):

Most surely the worst voice is the voice of an ass."

III

20 Do you not see that God orders for you what is in the heavens and what is in the earth and has given you of His blessings open and hidden a full supply.

And of mankind there be one who disputes about God possessing no knowledge and without any guidance and without any shining book.

21 And when it is said to them: "Follow that which God has sent down."

They reply: "We follow that upon which we found our forefathers."

Well then, what if the evil-one be calling them to the agony of the flaming fire?

22 And he who submits his whole being to God whilst he does good, then surely he has caught hold of the firmest handle.

And towards God is the end of all affairs.

23 And as to him who chooses disbelief, let not his disbelief grieve thee:

Towards Us is their return, then We will inform them as to what they did.

Surely God knows well what is inside the breasts.

24 We give them to enjoy a little and then We will drive them to an intense agony.

25 And surely if thou ask them: "Who has made the heavens and the earth?"

They will certainly say: "God."

Say: "All praise belongs to God."

But most of them know not.

26 To God belongs all that is in the heavens and the earth.

Surely God, He, is all-Independent, all-Praised.

27 And if every tree on the surface of the earth was turned into pens and the ocean, with seven other oceans, was to be its ink, the words of God would not be exhausted.

Surely God is Mighty, Wise.

28 Neither your (first) make nor your being raised up (again) is anything but like that of a single soul:

Surely God is Hearing, Seeing.

29 Dost thou not see that God causes the night to enter into the day and He causes the day to enter into the night

And He orders the sun and the moon:

Each one runs towards an appointed term

And that God is Aware of what you do?

30 This is so because God, He, is the Truth and because what they call upon besides Him is a lie, and because God, He, is all-High, all-Great.

IV

31 Dost thou not see that the ships sail in the sea with the blessing of God in order that He may show you some of His signs?

Most surely in this there are signs for every persevering, grateful (man).

32 And when the waves cover them as if they were canopies they call upon God believing in Him exclusively,

But when He rescues them towards land then (only) some of them walk the middle course,

- | | |
|---|--|
| <p>And none contend against Our signs
except violators of covenants and
the thankless</p> <p>33 O ye men revere your Lord
and take your precautions against
the day when a father will not be
of any avail to his son
Neither the son will be able to
relieve his father in anything at
all
Surely the promise of God is true
therefore let not the life of this
world deceive you,</p> | <p>And let not the great deception
deceive you with regard
to it</p> <p>34 Surely with God is the knowledge
the Hour
And He sends down the rain
And He knows what is in the
womb
And no soul knows what it will earn
to-morrow
And no soul knows in what land it
will die
Surely God is Knowing, Aware</p> |
|---|--|

- And out of what We have provided them with do they spend.
- 17 So that no soul knows what is concealed from them of that which cheers the eyes--
A reward for what they did.
- 18 Will then he who is a believer be like one who is disobedient?
They cannot be equal.
- 19 As to those who believe and do good deeds for them are therefore abiding gardens as an entertainment on account of what they did.
- 20 But as to those who were disobedient their abode is the fire.
Every time they wish to get away therefrom they shall be returned therein and it shall be said to them: "Taste ye the agony of the fire which you belied."
- 21 And most certainly We will make them taste of the inferior agony besides the greater agony (to come), perhaps they may return (to good).
- 22 And who is more unjust than he to whom the signs of his Lord are reminded and he then turns away from them?
Surely We are displeased with the guilty.
- III
- 23 And surely We gave the Book to Moses, therefore be not thou in doubt about meeting him and We made it a guidance for the children of Israel.
- 24 And We appointed leaders amongst them who guided with Our Command as long as they persevered and were convinced of Our signs.
- 25 Surely He, thy Lord, will decide betwixt them on the day of the Awakening with regard to that in which they differed.
- 26 Well then, is not the fact that We have destroyed many a generation before them in whose residences they walk any guidance to them?
Most surely in this there are signs.
Will not they listen, then?
- 27 Well then, do they not see that We drive water towards a barren land, then We bring forth there-with a crop out of which they themselves and their cattle eat?
Will they not see, then?
- 28 And they say: "When shall be this decision, if you be true?"
- 29 Say: "On the day of decision, the believing of those who (now) choose disbelief will be of no good to them nor shall they be given time."
- 30 Therefore turn away from them,
And wait thou, surely they (also) wait.

CHAPTER 33

THE CONFEDERATES

(Al-Ahzab)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 O thou prophet!
Reverence God and obey not the
unbelievers and the hypocrites.
Surely God is Knowing, Wise.
- 2 And follow that which has been
commanded thee from thy Lord.
Surely God is Aware of what you do.
- 3 And rely upon God:
For sufficient is God as a Protector.
- 4 God has not put two (different)
hearts for a man inside his breast;
And He has not made your wives
whose backs you liken to those of
your mothers as your mothers,
Nor has he made your adopted sons
your (real) sons;
These are your words spoken with
your mouths;
But God speaks the truth and He
guides in the (right) path.
- 5 Call them by their (real) fathers'
names, that is more equitable in
the sight of God.
But if you do not know the (names
of) their fathers, then they are
your brothers in faith and your
friends;
And there is no blame on you
regarding that in which you made
a mistake but what your hearts
determine (is another matter).
And God is Forgiving, Merciful.
- 6 This prophet (Muhammad) is nearer
to the faithful than their own
selves, and his wives are (as)
mothers to them,
And those related by birth are
some of them nearer to the
others in God's Book (know-
ledge) than the (other) faithful and
those who have fled their homes.
But if you do good to your friends
(that is another matter).
This is so written in the Book.

- 7 And (remember) when We took
their covenants from the prophets
And from thee and from Noah, and
Abraham, and Moses and Jesus,
son of Mary,
And We took from them a firm
covenant:
- 8 That He may question the truthful
about their truth,
And He has prepared for the dis-
believers a painful agony.

II

- 9 O ye who believe! remember God's
blessing upon you when an army
came upon you.
Then We sent a wind against them
and an army that you did not see.
And God sees what you do.
- 10 When they came upon you from
above you and from below you
And when the eyes flinched and
the (beat of) hearts reached the
throats and you fancied regard-
ing God diverse fancies.
- 11 There the faithful were tested and
they were given a shaking—such
a severe shaking.
- 12 And when the hypocrites and those
in whose hearts there is a disease
said: "God and His messenger
have promised us nothing but a
deception."
- 13 And when a party of them said:
"O ye people of Yathrib
(Medina)! there is no place for
you (here), therefore go back."
And a party of them began to ask
the permission of the prophet (to
go), saying: "Surely our houses
are undefended."
And they were not undefended,
they only desired to run away.
- 14 And if people had got entry into
(the city) from its sides (and)

- come upon them and then asked them to join in a civil war they would have gone over to them and not hesitated therein but a little.
- 15 And most surely they had already covenanted with God not to turn their backs:
And God's covenant will surely be inquired into.
- 16 Say: "Surely your flight, if you fly from death or being killed, will do you no good;
For (even) in that case you will enjoy but little."
- 17 Say: "Who is there to withhold you from God if He wish you harm or if He wish you mercy?"
And they will not find for them, besides God, any friend or helper.
- 18 Surely God knows those among you who keep back (others) and those who say to their brethren: "Come towards us," and they come not to the fight but seldom:
- 19 They are very greedy against you; But if danger arrives, thou wilt see them looking towards thee—
Their eyes rolling like one in the agony of death.
But when danger is gone they will assail you with sharp tongues being greedy of wealth.
These people believe not—
Therefore God nullifies their deeds,
And an easy thing is that for God to do.
- 20 They thought the confederates would not go,
And if the confederates had come (again) they would have wished to be out with the Beduins inquiring about your news;
And had they been amongst you they would not have fought but a little.

III

- 21 Most surely you have in the messenger of God an excellent exemplar—for one who is confident of (meeting) God and the Future day and who remembers God much.
- 22 And when the faithful saw the confederates they said: "This is what God and His messenger

- promised us, and God and His messenger spoke the truth."
And it increased them in nothing but faith and obedience.
- 23 Amongst the faithful are men who have made good what they had promised God.
Then there are among them those who have fulfilled their vows,
And there are those who wait, but they have not altered (in their resolution) in the least:
- 24 That God may reward the truthful for their truth and He will cause the hypocrites to suffer if He please or He may turn towards them.
Surely God is Forgiving, Merciful.
- 25 And God turned back those who disbelieved full of rage (in their hearts).
They came to no good.
And Sufficient is God to the faithful in respect of war,
And God is Powerful, Mighty.
- 26 And He brought down those, amongst the people of the Book, who had helped the Confederates (*lit.* them) from their forts.
And He put fear in their hearts so that you slew a part and you captured another.
- 27 And He made you inheritors of their land and their homes and their belongings and of another land which you had not trampled upon.
Because God is Capable of doing all He pleases.

IV

- 28 O thou prophet! say to thy wives: "If you wish the life of this world and its ornaments then come ye, let me give you some of its enjoyments and part with you a noble parting.
- 29 But if ye wish for God and His messenger and the Future Home, Then surely God has prepared for those amongst you who do good a great reward."
- 30 O ye wives of the prophet! whoever of you be guilty of a proved indecency shall have her agony multiplied double;
And that is an easy thing for God to do.

PART XXII

- 31 And whoever of you is devoted to GOD and His messenger and does good We will give her her reward twice over and We have prepared for her an honourable provision.
- 32 O ye wives of the prophet! ye are not like any other amongst women, if ye practise reverence then be not soft-spoken (to strangers) lest he who has a disease in his heart be covetous; and speak ye a reasonable speech.
- 33 And make yourselves comfortable in your homes and make not a shew of yourselves as the shewing of the former time of ignorance, And keep up the prayer And pay the stated alms, And obey GOD and His messenger. GOD merely wishes to remove from you—the People of the House—all uncleanness, And He will purify you a complete purifying.
- 34 And remember that which is recited to you in your homes out of GOD's signs and the wisdom. Surely GOD is Subtle, Aware.

V

- 35 Surely as to the obedient men (Muslims) and obedient women, And the believing men and the believing women, And the dutiful men and the dutiful women, And the truthful men and the truthful women, And the persevering men and the persevering women, And the meek men and the meek women, And the charitable men and the charitable women, And the fasting men and the fasting women,
- And the men who guard their appetites and the guarding women, And the men who remember GOD most and the remembering women, GOD has prepared for them (all) a forgiveness and a great reward.
- 36 And it is not fit for a believing man or a believing woman, when GOD, as well as His messenger, has decided an affair, that they should have any choice in their affair. And whoever disobeys GOD and His messenger, then surely he has lost (the way), a clear losing.
- 37 And when thou didst say to him whom GOD had blessed and whom thou hadst blessed: "Keep thou thy wife and reverence GOD." And thou wast concealing in thy mind what GOD was going to disclose and thou wast afraid of the people, And it is more righteous that thou shouldst be afraid of GOD. Therefore when Zaid had had his want of her, We married her to thee that there might be no barrier upon the faithful in the marriage of the wives of their adopted sons when they have had their want. And GOD's order was bound to be carried out.
- 38 There is no barrier upon the prophet with regard to that which GOD has appointed for him: This has been the manner of GOD with regard to those who have gone before: And the command of GOD is a measure determined upon.
- 39 Those who deliver the messages of GOD and fear Him and fear no one except GOD;

And Sufficient is God as an Accountant.

- 40 Muhammad is not the father of any of you men, but (he is) a messenger of God and the seal of the prophets:
And God knows all things.

VI

- 41 O ye who believe! remember God remembering much.
42 And declare His glory morning and evening.
43 It is He who sends His blessings on you and so do His messenger-spirits
In order that He may bring you out of darkness into light.
And He is Merciful to the faithful.

- 44 Their greetings on the day they will meet Him shall be "Peace."
And He has prepared for them an honourable reward.

- 45 O thou prophet!
We have surely sent thee as a witness and as a bringer of glad tidings and as a warner.

- 46 And as one who summons toward-God with His command and as a light-giving sun for lamps.

- 47 And give glad tidings to the faithful that for them is great grace from God.

- 48 And obey not thou the disbelievers and the hypocrites, and leave alone their annoyance and rely upon God.
And Sufficient is God as a Protector.

- 49 O ye who believe! when you marry faithful women and then divorce them before you have touched them
In that case you have no right to ask them to wait for any period.

- But give them their provision and part with them a noble parting.

- 50 O thou prophet!
We have surely made lawful to thee thy wives whom thou hast given their dues and those whom thy right hand possesses out of those which God has given thee as prizes of war.
And the daughters of thy paternal uncle and the daughters of thy

paternal aunts and the daughters of thy maternal uncle and the daughters of thy maternal aunts who have fled their homes with thee;

And any believing woman if she gives herself up to the prophet provided he (also) desires to marry her:

All this is a special (provision) for thee which does not include the (other) faithful.

We know what We have appointed for them with regard to their wives and with regard to what their right hands possess in order that there may be no bar against thee.

For God is Forgiving, Merciful

- 51 Thou mayest postpone marrying any of them whom thou pleasest.

And thou mayest bring under thy protection whom thou pleasest.

And thou mayest seek some of those whom thou hast put aside.

There is then no blame on thee.

In this way it is more probable that their eyes may be cheered and that they may not grieve and that they may be satisfied with what thou hast given them—every one of them.

And God knows what is in your hearts.

And God is Knowing, Gentle

- 52 Hereafter no more wives are allowed thee nor is it allowed thee to change them for other wives even though their beauty surprise thee—excepting what thy right hand possesses:

For God is Guardian over all things.

VII

- 53 O ye who believe! enter not the houses of the prophet excepting when permission is given to you for food.

And sit not down waiting for its cooking being finished.

But when you are asked then go in.

And when you have taken your food then disperse.

And sit not down to listen to talk.

- Surely this was giving annoyance to the prophet but he considered it a shame to mention it to you. But God is not ashamed of the truth.
- And when you ask them (his wives) for anything, then ask them from behind a screen.
- This is purer for your hearts and their hearts;
- And it does not behove you to annoy the messenger of God.
- Neither is it so for you to marry his wives after him in any case whatsoever.
- Surely this is a grievous thing in the sight of God.
- 54 If you disclose a thing or you keep it secret, surely God knows all things.
- 55 There is no blame on them (the prophet's wives, to speak face to face) with their fathers, or their sons, or their brothers, or their brother's sons, or their sisters' sons, or their women, or what their right hands possess.
- And be ye (wives!) reverent towards God:
- Surely God is a witness over all things.
- 56 Surely God and His messenger-spirits send blessings upon the prophet.
- O ye who believe! send ye blessings upon him and wish him peace with a hearty wishing.
- 57 Most surely as to those who (wish to) annoy God and His messenger, God has disapproved of them in this world and the Future
- And He has prepared for them a degrading agony.
- 58 And as to those who annoy faithful men and faithful women without their having deserved it,
- They then surely have taken the burden of a calumny and a clear sin.
- VIII
- 59 O thou prophet! say to thy wives and thy daughters and the wives of the faithful that they lower upon them their head coverings a little.

- In this way it is more probable that they will be recognised (as gentle women) and not be annoyed:
- And God is Forgiving, Merciful.
- 60 Indeed if the hypocrites and those in whose hearts there is a disease and those who circulate evil news in the city desist not, We will most surely give thee authority over them.
- Then they shall not remain with thee therein except a little—
- 61 Disapproved of, wherever they be found they shall be seized and put to death a sure putting.
- 62 This has been the manner of God with regard to those who have gone before,
- And thou shalt not find any alteration in the manner of God.
- 63 People ask thee about the Hour.
- Say: "Its knowledge is with God only."
- And what shall make thee understand that perhaps the Hour may be near?
- 64 Surely God has disapproved of the unbelievers and has prepared for them the flaming fire:
- 65 They shall abide therein all the time;
- (And) they shall not find any friend or helper.
- 66 The day their faces shall be turned back into the fire they will say: "Would that we had obeyed God and obeyed the messenger."
- 67 And they will say: "Our Lord! surely we obeyed our chiefs and our great men, they then caused us to lose the way.
- 68 Our Lord! give them double the agony and disapprove of them a great disapproving."

IX

- 69 O ye who believe! be not like those who annoyed Moses,
- Then God declared his innocence with regard to what they said,
- And he was respectable in the sight of God.
- 70 O ye who believe! reverence God and speak an upright speech
- 71 (That) He may make good for you

your deeds and (that) He may
 forgive you your sins
 And whoever obeys God and His
 messenger has then surely gained
 a great triumph
 72 Surely We put before the heavenly
 bodies and the earth and the
 mountains (Our) trust but they
 refused to take the responsi-
 bility and stood in awe thereof,
 But man took it up

Surely he is verily unjust and
 ignorant
 73 The consequence is that the
 cause to suffer the punishment
 men and the hypocritical women
 and the pagan men and the pagan
 women,
 And God will turn towards the
 faithful men and the faithful
 women
 Because God is Forgiving Merciful

CHAPTER 34

THE SABA

(As-Saba)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL praise belongs to God, He to whom belongs all that is in the heavens and all that is in the earth and to Him belongs all praise in the Future.
And He is all-Wise, all-Aware.
- 2 He knows what sinks into the earth and what comes out therefrom
And what comes down from above and what rises thereto.
For He is all-Merciful, all-Forgiving.
- 3 And those who choose disbelief say: "The Hour shall not come to us."
Say: "Yes, by my Lord, it will most surely come to you,
He is the Knower of the unseen,
Neither in the heavens nor in the earth can anything equal to the weight of an atom or smaller than that or bigger than that be hidden from Him,
And all is in a clear Book (God's knowledge).
- 4 In order that He may reward those who believe and do good deeds;
They are the people for whom there is forgiveness and an honourable provision."
- 5 And as to those who labour in defeating Our signs,
They are the people for whom there is the suffering of a painful calamity.
- 6 And those who have been given the (true) knowledge see that what has been sent down to thee from thy Lord—that is the truth
And that it guides towards the path of all-Mighty, all-Praised.
- 7 And say those who choose disbelief: "Shall we point to you a person

who tells you that when you have become utterly broken up, you will most surely be turned into a new make?

- 8 Either he has forged a lie against God or he is a mad man."

Nay, those who do not believe in the Future are in the agony and the far-gone error.

- 9 Do they not see, then, what is in front of them and what is behind them in the heaven and the earth?

If We please We may bury them in the earth or throw down upon them a piece from above.

Most surely in this there is a sign for every servant turning towards (God).

II

- 10 And surely We gave David a grace from Ourselves. (We said): "Ye mountains! side with him," and (We gave him) the birds.

And We melted iron for his use.

- 11 Saying: "Manufacture thou broad coats of arms and keep due proportion in their chains, and do ye good;

Surely what you do I see."

- 12 And to Solomon We gave the (use of) the wind

It blew in the forenoon for a month
And it blew in the afternoon for a month.

And We caused to flow for him fountains of (molten) brass.

And (We gave him) labourers (Jinn or uncivilised men) who worked in his presence by the command of God.

- And whoever of them deviates from Our command We will cause him to taste the agony of the flaming fire.
- 13 They made for him what he desired of strong buildings and figures and dishes the size of watering-troughs and cooking-pots that stood firmly on their stoves;
(And We said): "Work, ye family of David! with a view to giving thanks."
And few of My servants are thankful.
- 14 Then when We ordained death for him nothing pointed out to them that he was dead,
But the germs of the earth had eaten away his power.
Then when he fell, the labourers (jinn) realised that had they known the unseen they would not have tarried in that degrading agony.
- 15 Surely the (people) of Saba had a sign in the matter of their settlement:
They had double gardens on (their) right and left:
(And We said): "Eat ye out of the provision of your Lord and give thanks to Him.
This is a happy territory and (the) Lord is Forgiving."
- 16 But they turned aside, so that We sent upon them a fierce flood
And We replaced their two gardens by two others having insipid fruits and by shrubs and a few berry-trees.
- 17 Thus did We reward them for their ungratefulness,
And We reward not (in this way) any but the ungrateful.
- 18 And We put between them (people of Saba) and the towns in which We have placed Our blessing other towns visible to one another and We measured out journeying-space amongst them,
(And We said): "Journey through them during day-times and night-times being safe."
- 19 But they said: "Our Lord! put larger distances between our journeys."
And they did wrong to themselves,

- So that We made them tales and We broke them up an utter breaking.
Most surely in this there are signs for every persevering, thanksgiving person.
- 20 And surely the disappointed-one proved right in his guess about them,
Because, but for a party of the faithful, they have followed him.
- 21 But he has no authority over them, Except that We may distinguish him who believes in the Future from him who is in doubt thereabout:
And thy Lord is a Guardian over all things.

III

- 22 Say: "Call upon those whom you fancy besides God. They have no power over anything equal to the weight of an atom either in the heavens or in the earth;
Nor have they any share in either of these,
Neither is there for Him any helper from amongst them."
- 23 And no seconding shall be of any use before Him except in favour of one for whom He shall order it.
Until when the confusion is taken off their hearts they shall say: "What has your Lord said?"
They (the messenger-spirits) shall say: "The Truth,
And He is all-High, all-Great."
- 24 Say: "Who provides you from the heavens and the earth?"
Say: "God.
And most surely either We or you are on a guidance or in a clear error."
- 25 Say: "You shall not be asked as to what we are guilty of and we shall not be asked as to what you do."
- 26 Say: "Our Lord will gather us all and then decide between us with the truth."
For He is the great Judge, all-Knowing.
- 27 Say: "Shew me those whom you have joined with Him as associates."
It can never be.

Nay, He is GOD, all-Mighty, all-Wisc.

- 28 And We have not sent thee but towards all mankind as a bringer of glad tidings and as a warner, but most men know not.
- 29 And they say: "When shall this promise be if you be true?"
- 30 Say: "There is for you an appointed day which you shall not postpone by an hour nor shall you be able to hasten it."

IV

- 31 And say those who choose disbelief: "We will certainly not believe in this Qur-ân nor in what has gone before."

And couldst thou see (the occasion) when the unjust shall be made to stand before their Lord!

Some of them will be throwing the blame on the others:

Those who had been made weak (in this world) shall say to those who had swelled with pride: "Had it not been for you we would surely have been believers."

- 32 Those who had swelled with pride shall say to those who had been made weak: "Did we keep you away from the guidance when it came to you?—nay, you were guilty."

- 33 And those who had been made weak shall reply to those who had swelled with pride: "Nay, it was (due) to your day and night's planning when you commanded us that We should disbelieve in GOD and that we should make His peers."

And both will begin to regret when they see the agony.

And We will put shackles on the necks of those who disbelieve.

They shall not be rewarded except what they did.

- 34 And We sent not in any town any warner but its well-to-do people said: "Surely we disbelieve in that with which you have been sent."

- 35 And they say: "We have more wealth and children (than you) and we are not going to be made to suffer."

♠

- 36 Say thou: "Surely my Lord extends the provision for whom He pleases and He measures (it) out, but most people know not."

V

- 37 And neither your wealth nor your children are things which can bring you near Us in rank, But he who believes and does good, Then they are the people for whom there is a double reward for what they do.

And they shall be safe in dense groves.

- 38 But those who work hard in defeating Our signs are the people who shall be brought forth in the agony.

- 39 Say: "Surely my Lord extends the provision for whom He pleases out of His servants and He (also) measures it out for him.

And whatever you spend, He then gives it back (to you),

For He is the Best Provider."

- 40 And on the day when He will assemble you all then say to the messenger-spirits: "Did these people worship you?"

- 41 They shall reply: "Glory be to thee, Thou art our Friend, not they.

Nay, they used to worship the jinn; most of them believed in them."

- 42 Therefore this day you have no power to do one another either good or harm.

And We will say to those who have done wrong: "Taste ye the agony of the fire which you declared to be a lie."

- 43 And when Our signs are recited to them they say: "He is nothing but a man who wishes to keep you back from what your forefathers worshipped,"

And they say: "This (Qur-ân) is nothing but a lie which has been forged."

And they who choose disbelief say with regard to the truth, when it reaches them: "This is nothing but an obvious enchantment."

- 44 And We did not give them any book which they read, nor have We sent any warner towards them before thee (O Muhammad!).

45 And (others) who went before them did belie—and these have not yet reached the tenth part of what We gave those—
They then did belie My messengers;
Then how was my estrangement?

VI

46 Say: "I only exhort you with a single (exhortation), to wit that you stand up for the sake of GOD in twos or singly and then think." Your companion (Muhammad) is not mad.

He is but a warner to you of a severe agony which is in store.

47 Say: "Whatever reward I have asked you then let it be yours. My reward is with GOD alone, For He is a Witness over all things."

48 Say: "Surely my Lord, the great Knower of all things hidden, hurls down the truth."

49 Say: "The Truth has come and falsehood cannot produce and reproduce."

50 Say: "If I am lost, then I am lost against myself,

But if I am guided, then it is on account of what I have been ordered by my Lord."

Surely He is Hearing, Near.

51 And if thou couldst see when they shall be confused but shall find no escape.

And (when) they are caught from a near place.

52 And (when) they will say: "We believe in it (the Qur-ân)" and how can they get back to it from a far-off place?

53 And they had already denied it before.

And they shot at the unknown from a far-off place.

54 And between them and what they wished there has come a barrier as was done to the likes of them before.

Surely they were in a disturbing doubt.

CHAPTER 35

THE ORIGINATOR

(Al-Faṭir)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL praise belongs to GOD, Originator of the heavens and the earth, Maker of the messenger-spirits as messengers possessing wings (i.e. powers) in pairs, in threes and fours.
He increases whom He pleases in formation;
Surely GOD is Capable of doing all He pleases.
- 2 Whatever favours GOD decides for mankind then no one can keep them back,
And whatever He keeps back no one can send the same except Himself, For He is all-Mighty, all-Wise.
- 3 O ye mankind! remember the blessing of GOD upon you,
Is there any maker other than GOD who provides you with the means of livelihood from the heaven and the earth?
There is no deity but He, therefore, whence are you turned away?
- 4 And if they belie thee, then (other) messengers before thee have been belied also;
And towards GOD is the return of all affairs.
- 5 O ye mankind! surely the promise of GOD is true,
Therefore let not the life of this world deceive you,
And let not the (great) deceiver deceive you respecting GOD.
- 6 Surely the evil-one is an enemy to you, therefore regard him as such.
He only calls his followers so that they may become the companions of the flaming fire.
- 7 As to those who choose disbelief, there is a severe agony for them;

But as to those who believe and do good deeds,
There is for them forgiveness and a great reward.

II

- 8 Well then, is he whose evil deed is made fair-seeming to him so that he regards it a virtue (like one who does good)?
Therefore surely GOD causes to be lost whom He pleases and guides whom He pleases.
Therefore let not thy soul run off on their account with regrets;
Surely GOD knows what they execute.
- 9 And GOD is He who sends the winds, Which then bear the clouds,
Then We drive them towards a territory which is dead,
So that We quicken the earth therewith after its death;
In this way is the rising up (again).
- 10 Whoever wishes for honour, then all honour belongs to GOD.
Towards Him goes up all pure speech,
And all good deed is exalted by Him.
And as to those who make evil plans, there is for them a severe agony,
And the planning of these people must perish.
- 11 And GOD makes you from dust and then from a sperm and then makes you pairs;
And no female bears its young nor gives it birth except with His knowledge,
And no aged person puts on his years, nor is aught decreased from his age but the same is in a Book (GOD's knowledge).
Surely this is easy unto GOD.

- 12 And the two seas are not similar: the one is fresh quenching thirst, pleasant to drink; the other is saltish bitter.
And from both you take for food fresh flesh and bring out ornaments which you wear,
And thou seest the ships cleaving (their way) therein in order that you may seek of His grace and that you may give thanks.
- 13 He causes the night to merge into the day and He merges the day into the night,
And He orders the sun and the moon, each moves to an appointed term.
This is your Lord! to Him belongs the kingdom.
But as to those you call upon besides Him, to them belongs not even the husk of a date-stone.
- 14 If you call upon them, they do not hear your calling;
And even if they hear they respond not to you.
And on the day of the Awakening they shall deny your joining them (with GOD).
And no one can inform thee like One who is Aware.

III

- 15 O ye mankind! you are all in need of God,
But He, God, is all-Independent, all-Praised.
- 16 If He please He may carry you off and bring a new creation.
- 17 And there is no hardship in this to God.
- 18 And no soul carrying its own burden will carry the burden of another,
And if one soul heavily laden cail (another) pointing towards its weight, nothing whatsoever shall be carried away therefrom even though he (the person called) be a near relation.
Thou canst only warn those who stand in awe of their Lord in secret and who keep up the prayer.
And he who purifies, therefore, he does so for his own soul.
And towards God is the return.
- 19 And alike are not the blind and the seeing:

- 20 Nor darkness and light
21 Neither shade and heat.
- 22 And alike are not the living and the dead.
Surely GOD makes him hear whom He pleases,
But thou canst not make those who are buried in their graves to hear.
- 23 Thou art but a warner.
- 24 Surely We have sent thee with the truth as a bringer of glad tidings- and as a warner;
And every community has had its warner.
- 25 And if they belie thee, then surely those before them did the same:
Their messengers came to them with clear proofs and with the scripture and the shining Book.
- 26 And then I caught those who disbelieved,
Then how was My estrangement?

IV

- 27 Hast thou not seen that GOD brings down water from above,
Then He brings forth therewith fruits of different kinds:
And amongst the mountains there are strata—white, and red of different hues, and some are raven black.
- 28 And amongst men and moving creatures and quadrupeds there are different varieties like these.
Only the learned amongst His servants stand in awe of GOD.
Surely GOD is Mighty, Forgiving.
- 29 Surely those who study GOD's Book, and keep up the prayer and spend out of what We have provided them with, secretly and openly, hope for a bargain which shall not perish by any means:
- 30 In order that He may give them their reward in full and increase them out of His grace:
Surely He is Forgiving, Grateful.
- 31 And as to what We have revealed to thee of the Book, that is the truth confirming that which is before it:
Most surely GOD is Aware of His servants. Seeing.
- 32 Then We made those whom We selected from amongst Our servants to inherit the Book;

- Then some of them are unjust to their souls;
And amongst them are those who are moderates,
And some of them are, with GOD's permission, foremost in doing good.
This is the great distinction.
- 33 Gardens of bliss which they shall enter, they shall be made to wear therein bangles of gold and pearls. And their robes therein shall be of silk.
- 34 And they will say: "All praise belongs to GOD who has removed from us all grief;
Most surely our Lord is Forgiving, Grateful:
- 35 Who has out of His grace, caused us to be accommodated in an abiding home,
Therein no evil touches us,
Nor does any weariness touch us therein."
- 36 And as to those who choose disbelief; there is for them the fire of hell.
It will not be finished with them so that they might die,
Nor shall any part of its agony be lightened for them:
It is thus We reward each ungrateful (man).
- 37 And therein they will clamour: "Our Lord! take us out, we will do good other than what we used to do."
"Well then, did We not give you length of life that he who wished to remember might remember and did not the warner come to you?
Therefore taste ye, because there is no helper for the unjust."
- V
- 38 Surely GOD is the Knower of the hidden things of the heavens and the earth;
Surely He knows what is inside the breasts.
- 39 He it is who made you successors in the earth.
Therefore he who chooses disbelief, upon him be his disbelief then,
And the disbelief of the disbelievers increases them in naught except dislike with their Lord,
- And the disbelief of the disbelievers increases them in naught but loss.
- 40 Say: "Have you considered (about) your associates whom you call upon besides GOD?
Shew me what they have made in this earth,
Or is it that they have a share in the (making of the) heavens?"
Or is it that We have given them a book so that they are on clear proofs thereof?
Nay, the unjust people hold out to one another nothing but deception.
- 41 Surely GOD holds the heavens and the earth from slipping away from their places,
And if they did slip away there is no one except Himself to hold them either:
Surely He is Gentle, Forgiving.
- 42 And they swore by GOD with the utmost strength of their oaths that if a warner came to them they would be better guided than any other community;
But when a warner came to them it increased them in nothing but running away:—
- 43 Swelling with pride in the land and making evil plans;
And the evil plans recoil on no one except the authors thereof,
Therefore they wait not except the precedent of the ancients,
But thou wilt not find any change in the manner of GOD,
And thou wilt not find any shifting in the manner of GOD.
- 44 Well then, have they not journeyed in the earth and seen what was the end of those before them?
And they were stronger in power than these.
And GOD is not One from whom anything in the heavens or the earth can escape:
Surely He is Knowing, Capable.
- 45 And were GOD to seize men for what they do, He would not leave on the surface of the earth (*lit.* its back) any living thing but He gives them time until an appointed term,
But when their term comes then surely GOD has His servants under His eye.

CHAPTER 36

O MAN

(Yasin)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

YA SIN

- 1 (O Man)!
- 2 By this Qur-ān full of wisdom;
- 3 Most surely thou art one of the sent ones:
- 4 On the Right Path.
- 5 This is a sending down of all-Mighty, all-Merciful:
- 6 That thou mayest warn a people whose forefathers have not been warned so that they are in a heedlessness.
- 7 Surely upon most of them (Our) sentence has become due so that they will not believe.
- 8 Surely We have put chains on their necks reaching to their chins so that their heads are forced upwards.
- 9 And We have placed walls in front of them and walls behind them so that We have covered them up altogether and they cannot see.
- 10 And it is alike to them whether thou warn them or warn them not, they will not believe.
- 11 Thou canst only warn those who follow the reminder and stand in awe of Arrahman (the most Merciful) in their hearts (*lit.* in secret),
Therefore give them the glad tidings of forgiveness and an honourable reward.
- 12 Surely it is We who give life to the dead and We write down what they send forward and (also) what they leave behind (*lit.* footprints).

And We have comprehended all things in a clear Book.

II

- 13 And set forth to them the case of the companions of the town
When the messengers came to them.
- 14 When we sent towards them two of them, they belied them, then We helped (them) with a third so they said: "Surely we are the sent-ones to you."
- 15 They said: "You are nothing but men like ourselves, and Arrahman (the most Merciful) has not sent down anything. You are all liars."
- 16 They replied: "Our Lord knows we are most surely sent towards you:
- 17 And our duty is but to deliver the message clearly."
- 18 They said: "Surely we find you are a bad omen, therefore if you do not desist we will stone you (to death) and there will befall you from us a painful agony."
- 19 They said: "Your ill-omen be with you, is it because you are reminded?
Nay, you are a people unrestrained."
- 20 And a man came to them running from the far end of the town—
He said: "O my people, follow the sent-ones.
- 21 Follow those who ask you not for any reward and they are guided.

PART XXIII

- 22 And why should not I serve Him who originated me and towards Him are you to be returned?
- 23 Why, shall I take besides Him deities whose seconding if Arrahman wished to hurt me would not avail me aught, nor would they be able to rescue me?
- 24 If I did so I would surely be in a clear error.
- 25 Surely I believe in your Lord therefore listen to me."
- 26 It was said to him: "Enter thou the garden."
He said: "I wish my people knew
- 27 How my Lord has forgiven me and made me one of the honoured ones."
- 28 And We did not after that send down an army from above on his people nor is it Our rule to send down.
- 29 It was but a single thunderbolt and lo! they were like fire burnt down.
- 30 Alas for the men (*lit.* servants), not a single messenger came to them but they mocked at him.
- 31 Have they not considered how many generations before them have We destroyed (and) that they do not return towards them?
- 32 And all of them shall be made to appear before Us.
- III
- 33 And a sign for them is the dead earth which We quicken and from which We bring forth grains, then they eat therefrom.
- 34 And We have made therein gardens of dates and vineyards and We have caused to gush forth springs therein:
- 35 In order that they may eat the fruits thereof, and their hands have not made it.
Will they not give thanks then?
- 36 Glory be to Him who makes pairs amongst all things that grow in the earth and amongst themselves and amongst things of which they have no knowledge.
- 37 And a sign for them is the night: We peel away the day therefrom and lo! they are in the dark.
- 38 And the sun moves to its appointed place.
This is the measurement of all-Mighty, all-Knowing.
- 39 And as to the moon We have measured for it stages until it returns to its shape like an old dried branch of a palm-tree.
- 40 It is not given to the sun to overtake the moon, nor can the night outpace the day,
But each in its own orbit floats.
- 41 And a sign to them is the fact that We carry their offspring in laden ships
- 42 And We have made for them the like of the ships which they will ride.
- 43 And if We pleased We could drown them, then there would be no clamouring for them nor would they be rescued.
- 44 But all this is a mercy from Us and an enjoyment for a time.
- 45 And when it is said to them: "Fear that which is in front of you and what is behind you that you may be shewn mercy," (they turn aside).
- 46 And no sign out of the signs of their Lord comes to them but they (also) turn aside therefrom.
- 47 And when it is said to them: "Spend out of what GOD has provided you with," those who disbelieve say to those who believe: "Shall we feed him whom GOD could have fed if He had pleased?
You are in nothing but an obvious error."

- 48 And they say: "When shall be this promise if you be true?"
- 49 They wait for nothing but a single thunderbolt which will seize them whilst they shall be disputing with each other.
- 50 So that they shall not be able to make a will nor shall they be able to return to their families.

IV

- 51 And when the figures (or the trumpet) shall be blown into, then lo! they shall spread out from their graves towards their Lord.
- 52 They will say: "O woe to us, who has raised us up from our sleeping-places?
This is the promise of Arrahman (the most Merciful) and the sentences were true."
- 53 There would be but a single thunderbolt, then lo! they will all be brought before Us.
- 54 This day no soul shall be wronged aught and they will not be rewarded except what they have done.
- 55 Surely the companions of the garden shall be quite happy in their occupation that day.
- 56 They and their mates shall be reclining on raised couches in the shades.
- 57 They shall have therein fruit and whatever they call for.
- 58 "Peace" shall be the speech from the Merciful Lord.
- 59 And "O ye guilty ones! separate yourselves this day (from the rest)."
- 60 "Ye sons of man (Adam)! did We not covenant with you, saying: 'Worship not the evil-one, surely he is an obvious enemy to you?'"
- 61 And saying: 'Worship Me. This is the Right Path.'
- 62 And surely he has misled from you a large number of people;
Why did you not understand then?
- 63 This is the hell which was held out to you.
- 64 Enter it this day on account of what you disbelieved."

- 65 On that day We will put a seal upon their mouths, and their hands will speak to Us and their feet will bear witness as to what they used to do.
- 66 And if We pleased We could certainly put out their eyes, then they would rush together to get to the way first, but whence would they see?
- 67 And if We pleased We could surely metamorphose them where they are, they would not then be able to go (forward) or to return.

V

- 68 And whomsoever We increase in age We bend down in make. Do you not understand then?
- 69 And We have not taught him (Muhammad) poetry nor is it meet for him.
This is nothing but a reminder and a clear Qur-ân.
- 70 That he may warn him who is alive and the sentence shall be justified against the disbelievers.
- 71 Well then, do they not see that, out of what Our hands have worked, We make cattle for them, then they become the owners thereof?
- 72 And We have subjugated the cattle for their use so that some of them they ride, and some of them they use for food.
- 73 And there are therein other uses and drinks for them.
Will they not give thanks then?
- 74 And they adopt other deities besides God perhaps they may be helped.
- 75 They cannot help them but they shall be called up in the presence (of God) as being their devotees (*lit.* army).
- 76 Therefore let not their saying grieve thee.
Surely we know what they conceal and what they disclose.
- 77 Well then, does not man see that We have made him out of a sperm, then lo! he is an open disputant?

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| <p>78 And he sets forth a likeness for Us but forgets his own formation.
Says he. "Who will put life into the bones when they have become decayed?"</p> <p>79 Say: "He will put life into them who evolved them the first time, for He knows all makes."</p> <p>80 He who makes for you fire from the green tree, then lo! you kindle (it) therefrom."</p> | <p>81 Well then, is not He who has made the heavens and the earth Capable of making their likes?
Yea, for He is the Great-Maker, all-Knowing.</p> <p>82 When He desires anything His command merely is to say to it: "BE" and it becomes.</p> <p>83 Therefore glory be to Him in whose hand is the government of all things and towards Him are you going to be returned.</p> |
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CHAPTER 37

THE RANKS

(As-Saffat)

(We commence) with the name of God.
The most Merciful (to begin with),
The most Merciful (to the end).

I

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| <p>1 By the beings who range themselves in ranks;
2 Then by the beings who drive (evil-doers) driving hard;
3 Then by the beings who study (the Qur-ân) by way of reminder
4 Most surely your GOD is One.
5 Lord of the heavens and the earth and what is between the two and Lord of all the easts.
6 Surely We have decorated the nearer space with the decoration of the planets.
7 And guarded it from every rebellious evil-one.
8 (So that) they cannot hear what goes on in the upper regions and they are hurled down from every side,
9 Driven away and for them is a constant agony.
10 But he who tries to snatch a snatching is at once followed by a bright burning flame.
11 Therefore ask them to reply: "Are they stronger in make or those We have made?"
Surely We have made them out of sticking wet clay.
12 But thou dost wonder and they do mock.
13 And when they are reminded they do not mind.
14 And when they see a sign they seek to make a mockery of it.
15 And they say: "This is nothing but an obvious enchantment.
16 What! when we are dead and have become dust and bones shall we surely (then) be raised up?
17 And also our forefathers of old?"
18 Say thou: "Yes and you shall be disgraced."</p> | <p>19 Then there shall be but a single driving shout and lo! they shall be looking on.
20 And they will say: "O woe be to us, this is the day of Judgment."
21 (It shall be said): "This is the day of decision which you declared to be a lie."

II
22 Assemble those who were unjust and their companions and what they worshipped
23 Besides GOD, then lead them towards the path of hell.
24 Let them stand back, surely they are to be questioned.
25 "How is it with you that you help not one another."
26 Nay, they shall that day be the cause of one another's surrender.
27 And some of them will face the others questioning one another:
28 They will say: "Surely you approached us from the right side (i.e. with force)."
29 The others will reply: "Nay, you yourselves would not believe.
30 And we had no authority over you, but you were a people given to excesses.
31 Therefore the sentence of Our Lord has been justified against us; Surely we are going to taste it.
32 So that we deviated you, surely we ourselves were the deviators."
33 Therefore surely they shall that day be partners in the agony.
34 Surely it is thus we deal with the guilty.
35 Surely when it was said to them: "There is no deity but GOD," they swelled with pride</p> |
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- 36 And they said: " Shall we indeed give up our deities in favour of a mad poet? "
- 37 Nay, He has come with the truth and has confirmed all the sentences.
- 38 Most surely you are going to taste a painful agony,
- 39 And you are not rewarded except what you did.
- 40 But as to the exclusive servants of God,
- 41 They are the people for whom is an appointed provision:
- 42 Fruits, and they shall be honoured
- 43 In gardens of bliss
- 44 (Seated) upon thrones facing each other;
- 45 A cup with a pure drink is made to pass round them—
- 46 Pure white, delicious for those who drink,
- 47 There is no headache therein nor are they made to talk nonsense thereby.
- 48 And with them are large-eyed beauties with a modest glance,
- 49 Just as if they were veiled eggs.
- 50 Then some of them shall face the others questioning one another.
- 51 A speaker amongst them shall say: " Surely I had a friend
- 52 Who said: ' Art thou indeed one of those who believe,
- 53 What! when we are dead and have become dust and bones shall we then be given awards? ' "
- 54 He will (then) say: " Can you peep at him? "
- 55 Then he (himself) shall peep at him and see him right in the centre of hell.
- 56 He will say: " By God, thou wast very near causing my perdition.
- 57 And had it not been for the blessing of my Lord, I would surely have been of those who are called up before their Lord, "
- 58 (They will say): " Is it then that we are not going to die (again)?
- 59 Our previous death was the only death, and we are not going to suffer?
- 60 Most surely this is the great triumph. "
- 61 Therefore let the workers work the like of this.
- 62 Is this a better entertainment or the tree of Zaqqum?
- 63 Surely We have made it a test for the unjust.
- 64 It is a tree which comes out of the centre of hell,
- 65 Its spadix is like the heads of serpents.
- 66 Then most surely they will eat thereof and fill their bellies therewith,
- 67 Then surely they will have on top of it a mixture of a burning liquid.
- 68 Then most surely their return shall be towards hell.
- 69 Surely they have joined their fathers (all) gone astray,
- 70 So that they walk blindly on their footsteps;
- 71 And most surely the majority of the ancients have lost the way before them.
- 72 And most surely We have already sent warners amongst them.
- 73 Then see as to what was the end of those who were warned,
- 74 The exclusive servants of God excepted.

III

- 75 And most surely Noah cried to Us, and what an excellent response did We make.
- 76 And We rescued him and his family from the great confusion,
- 77 And We made his offspring to be the survivors.
- 78 And We left him as an inheritance of virtue amongst later generations.
- 79 Peace be upon Noah amongst the people of the world.
- 80 Surely it is thus We reward those who do good.
- 81 Surely He is one of the faithful servants.
- 82 Then We drowned the others.
- 83 And most surely Abraham was of his followers.
- 84 When he came to his Lord with a whole heart,
- 85 When he said to his father and his people: " What do you worship?
- 86 Do you desire false deities, leaving God alone?

- 87 Then what do you think of the Lord of the worlds? "
- 88 Then he considered a considering with regard to the stars
- 89 And he said: "I am sick (of all this)."
- 90 Then they turned back from him a complete turning.
- 91 Then he conveyed himself secretly towards their deities and said: "Why do you not eat?"
- 92 (And) "What is the matter with you that you speak not?"
- 93 Then he fell upon them smiting them with strength (*lit.* right hand).
- 94 Then they came towards him running, aghast.
- 95 He said: "Why do you worship that which you yourselves hew out.
- 96 And God has created you and what you make (with your hands)?"
- 97 They said: "Build up for him a building, then throw him into the bonfire."
- 98 Therefore they desired to treat him badly but We made them to be the lowest,
- 99 And he said: "Surely I am going towards my Lord who will soon guide me."
- 100 (And he prayed): "My Lord! grant me one of the good."
- 101 Therefore We gave him glad tidings of a forbearing son.
- 102 Then when he (the son) reached the age of being able to strive, together with him, he said:
"O my son! surely I see in my sleep that I sacrifice thee, then consider what thou thinkest."
He said: "O my father do what thou has been ordered, thou wilt soon find me, if it please God, amongst those who persevere."
- 103 Therefore when they both submitted themselves (to God) and he (Abraham) laid him down on his forehead.
- 104 And We called out to him saying: "O Abraham!
- 105 Surely thou hast made good thy vision. Surely it is this way We reward those who do good.
- 106 Most surely this is an obvious discipline."
- 107 And We gave him in exchange a great sacrifice.
- 108 And We left him as an inheritance of virtue amongst later generations.
- 109 Peace be with (*lit.* upon) Abraham.
- 110 Thus do We reward those who do good.
- 111 Surely he was one of Our believing servants.
- 112 And We gave him the glad tidings of Isaac, a prophet from amongst those who are good.
- 113 And We blessed him and Isaac. And of their (Abraham and Isaac's) offspring there are those who do good and there are those who clearly do wrong to their souls.

IV

- 114 And We certainly did a favour to Moses and Aaron,
- 115 And rescued them and their people from the great confusion.
- 116 And We helped them, so that they became the victors.
- 117 And We gave to both of them the Book that clarified (all things).
- 118 And We guided them the Right Path.
- 119 And We left them as an inheritance of virtue amongst later generations.
- 120 Peace be with (*lit.* upon) Moses and Aaron.
- 121 Surely in this way do We reward those who do good.
- 122 Surely they were both amongst Our faithful servants.
- 123 And most surely Ilyas was amongst the sent-ones.
- 124 When he said to his people: "Will you not practise reverence?"
- 125 Will you call upon Bal and leave the Best Maker.
- 126 God, your Lord and Lord of your forefathers of old?"
- 127 But they declared him to be a liar, therefore most surely they are to be made to stand before (Us).
- 128 Excepting the exclusive servants of God.
- 129 And We left him as an inheritance of virtue amongst the later generations
- 130 Peace be with (*lit.* upon) Ilyas-in.
- 131 Surely in this way do We reward those who do good.

- 132 Surely he was of Our faithful servants.
 133 And most surely Lot was amongst the sent-ones.
 134 (Remember) when We rescued him and his family altogether.
 135 Except an old woman who was amongst those who remained behind.
 136 Then We destroyed the others
 137 And most surely you pass by them at day-time.
 138 And at night-time. Do you not understand then?

V

- 139 And most surely Jonah was amongst the sent-ones.
 140 When he fled towards a ship fully laden.
 141 So they cast lots and he was the loser.
 142 So the fish carried him away and he was the blamed-one.
 143 Therefore had it not been that he was one of those who glorify (GOD)
 144 He would certainly have remained in its inside to the day of being raised up.
 145 But We cast him on a desert land whilst he was sick.
 146 And We caused a gourd-plant to grow upon him,
 147 And We sent him (as a messenger) towards a hundred thousand or more.
 148 Then they believed, so We made them to enjoy themselves for a time.
 149 Then ask them to reply: "Hast thy Lord the daughters whilst they have the sons?"
 150 Did We make the messenger-spirits to be females and did they witness it?
 151 Is it not a fact that most surely they say out of their own lying (mouths)
 152 That God has children? And most certainly they are liars.
 153 Has He chosen daughters against sons?
 154 What is the matter with you that you judge in this way?
 155 Will you not remember then?
 156 Or is it that you have a clear authority?
- 157 Then bring your book if you be true.
 158 And they have made between Him and the jinn a relationship, And most surely the jinn know that they are going to be made to stand (before GOD).
 159 Glory be to GOD far above what they attribute;
 160 But as to the exclusive servants of GOD,
 161 Then surely neither you nor what you worship
 162 Can mislead them from Him;
 163 But (you can mislead) only him who is going to enter hell.
 164 (And say they (GOD's servants)):
 "And there is none of us but has an appointed place;
 165 And most surely we are those who stand in ranks;
 166 And most surely we are those who glorify."
 167 And they surely used to say:
 168 "Had we a reminder from those gone by
 169 Surely we would have been GOD's exclusive servants."
 170 But (now) they deny it, then in time they will know.
 171 And most surely Our word has gone forth in favour of the sent-ones.
 172 "Most surely they shall be helped
 173 And most surely Our host shall be the victors."
 174 Then turn thou from them until a time
 175 And see them, then in time they will (also) see.
 176 Do they ask for the hastening of the agony from Us?
 177 But when it shall come down in their midst, then it shall be an evil morning for those who are warned.
 178 And turn away from them until a time,
 179 And see, then in time they shall also see.
 180 Glory be to thy Lord, Lord of Honour, far above what they attribute.
 181 And peace be with (*lit.* upon) the sent-ones.
 182 And all praise belongs to GOD, Lord of all the worlds.

CHAPTER 38

ŞAD

(We commence) with the name of God.
 The most Merciful (to begin with).
 The most Merciful (to the end).

I

- 1 ŞAD. By this Qur-ân. the master reminder.
- 2 But those who choose disbelief are in a state of self-glorification and opposition (to Muhammad).
- 3 How many a generation before them have We destroyed?
 Then they cried whilst the time for escape had passed.
- 4 And they wonder because a warner from among themselves has come to them.
 And say the unbelievers: "This (man) is an enchanter (and) a great liar.
- 5 Has he converted (*lit.* made) all the deities into One God?
 Most surely this is a wonderful thing."
- 6 And the chiefs from among them break away, saying: "Go away and persevere with regard to your deities.
 Most surely there is some object in this (new) thing?"
- 7 We have not heard about this in (our) former faith.
 This is nothing but an artificial make.
- 8 Has this reminder been sent down upon him from amongst ourselves?
 Nay, they are in a doubt about My reminder!
 Nay, they have not yet tasted My agony!
- 9 Or is it that they have the treasures of the mercy of thy Lord (who is) all-Mighty, all-Giving?
- 10 Or is it that the kingdom of the heavens and the earth and what is between them is theirs?

If so, let them go up the ladder of their resources.

- 11 This army of theirs from amongst the allies is going to be defeated.
- 12 Before them the people of Noah and Ad and Pharaoh, master of a great kingdom, have belied (the messengers),
13. And (so also) did Thamud and the people of Lot and the companions of the forest. These are the allies.
- 14 Everyone of them declared the messengers to be liars, the consequences then became due.

II

- 15 And these people wait not but for a single roaring blast from which there is no respite.
- 16 And they say: "Our Lord! hasten to us our deeds before the day of the reckoning."
- 17 Persevere thou in spite of what they say and remember Our servant David, master of hands.
 Surely he was very attentive (to Us).
- 18 We ordered the mountains, he and (*lit.* with him) they declared Our glory evening and mornings.
- 19 And (We ordered) armies of birds gathered together.
 All were attentive to Him.
- 20 And We strengthened his kingdom and We gave him wisdom and a decisive address.
- 21 And hast thou (O Muhammad!) heard the news of the dispute when (the disputants) jumped over the wall of the temple?
- 22 When they came into David, he was confused on account of them.

- They said: "Fear not, we are two disputants having complaints against each other. Therefore decide thou between us with the truth and depart not from integrity, and guide us towards the right path.
- 23 Surely this is my brother, he has ninety-nine ewes and I have one ewe, but he says 'give it to me,' and has been overbearing towards me in address."
- 24 He said: "He has surely been unjust to thee in asking thy ewe to add to his ewes":
And most surely large numbers of partners do wrong to one another—excepting those who believe and do good deeds, and very few are they.
And David believed that We had tested him.
Therefore he asked forgiveness of his Lord and fell down bowing and attended to (his Lord).
- 25 Then We forgave him this time:
And most surely he has a position of nearness with Us and an excellent place to return to.
- 26 (We said): "O David! surely We have made thee a successor in the land, therefore judge between people with the truth and follow not their desires, otherwise they would cause thee to lose GOD's way."
Surely as to those who lose GOD's way, there is for them a severe agony on account of their forgetting the day of the reckoning.
- 29 This is a blessed Book which We have sent down to thee that they may ponder over its verses and that those possessing understanding may remember.
- 30 And We gave Solomon to David, an excellent servant, surely he was very attentive (to GOD).
- 31 When there were brought before him in the afternoon picked, fast-running couriers
- 32 Then he said: "Surely I love the loving of the goods on account of the remembrance of my Lord," until they had gone away from his sight behind the veil.
- 33 (He said): "Bring them back to me," then he began to rub their legs and their necks.
- 34 And We certainly tested Solomon and We placed upon his throne a mere body, then Solomon turned (towards Us).
- 35 He said: "My Lord! forgive me, and grant me a kingdom which does not descend to anyone after me.
Surely thou art the Great Giver."
- 36 Therefore We ordered the wind for his use,
It carried his command smoothly wherever he sent (it).
- 37 And (We subdued) the ring-leaders—all kinds of builders and divers,
- 38 And others fettered in chains.
- 39 "This is Our gift, therefore be liberal or be strict without rendering any account."
- 40 And most surely he has a position of nearness with Us and an excellent place to return to.

III

- 27 And We have not made the heaven and the earth and what is between the two in vain.
This is the idea of those who choose disbelief.
Therefore were we to those who disbelieve on account of the fire.
- 28 Shall We make those who believe and do good deeds like those who do evil in the earth?
Or shall We make the reverent like the impious?

IV

- 41 And remember Our servant Job.
When he called to his Lord: "Surely the evil-one has touched me with weariness and agony."
- 42 We said: "Urge (thy mount) with thy foot, here is a cool bathing-place and a drink."
- 43 And We gave to him his family and (others) like them in addition to them as a mercy from Ourselves and as a remembrance to the people of understanding.

- 44 "And take a handful of sticks in thy hand and strike therewith and be not guilty of sin."
Surely We found him persevering.
An excellent servant, surely he was oft-returning (to Gon).
- 45 And remember Our servants Abraham and Isaac and Jacob— all possessed of hands and eyes.
- 46 Surely We chose them with a choosing—the remembrance of the Home.
- 47 And most surely they were of the select (and) the best with Us.
- 48 And remember Ishmael and Elisha and Zulkifl: and they were all of the best.
- 49 This is a reminder: and most surely for the reverent there is an excellent place to return to:—
- 50 Gardens of bliss with doors open for their use;
- 51 Reclining therein, sending for, therein, many fruits and drink.
- 52 And they shall have beauties with eyes cast down, equals in age.
- 53 (And it shall be said): "This was what you were promised for the day of the reckoning.
- 54 Most surely this is Our provision which is not to be exhausted."
- 55 This is (certain). But most surely for the intemperate ones there is an evil place to return to:—
- 56 Hell. They shall enter it, then it shall be an evil place to rest in.
- 57 This is (certain). So let them taste it, boiling hot or intensely cold.
- 58 And various kinds of other (agonies) of the same nature.
- 59 (It shall be said): "Here is an army joining you to remain with you."
(They shall reply): "Let there be no welcome to them; surely they are entering into the fire."
- 60 They (the others) shall say: "Nay, as to you no welcome be to you. You prepared it for us," and it shall be an evil place to rest in.
- 61 They shall say: "Our Lord! whoever prepared it for us, then increase him in agony—twofold in the fire."
- 62 And they shall say: "What is the matter with us that we see not men whom we used to count as being amongst the worst!"
- 63 Was it that We took them to be such in mere mockery or is it that (our) eyes are turned away from them?"
- 64 Most surely this mutual disputation of the inmates of the fire is the truth.

V

- 65 Say: "I am but a warner, and there is no deity of any kind except GOD, the One, the Dominant:
- 66 Lord of the heavens and the earth and what is between the two, all-Mighty, all-Forgiving."
- 67 Say: "It is a great news
68 From which you are turning aside.
69 I have no knowledge about those in the upper regions when they questioned one another.
- 70 All I have been commanded is that I am a clear warner."
- 71 (Remember) when thy Lord said to the messenger-spirits: "Surely I am going to make man from wet clay.
- 72 So that when I have perfected him and breathed into him of My spirit then fall down bowing down to him."
- 73 Then all the messenger-spirits bowed down together.
- 74 But the disappointed-one did not. He was proud and he was of those who disbelieve.
- 75 He said: "O dis-appointed-one, what prevented thee from bowing down to what I have made with My two hands?
Art thou proud or is it that thou hast become one of the great?"
- 76 He replied: "I am better than he. Thou hast made me from fire whilst Thou has made him of wet clay."
- 77 He said: "Get out of the condition thou art in, because thou art surely driven away.
- 78 And surely upon thee be My disapproval to the day of the Judgment."
- 79 He said: "My Lord! then give me time till the day they are raised up."
- 80 He said: "Now surely thou art of those who are given time.

81 To the day of the well-known appointment "

82 He said. "Then by Thy greatness I will surely deviate them all

83 Except Thy servants amongst them who are exclusively so."

84 He said: "That then is the truth, and what I say is the whole truth:

85 I will most certainly fill hell

with thee and with those who follow thee amongst them altogether "

86 Say (O Muhammad) "I ask you not for any reward for it, nor am I of those who use affectation.

87 It is nothing but a reminder for the people of the world.

And most certainly you will know the truth thereof after a time."

CHAPTER 39

THE MULTITUDES

(Az-Zumar)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 THE sending down of this Book is from GOD, all-Mighty, all-Wise.
- 2 Surely We have sent down this Book towards thee with the truth, Therefore serve thou GOD, being exclusively devoted to Him.
- 3 Is it not a fact that devotion is exclusively due to GOD?
And those who take protectors besides Him (say):
"We worship not these but in order that they may bring us nearer to GOD in position."
Surely GOD will judge between them with regard to that in which they differ:
Surely GOD guides not one who is a liar, a gainsayer.
- 4 If GOD had wished to take a child surely He would have (Himself) chosen whom He had pleased out of His creation.
Glory be to Him, He is GOD, the One, all-Dominant.
- 5 He has made the heavens and the earth with the truth.
He causes the night to revolve upon the day and He causes the day to revolve upon the night.
And He orders the sun and the moon--
Each moves to an appointed term.
Is it not a fact that He is all-Mighty, all-Forgiving?
- 6 He has made you out of a single being, and then He made its mate therefrom,
And He has given you (*lit.* sent down for you) eight kinds of quadrupeds.
He makes you in the insides of your mothers a make after a make in a threefold darkness.

- This is GOD, your Lord, to Him belongs the kingdom.
There is no deity but He,
Therefore whence are you turned away?
- 7 If you be ungrateful, then surely GOD is Independent of you.
But ungratefulness of His servants pleases Him not.
And if you be thankful He is pleased with you.
And no burdened soul shall carry the burden of another.
And then towards your Lord is your return so that He will inform you as to what you did.
Surely He is Knower of what is inside the breasts.
 - 8 And when hurt touches man he calls upon his Lord attending towards Him,
Then when He grants him a blessing from Himself, he forgets that for which he called upon Him before,
And He makes peers with GOD in order that he may cause (people) to lose His way.
Say: "Enjoy thyself in thy ungratefulness for a short while, surely thou art of the companions of the fire."
 - 9 Is he (like) one who devotes himself during several hours of the night bowing down and standing up, taking precautions against the Future and who is confident of the mercy of his Lord?
Say: "Are those who know equal to those who do not know?"
Only those possessed of understanding do remember (this).

II

- 10 Say: "O My servants who believe! reverence your Lord.
To those who do good in the life of this world there is good.
And God's earth is broad.
The fact is that the persevering ones will be paid their reward in full without any account being taken."
- 11 Say: "Surely I am commanded to serve God, being exclusively devoted to Him,
- 12 And I am commanded that I should be the first to submit (i.e. to be Muslim)":
- 13 Say: "Surely if I disobey my Lord, I am afraid of the agony of the great day."
- 14 Say: "I serve God, being devoted to Him exclusively."
- 15 Then serve ye whom ye please besides Him.
Say: "Surely those are the losers who lose their own souls and those of their families on the day of the Awakening."
Is it not a fact that this is a clear loss?
- 16 For them there shall be coverings of fire from above them and coverings from below them.
In this way does God warn His servants with this (Qur-ân):
"Ye my servants! therefore reverence Me."
- 17 And as to those who avoid serving the transgressor and tend towards God, there is glad tidings for them, therefore give glad tidings to My servants:
- 18 Those who listen to what is said and follow the best thereof:
They are the people whom God has guided and they are the people possessed of understanding.
- 19 Are (they) like one against whom the sentence of the agony has become due?
Wilt thou then save him who is in the fire?
- 20 But as to those who reverence their Lord, there are for them dense gardens, above them are other dense gardens, well founded, beneath which flow rivers.

This is the promise of God.

God does not fail in (His) promise.

- 21 Dost not thou see that God sends down from above water, then makes it flow in the shape of springs in the earth, then brings forth therewith cultivations of different kinds and then dries it (i.e. ripens it) so that thou seest it becoming yellow and then crushes it into powder?
Most surely in this there is a reminder for those who are possessed of understanding.

III

- 22 Is he then whose breast God has expanded for Islam so that He is upon a light from his Lord (like a disbeliever)?
Therefore woe be to those whose hearts are hardened against the remembrance of God:
They are in a clear error.
- 23 God has sent down the best of news—a Book (whose verses) are in unison with themselves and are oft-repeated, making the very skins of those who stand in awe of their Lord creep at it,
And then their skins and their hearts do soften towards the remembrance of God.
This is the guidance of God.
He guides with it whom He pleases.
And he whom God causes to be lost has no one to guide him then.
- 24 Are (they) then like one who has to bear the worst of agonies on his face on the day of the Awakening?
And it shall be said to the unjust:
"Taste what you did."
- 25 Those before them declared (the prophets) to be liars, then the agony came to them whence they did not know.
- 26 Therefore God caused them to taste the shame of the life of this world and the agony of the Future is greater. Did they but know!
- 27 And certainly We have set forth for the use of mankind all kinds of parables in this Qur-ân that they may remember.

28 This is an Arabic Qur-ân free from tortuous wording that they may practise reverence.

29 God sets forth the condition of a man whose (heart) is divided amongst contending parties, and of another man wholly devoted to the service of one man.

Are the two conditions equal?

All praise belongs to God: but most of them know not.

30 Thou (O Muhammad!) art surely going to die and they surely are going to die.

31 And then surely on the day of the Awakening you will dispute with one another in the presence of your Lord.

PART XXIV

IV

- 32 Who then is more unjust than he who lies against GOD and who declares the truth to be a lie when it comes to him?
Is not there then resting-place in hell for the faithless?
- 33 And he who comes with the truth and confirms it:—
They are the people who practise reverence.
- 34 There is for them, with their Lord, what they wish.
Such is the reward of those who do good:
- 35 In order that He may wipe off from them the evils which they did and reward them for the good things which they used to do.
- 36 Is not GOD sufficient unto His servant?
But they would frighten thee with those besides Him,
And as to him whom GOD causes to be lost there is no guide for him then.
- 37 And as to him whom GOD guides there is no one to mis-lead him then.
Is not GOD Mighty, Master of repayment?
- 38 And if thou ask them: "Who has made the heavens and the earth?"
They will certainly say: "GOD!"
Say: "Suppose GOD desired to do me injury, do you consider then that those you call upon besides GOD would be able to remove His hurt?
Or if He desired to shew me mercy would they be able to withhold His mercy?"
Say: "Sufficient is GOD for me.
Upon Him should rely those who wish to rely (on anyone)."
- 39 Say: "O my people! work ye in your places, surely I (also) work.
So that in time you will know
- 40 Upon whom comes the agony which disgraces him and upon whom falls the lasting suffering."

- 41 Surely We have sent down this Book upon thee for the use of mankind with the truth;
Then he who is guided is guided for the good of his own soul,
And he who is lost is lost against himself then.
And thou art not a guardian over them.

V

- 42 GOD gives the souls their full (reward) at the time of their death,
And those that die not, at the times of their sleep,
Then He withholds those upon whom He has decreed death,
And continues (the account) of the others to an appointed term.
Most surely in this there are signs for a people who think.
- 43 Or have they taken seconders besides GOD?
Say: "Even though they be masters of nothing and understand nothing?"
- 44 Say: "To GOD belongs all seconding;
To Him belongs the kingdom of the heavens and the earth;
And then towards Him will you be made to return."
- 45 And when mention is made of GOD alone.
The hearts of those who do not believe in the Future shrink.
But when mention is made of those besides Him, lo! they rejoice.
- 46 Say: "O GOD! Originator of the heavens and the earth, Knower of the hidden and the apparent!
Thou wilt judge between Thy servants regarding that in which they differ."
- 47 And if those who are unjust had all that is in the earth, and the like thereof in addition to it, they would offer it to redeem themselves on account of the severity of the agony of the day of the Awakening;

- Because that will become apparent to them from GOD which they did not think of.
- 48 And the evil (consequences) of what they did will become apparent to them,
And that which they laughed at would recoil on them.
- 49 But when hurt touches man he calls upon Us,
Then when We bestow a blessing upon him from Ourselves He says: "This is given to me on account of (my) knowledge only."
Nay, it is a testing, but most of them know not.
- 50 Those before them have already said the same thing but what they did availed them naught.
- 51 Then the evil of what they did happened to them.
And as to those amongst these people who do wrong, the evil deeds which they do will soon fall upon them,
And they are not going to escape.
- 52 Do they not know that GOD extends (His) provision for whom He pleases and He measures (it) out? Most surely there are signs in this for a people who believe.

VI

- 53 Say: "O My servants! those (of you) who have been immoderate against their own souls, despair not of GOD's mercy:
Surely GOD forgives all sins.
Surely He is all-Forgiving, all-Merciful.
- 54 And turn towards your Lord and submit to Him before the agony comes to you (because) then you would not be helped.
- 55 And follow the best of what has been sent down to you from your Lord before the agony comes to you of a sudden and you realise it not.
- 56 Lest a soul should say: 'O pity is me! on account of what I defaulted towards GOD and I was surely of those who scoffed.'
- 57 Or that it should say: 'Had GOD guided me I would have been of those who practise reverence.'

- 58 Or that it should say when it sees the agony: 'Had I another turn I would then have been of those who do good.'"
- 59 (GOD will answer): "Nay, surely My signs came to thee but thou didst declare them to be lies, and thou didst swell with pride and thou wast of the unbelievers."
- 60 And on the day of the Awakening thou shalt see those who lied against GOD (with) their faces blackened:
Is there not resting-place for the proud in hell?
- 61 And GOD will rescue those who practise reverence to their triumphant places,
No evil shall touch them nor shall they grieve.
- 62 GOD is the Maker of all things, and He is Guardian over all things.
- 63 To Him belong the keys of the heavens and the earth:
But those who disbelieve in the signs of GOD, they are the people who lose.

VII

- 64 Say: "Will you then order me to serve any other than GOD, O ye ignorant ones?"
- 65 And it has already been revealed to thee and to those before thee:
"Surely if thou join (others with GOD) thy deed shall certainly be nullified and thou shalt surely be of those who lose."
- 66 But serve GOD then and be of those who give thanks.
- 67 And they appreciate not GOD the appreciation that is His due.
And the whole earth shall be in His grip on the day of the Awakening
And the heavens shall be rolled up in His right hand (i.e. in His Power).
Glory be His, far High is He above what they join.
- 68 And the figures (or the trumpet) shall be blown into, then, excepting those whom GOD pleases, all those who are in the heavens and all those who are in the earth shall become unconscious.

- And then there shall be another blowing into it and lo! they shall stand up waiting.
- 69 And the earth shall radiate with the Light of its Lord,
And the book shall be put down and the prophets and the witnesses shall be called up and the matter shall be *decided according* to the truth and they shall not be wronged.
- 70 And each soul shall be given its reward in full according to what it has done
And He knows best what they do.

VIII

- 71 And those who choose disbelief shall be taken towards hell in multitudes;
Until when they come to it, its doors shall be opened and its keepers shall say to them: "Did not messengers from among you come to you reciting to you the signs of your Lord and warning you of your meeting of this day of yours?"
They will reply: "Yea!"
And the sentence of the agony shall

- become due against the unbelievers.
- 72 It shall be said: "Enter ye the gates of hell, abiding therein, Therefore evil is the resting-place of the proud."
- 73 And those who reverence GOD shall be taken towards the garden in *multitudes*:
Until when they come to it and its door shall be opened and its keepers shall say:
"Peace be upon you, be ye happy, and enter ye it abiding (therein)."
74 And they will say: "All praise belongs to GOD who has made good to us His promise and made us inherit this earth;
We may make our home in the garden wherever we please";
Therefore, how excellent is the reward of the workers (for good).
- 75 And thou shalt see the messenger-spirits crowding round the Power, glorifying their Lord with His praises; and the matter shall be decided between them with the truth,
And it shall be said: "All praise belongs to GOD, Lord of all the worlds."

CHAPTER 40

THE BELIEVER

(Al-Mumin)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 HA Mim.
- 2 The sending down of this Book is from God: all-Mighty. all-Knowing:
- 3 Forgiver of sin and acceptor of apology, Severe in respect of consequences, and Master of bounty.
There is no deity but He.
Towards Him is the going back.
- 4 None dispute with regard to His signs except those who choose disbelief.
Therefore let not their going to and fro in the cities deceive thee.
- 5 Before these people, there have been the people of Noah and the nations after them who belied (the messengers).
And each community made up their mind to seize their messenger and they disputed with him by means of false argument so that they might shake the truth therewith.
Then I seized them.
Therefore how was My repayment?
- 6 And it is in this way the sentence of thy Lord becomes due against those who choose disbelief, namely, "They are the companions of the fire."
- 7 Those who endure under the Power and those who are round about it declare the glory of their Lord with His praises and they believe in Him and ask forgiveness for those who believe:
Our Lord! Thy mercy and knowledge embrace all things,

Therefore forgive those who turn (to Thee) and who follow Thy way, and save them from the agony of the conflagration.

- 8 Our Lord! and cause them to enter gardens of bliss which Thou hast promised them and those who are good from amongst their parents and their mates and their offspring.

Surely Thou art all-Mighty. all-Wise.

- 9 And save them from (their) evil deeds, for whomsoever Thou savest from his evil deeds this day then surely Thou hast shewn mercy unto him."

And this is the great triumph.

II

- 10 Surely as to those who choose disbelief a voice shall call them (thus):

"Surely the dislike of God is greater than your dislike of your own selves,

Remember when you were called towards the faith and you disbelieved."

- 11 They will say: "Our Lord! twice didst Thou cause us to die and twice hast Thou caused us to live and we acknowledge our sins:

Is there then any way of getting out?"

- 12 (They shall be answered): "This is so because when God alone was called upon you disbelieved but when He was joined with, you believed."

Therefore the judgment belongs to God, all-High, all-Great.

- 13 He it is who shews you His signs and sends down for your use provision from above; And no one remembers (this) except he who turns (towards God)
- 14 Therefore call ye upon GOD believing in Him exclusively, even though the disbelievers be averse (there-to).
- 15 Exalter of ranks, Master of Power, He causes the Spirit by His command to descend upon whom He pleases out of His servants that he may warn (them) of the day of the meeting:
- 16 The day they shall be brought forth, Nothing of theirs is concealed from GOD.
(It shall be said): "To whom belongs the kingdom of this day?"
(And the answer shall be): "To GOD, the ONE, all-Dominant."
- 17 This day every soul shall be rewarded according to what it did. No injustice this day.
Surely GOD is quick in reckoning.
- 18 And warn them of the day that approaches
When (the beating of) the hearts shall rise up to the throats—they being full of suppressed grief.
The unjust shall have no warm friend nor any seconder who might be listened to.
- 19 He knows the stealthy 'eyes and what the hearts (*lit.* breasts) conceal.
- 20 And GOD decides with the truth.
But those they call upon besides Him decide nothing at all.
Surely GOD is all-Hearing, all-Seeing.

III

- 21 Well, then, have they not journeyed in the earth and seen as to what was the end of those before them?
They were stronger than these in power and in respect of monuments in the land,
But GOD seized them on account of their sins,
And there was no one to save them from GOD.

- 22 This was so because, as to them, their messengers came to them, with clear proofs but they disbelieved, then GOD seized them.
Surely GOD is Powerful, Severe in repayment.
- 23 And most certainly We sent Moses with Our signs and a clear authority.
- 24 Towards Pharaoh and Haman and Korah, but they said: "An enchanter, a great liar."
- 25 So that when he came with the truth from Ourselves, they said: "Kill the males of those who have believed with him and let live their females."
And the stratagem of the disbelievers is nothing but in vain.
- 26 And said Pharaoh: "Leave me alone that I may kill Moses and let him call upon his Lord. Surely I am afraid of his changing your faith or that there may appear great disorder in the land."
- 27 And said Moses: "Surely I take refuge with my Lord and your Lord from every disdainer who believes not in the day of the reckoning."

IV

- 28 And said a believer from the family of Pharaoh who was hiding his faith: "Will you kill a man because he says my Lord is GOD, and he has come to you with clear proofs from your Lord?
And if he be a liar, upon him be his lie,
But if he be a true man, some of that which he holds out to you will fall upon you.
Surely GOD guides not one who is unrestrained, a great liar.
- 29 O my people! to you belongs the kingdom this day, you being victors in the land;
But who will help us from GOD's calamity when it comes to us."
Said Pharaoh: "I shew not to you except what I see myself, and I guide you not except the path of righteousness."

- 30 And he who believed said: "O my people! surely I fear for you the like of the day of the other communities:
- 31 Like the manner of the people of Noah and Ad, and Thamud and those after them.
And God wishes not the least injustice to His servants.
- 32 And O my people! surely I fear against you the day of mutual outcry:
- 33 The day you will turn back complete turning,
You have no protector against God,
And he whom God causes to be lost has then no one as a guide.
- 34 And most surely Joseph came to you before with clear proof.
But you remained in doubt with regard to what he came with:
Until when he died you said:
'God will not raise up any messenger after him.'
In this way does God cause to be lost those who are unrestrained, doubters:
- 35 Those who dispute with regard to God's signs without any authority which has come to them.
Greatly hateful is this in the sight of God and in the sight of those who believe.
In this way does God seal up every boastful, contumacious heart."
- 36 And said Pharaoh: "O Haman! build for me a high palace that I may have the means of approach!"
- 37 The means of approaching the heavens so that I may peep at the God of Moses, and most surely I believe him to be a liar."
And in this way was made fair-seeming to Pharaoh the evil of his doing and he was kept back from the path.
And the stratagem of Pharaoh was nothing but in the direction of ruin.
- V
- 38 And said he who believed: "O my people! follow me, I will guide you to the path of righteousness,

- 39 O my people! the life of this world is nothing but (a temporary) enjoyment, and surely as to the Future that is the Home of permanence.
- 40 He who does evil shall not be rewarded then except the like thereof.
But as to one who does good, be that person a male or a female, and (if) he (or she) be a believer,
Then such persons shall enter the garden, they shall be provided with therein without any account (being taken).
- 41 And O my people! why should I call you towards salvation and you call me towards the fire!
- 42 You call me that I may deny God and join with Him that of which I have no knowledge,
And I call you towards all-Mighty, all-Forgiving.
- 43 Unquestionably you call me towards him for whom there is no calling in this world or in the Future, and surely our turning back is towards God,
And that those who are unrestrained are the companions of the fire.
- 44 Therefore soon will you remember what I say to you; and I entrust my affair to God;
Surely God sees (His) servants."
- 45 Then God saved him the evil of what they planned, and the worst of agencies recoiled on the followers of Pharaoh:
- 46 As to the fire, they are faced with it morning and evening, and on the day the Hour is established (it shall be said): "Put the followers of Pharaoh in the severest of agonies."
- 47 And remember when they shall argue against one another in the fire and the weak shall say to those who sought to be great: "Surely we were your following, can you then take away from us a portion of the fire!"
- 48 Those who sought to be great will say: "We are all in it.
Surely God has judged between His servants."

49 And those who shall be in the fire shall say to the keepers of hell: "Call upon your Lord that He may lighten for us something of the agony for a single day."

50 They will reply: "Well then, did not your messengers come to you with clear proofs?"

They will say: "Yea!"

They will reply: "Then go on calling because the calling of the unbelievers is nothing but in vain."

VI

51 Most surely We help Our messengers and those who believe, in the life of this world and on the day the witnesses shall be established.

52 The day their excuses will not be of any good to the unjust people, for upon them is the disapproval and for them is the evil home.

53 And We certainly gave Moses the guidance and made the children of *Israel the inheritors of the Book:

54 A guidance and a reminder for the people possessed of understanding.

55 Therefore persevere thou, surely the promise of God is true and ask thou forgiveness for thy sin and declare the glory of thy Lord with His praises morning and evening.

56 Surely as to those who dispute with regard to God's signs without any authority which has come to them, there is nothing but pride in their hearts (*lit. breasts*), but they will not succeed in accomplishing it.

Therefore seek refuge with God:

Surely He is all-Hearing, all-Seeing.

57 Surely the making of the heavens and the earth is greater than the making of man, but most men know not.

58 And the blind equal not the seeing.

And those who believe and do good deeds are not the (equals) of the doers of evil:

Little it is that you remember.

59 Most surely the Hour is coming, no doubt therein, but most men believe not.

60 And says your Lord: "Call upon Me. I will respond to you."

Surely those who are too proud to serve Me shall soon enter hell, disgraced.

VII

61 God is He who made for you the night so that you may rest therein and the day giving light.

Most surely God is the Master of grace unto men, but most men do not give thanks.

62 This is God, your Lord, Maker of all things, there is no deity but He,

Therefore whence are you turned away?

63 In this way are turned away those who knowingly deny the signs of God.

64 God is He who made the earth for you as a resting-place and the heaven as a structure,

And He has shaped you, then what a goodly shape He has made you.

And He has provided you with all pure things;

This is God, your Lord, therefore blessed be God, Lord of all the worlds.

65 He is ever-Living, there is no deity but He.

Therefore call ye upon Him with exclusive faith in Himself.

All praise belongs to God, Lord of all the worlds.

66 Say: "Surely, after the clear proofs have come to me from my Lord, I am forbidden to serve those you call upon besides God,

And I am commanded that I submit myself to the Lord of all the worlds."

67 He is the One who has made you from the dust, then from the sperm, then from a clot of blood, then He brings you forth as infants, then (He) lets you reach your age of strength, then (He) lets you become old--

And some of you are given your full (i.e. die) before that--

And He lets you reach your appointed term and in order that you may understand.

68 He is the One who causes life and (who) causes death.

Therefore when He decides upon any affair, He has then merely to say to it "BE" and it becomes.

VIII

69 Hast thou not seen those who dispute with regard to God's signs, how they are turned away?

70 Those who declare the Book and that with which We have sent Our messengers to be a lie.

But in time they shall know:

71 When the fetters and the chains are round their necks (and) they are dragged

72 Into the boiling liquid, and then they are put into the fire as fuel.

73 And when it shall be said to them: "Where are those you joined

74 Besides God?" They will say: "They have disappeared from us, nay, we never called upon anything before."

In this way does GOD cause the unbelievers to be lost.

75 This shall be so because they exulted in this earth without any justification and because they were insolent.

76 "Enter ye the gates of hell abiding therein;

Therefore evil is the resting-place of the proud."

77 And persevere thou, surely the promise of GOD is true,

Therefore whether We shew thee some of that which is held out to them or We give thee thy full (i.e. cause thee to die), then towards Us shall they be returned.

78 And surely We have sent messengers before thee.

There are those amongst them We have related to thee and there

are those We have not related to thee.

And it was not for any messenger to bring any signs without God's permission.

But when the command of God came the matter was decided with the truth and the liars were the losers then and there.

IX

79 God is He who makes for you the cattle that you may ride some of them and some of them you use as food.

80 And there are benefits for you in them and that you may accomplish the desires of your hearts (*lit.* breasts), and upon them and upon the ships are you carried.

81 And He shews you (many) signs of His,

Then which of the signs of God will you deny?

82 Have they not then journeyed in the earth and seen as to what was the end of those before them.

They were larger than these in numbers and stronger in force and in respect of buildings in the earth,

But what they did availed them naught.

83 But when their messengers came to them with clear proofs they exulted in the knowledge which they had and what they mocked at recoiled on them.

84 So that when they saw a calamity from Us they said: "We believe in GOD alone and we deny what we joined with Him."

85 But of no use was their faith to them when they had seen Our calamity.

This is the manner of GOD which has been in use with regard to His servants,

And the unbelievers were lost then and there.

CHAPTER 41

HA, MIM. THE ADORATION

(Ha, Mim As-Sajda)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

1 HA, Mim.

2 This is a sending down from Arrahman (the most Merciful to begin with), the most Merciful (to the end).

3 A Book the verses of which have been made plain, an Arabic Qur-ân for a people who know.

4 A bringer of glad tidings and a warner, but most of them turn aside because they do not hear.

5 And they say: "Our hearts are in a cover against that towards which thou callest us and in our ears there is a heaviness and between thee and us is a screen,

Therefore work thou, surely we also work."

6 Say: "I am but a man like yourselves, it has been revealed to me that your God is God the One, Therefore seek ye to stand upright towards Him and ask His forgiveness."

And woe be to the pagans:—

7 Those who give not the stated alms and they are the people who deny the Future.

8 Surely as to those who believe and do good deeds there is for them a lasting reward.

II

9 Say: "Will you indeed disbelieve in Him who made the earth into two periods and you appoint peers unto Him.

This is Lord of the worlds."

10 And He put therein mountains on its surface,

And He put blessings therein and measured its foods therein into four periods.

This is (an explanation) equally (clear) to all who enquire.

11 Then He directed Himself to the space above and it was a mere gas, so that He said to it and to the earth: "Come ye both, willing or unwilling."

They replied: "We both come willingly."

12 Then He finished them into seven heavenly bodies, (each) into two periods and He ordered in each heavenly body its command;

And We adorned the nearest heaven with lights and as a guard.

This is the measurement of all-Mighty, all-Knowing.

13 But if they turn aside then say: "I have warned you of a calamity like the calamity of Ad and Thamud."

14 (Remember) when messengers came to them from before them and from behind them, saying: "Serve none but God."

They said: "Had Our Lord wished it, He would surely have sent down messenger-spirits, so that we deny that with which you have been sent."

15 Therefore as to Ad they then swelled with pride in the earth without any justification and said: "Who is stronger than we in power?"

Well then, did they not see that God who had made them, He was stronger than they in power?

But they knowingly denied Our signs.

- 16 We therefore sent upon them a furious hurricane during several evil days.
That We might make them taste a degrading agony in the life of this world,
And surely the agony of the Future is more beshaming, and they shall not be helped.
- 17 And as to Thamud. We then guided them, but they loved blindness in preference to guidance.
Then the degrading agony of a roaring blast seized them on account of what they did.
- 18 But We saved those who believed and practised reverence.

III

- 19 And on that day when the enemies of God shall be assembled towards the fire so that they shall be formed into bands.
- 20 Until when they reach it, their ears and their eyes and their skins shall give evidence against them as to what they did.
- 21 And they shall say to their skins: "Why did you bear witness against us?"
They will reply: "God has made us to speak as He has made everything to speak, and He made you the first time and towards Him are you to be returned.
- 22 And you could not hide yourself so that your ears and your eyes and your skins should not bear witness against you,
But you believed that God knew not most of what you did.
- 23 And this belief of yours which you believed about your Lord has ruined you, so that you have become of those who lose."
- 24 Therefore if they endure it, the fire is then their resting-place;
And if they ask to be excused then, they shall not be excused either.
- 25 And We appointed for them their companions so that they made fair-seeming to them what was before them and what was behind them and the sentence which had been passed against the

communities of jinn and men before them, became due against them (as well):
"Surely they are the losers."

IV

- 26 And say those who dis-believe: "Listen not to this Qur-ân, and talk rubbish whilst it is being recited that you may have the upper hand."
- 27 Therefore most certainly We will cause to taste those who choose dis-belief a severe agony.
And most certainly We will reward them the evil deeds they used to do.
- 28 This, the fire, is the reward of the enemies of God: for them is an abiding home therein.
A reward because they knowingly denied Our signs.
- 29 And those who choose disbelied shall say: "Our Lord! show us those amongst the jinn and men who caused us to be lost, that we may trample them both under our feet so that they may become of those who are the lowest."
- 30 Surely as to those who say: "Our Lord is God" then remain firm, messenger-spirits shall descend upon them and say: "Fear ye not and grieve not but be glad with the garden that was promised to you.
- 31 We were your helpers in the life of the world and (are) in this Future, and for you is therein what your souls may wish and for you is therein whatever you may call for:
- 32 An entertainment from the Forgiving, Merciful."

V

- 33 And who is more excellent in speech than one who calls towards God and does good, and says:
"Surely I am one of the Muslims"?
- 34 And good and evil are not the equals of each other.
Repel (evil) with that which is better and lo! he between whom and thee there was enmity shall be as if he was (thy) warm friend.

- 35 And none attain this except those who persevere.
And none attain this except those possessed of great fortune.
- 36 And if the evil-one prick thee a pricking then ask refuge with God.
Surely He is all-Hearing, all-Knowing.
- 37 And amongst His signs are the night and the day and the sun and the moon.
Adore not the sun and the moon but adore God who made them if you are going to serve Him alone.
- 38 But if they are too proud (to do so) then there are those with thy Lord who glorify Him by night and (by) day and they are not tired.
- 39 And amongst His signs is this that thou seest the earth lying withered but when We send down water thereon it stirs up and heaves.
Most surely He who quickens it shall quicken the dead.
Surely He is Capable of doing all He pleases.
- 40 Surely those who seek crooked ways with regard to Our signs are not concealed from Us.
Is he then who shall be thrown into the fire better or is he who shall come through safely on the day of the Awakening?
Do what you please, surely He sees what you do.
- 41 Surely there are those who disbelieve in the reminder when it comes to them,
And most surely it is a mighty Book.
- 42 Falchhood comes not to it from before it or from behind it.
It is a sending down from (the) Wise, Praised (one).
- 43 Nothing is said to thee except what was said to the messengers before thee.
Most surely thy Lord is the Master of forgiveness and Master of a painful repayment:
- 44 And had We made it a foreign Qur-ân they would surely have said: "Why have not its verses been made clear?
Is it foreign and he (Muhammad) an Arab?"
Say: "It is a guidance and a healing to those who believe."
And those who do not believe have a heaviness in their ears and it is invisible to them.
They are (like) those called from a far-off place.

VI

- 45 And surely We gave Moses the Book, but they differed therein.
And had not there been a saying gone forth from thy Lord, the matter would have surely been decided between them
And most surely they are in a confusing doubt about it (the Qur-ân).
- 46 He who does good (does so) for his own soul.
And he who does evil (does so) against it,
For thy Lord is not unjust to (His) servants in the least.

PART XXV

47 The knowledge of the Hour is referred back to Him (God).
 And no fruit comes out of its spathes,
 And no female carries her young or gives birth thereto except with His knowledge,
 And the day when He will call out to them: "Where are My partners?" They will say: "We inform Thee that none of us is a witness thereto."
 48 And those whom they called upon before shall disappear from them, And they will know that there shall be no place for them to escape to.
 49 Man is not tired of calling for good, but if evil touches him then he is disappointed, despairing.
 50 And surely if We make him taste mercy from Ourselves after evil has touched him he will most certainly say: "This is for me, and I do not believe the Hour shall be established.
 And even if I return to my Lord I shall most surely have good with Him."

But We will certainly inform those who disbelieved as to what they did.
 And We will most certainly cause them to taste of an intense agony.
 51 And when We send Our blessings upon man he turns aside and withdraws himself,
 But when evil touches him then lo! he is the master of long prayers.
 52 Say: "Have you considered this, if it (the Qur-ân) be from GOD then you disbelieve in it, who shall be more in error than one who is in a far-gone opposition?"
 53 We will soon shew them Our signs in the horizons and in their own souls until it shall appear to them that it is the truth.
 Is it not sufficient that He, thy Lord, is surely a witness over all things?
 54 Is it not a fact that they are in a doubt as to the meeting of their Lord?
 Is it not a fact that He encompasses all things?

CHAPTER 42

THE CONSULTATION

(Ash-Shura)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 HA, Mim.
2 Ain, Sin, Qaf.
3 In this way has all-Mighty, all-Wise GOD commanded thee and those before thee.
4 To Him belongs whatever is in the heavens and whatever is in the earth;
And He is all-High, all-Great.
5 The very heavens would burst from above themselves,
But the messenger-spirits glorify their Lord with His praises and ask forgiveness for those who are in the earth.
Is it not a fact that surely He, God, is all-Forgiving, all-Merciful?
6 And as to those who have taken protectors besides Him,
GOD is a Guardian over them all.
And thou (O Muhammad!) art not in charge of them.
7 And in this way have We revealed, to thee this Arabic Qur-ân that thou mayest warn (the people of) the mother city and all those round it,
And that thou mayest warn regarding the day of gathering in which there is no doubt:—
A party in the garden and a party in the flaming fire.
8 And had GOD pleased He would surely have made them (of) one religion, but He causes to enter into His mercy whom He pleases.
And as to the unjust there is neither protector nor helper for them.
9 Have they taken friends besides Him?

But He, GOD, is the Protector
And He gives life to the dead,
And He is Capable of doing all He pleases.

II

- 10 And in whatever things you differ the judgment thereof then belongs to GOD.
(Say): "This is GOD your Lord! upon Him do I rely and towards Him do I turn:—
11 Originator of the heavens and the earth.
He has made mates for you from among yourselves,
And mates from the cattle.
He broadcasts you therein (the earth).
Nothing is like His attribute,
For He is all-Hearing, all-Seeing.
12 To Him belong the keys of the heavens and the earth,
He extends the provision for whom He pleases and He measures (it) out.
Surely He knows all things."
13 He has directed you to the faith which He enjoined upon Noah and that which We have commanded thee and that which We enjoined upon Abraham and Moses and Jesus, saying: "Keep up the faith and be not divided into sects therein."
Hard upon the pagans is that towards which thou callest them.
GOD chooses towards Himself whom He pleases.
And guides to Himself him who turns towards Him.

14 And they divided not into sects except after the (true) knowledge had come to them, on account of mutual jealousy.

And had not a saying gone forth from thy Lord with regard to an appointed term the matter would have been surely decided between them.

And most surely those who have inherited the Book after them are in a confusing doubt concerning it (the Qur-ân).

15 And towards this (faith) go on thou calling (them),

And stand fast as thou hast been commanded,

And follow not thou their desires.

And say: "I believe in whatever Books God has sent down and I am commanded to do justice between you.

God is our Lord and your Lord.

For us are our deeds and for you are your deeds.

There is no quarrel between you and us: God will gather us together and towards Him is the return."

16 And those who quarrel with regard to God after having accepted His command, their disputing is in vain in the sight of their Lord,

And upon them is the wrath and for them is the severe agony.

17 God is He who has sent down the Book with the truth and the balance.

And what shall make thee understand that perhaps the Hour may be near?

18 Those who believe not therein ask it to be hastened,

But those who believe therein stand in awe of it and they know that it is the truth.

Is it not a fact that most surely those who dispute about the Hour are in a far-gone error?

19 God is Gentle towards His servants. He provides whom He pleases, for He is all-Powerful, all-Mighty.

III

20 Whoever desires the reaping of the Future We make an increase in his reaping.

And whoever desires the reaping of this world We give it to him therefrom,

But no share has he in the Future.

21 Have they any partners who direct them to the faith which God has not allowed?

And had it not been for the decisive saying, surely the matter would have been decided between them.

And most surely as to the unjust people there is a painful agony for them.

22 Thou shalt see the unjust people standing in awe of what they have deserved whilst it is going to befall them.

And those who believe and do good deeds shall be in verdant growths of the gardens.

They shall have whatever they please with their Lord:

This is the great grace.

23 This is (the great grace) of which God gives the glad news to His servants who believe and do good deeds.

Say: "I ask you for no reward about it except that you should love your relations."

And whoever earns good We will increase him in his goodness.

Surely God is Forgiving, Grateful.

24 Or do they say: "He has forged a lie against God"?

But if He pleased He would seal thy heart.

But God wipes out the falsehood and establishes the truth with His words.

Surely He knows what is inside the breasts.

25 And it is He who accepts the apology of His servants and He overlooks the faults and He knows what you do.

26 And He responds to those who believe and do good deeds and gives them more out of His grace.

And as to the unbelievers, there is for them a severe agony.

27 And if God extended the provision for His servants they would certainly rebel in the earth, But God sends down according to a measure as He pleases;

Surely He is Aware of His servants,
Seeing (them).

28 And it is He who sends down the
rain after they have despaired of
it and broadcasts His mercy;

For He is the Protector, the Praised.

29 And of His signs are the making of
the heavens and the earth and
what He has spread forth in both
of them of living things,

And He is Capable of gathering them
when He pleases.

IV

30 And whatever calamities befall you
are then the result of what your
hands have earned and He over-
looks a great many.

31 And you are not going to escape in
the earth.

Nor have you any protector or
helper besides God.

32 And of His signs are the ships
floating in the sea like mountain-
tops.

33 If He wished He could make the
air immovable, then they would
remain standing on its surface.

Most surely in this there are signs
for every persevering, grateful
person;

34 Or he may wreck them for what
they do, but He overlooks a lot.

35 And let those people who dispute
with regard to Our signs know
that there is no place of escape
for them.

36 Therefore whatever things you are
given, the same then are the
enjoyment of the life of this
world,

But what is with God is better and
more lasting for those who believe
and who rely upon their Lord.

37 And there are those who keep clear
of the major sins and indecencies
and who forgive when they are
provoked.

38 And who respond to their Lord
and keep up the prayer and whose
affair is by means of consulta-
tion amongst themselves, and who
spend out of what We have pro-
vided them with.

39 And who, when they are attacked,
defend themselves.

40 And the repayment of an ill deed is
by a deed the like thereof,
But whoever overlooks it and does
good then His reward is with
God.

Surely He loves not the unjust.

41 And whoever defends himself after
his being wronged, then against
such people there is no cause (of
blame).

42 The blame is upon those who
wrong men and are aggressive in
the land without justification.

They are the people for whom there
is a painful agony.

43 But whoever indeed perseveres and
forgives, most surely that is an
affair of great determination.

V

44 And as to him whom God causes to
be lost, there is then no pro-
tector for him except He.

And thou shalt see the unjust
people when they see the agony,
saying: "Is there a way to go
back?"

45 And thou shalt see them brought
before it (the fire) with their eyes
cast down on account of dis-
grace, seeing stealthily with the
corner of their eyes.

And those who believe shall say:
"Surely lost are they who have
lost themselves and their families
on the day of the Awaken-
ing.

Is it not a fact that the unjust shall
be in a constant agony?"

46 And they have no protectors to help
them besides God,

And as to him whom God causes to
be lost there is then no way (left)
for him.

47 Respond ye to your Lord before the
day comes (in which) there is no
turning back from God.

That day you shall have no place
of refuge nor shall there be any
running away for you.

48 But if they turn aside, then We
have not sent thee as a guardian
over them.

Surely thou art responsible for
nothing but the (delivery of the)
message.

- And surely when We cause man to taste of Our mercy he rejoices therein,
 But if evil befall them on account of what their hands have sent forward then surely man (becomes) ungrateful.
- 49 To GOD belongs the kingdom of the heavens and the earth.
 He makes what He pleases.
 He grants to whom He pleases females,
 And He grants to whom He pleases males:
- 50 Or combines them males and females,
 And He makes whom He pleases childless.
 Surely He is Knowing, Capable.
- 51 And it is not given to any man that GOD should speak to him except by means of signs or from behind a veil, or He sends a messenger who then reveals with His command what He please -
 Surely He is High, Wise.
- 52 And it is in this way We have revealed the spirit (Gabriel) to thee by Our command.
 Thou didst not know what the Book was nor the faith.
 But We make it a light guiding therewith whom We please of Our servants.
 And most surely thou guidest to the Right Path:
- 53 The Path of GOD, He to whom belongs whatever is in the heavens and whatever is in the earth.
 Is it not a fact that the return of all affairs is towards GOD?

CHAPTER 43

THE GOLD

(Az-Zukhruf)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 HA. Mim.
- 2 By this clear Book.
- 3 Surely We have made it an Arabic Qur-ân that you may understand.
- 4 And most surely it is according to the Book with Us (God's knowledge) an exalted wise (Book).
- 5 Shall We then take away the reminder from you because you are a people unrestrained?
- 6 And how many a prophet have We sent amongst the ancients?
- 7 And no prophet came to them but they mocked at him.
- 8 Therefore We destroyed those who were stronger than these people in valour and the condition of the ancients is before their eyes (*lit.* has gone before).
- 9 And if thou ask them: "Who has made the heavens and the earth?" They will most certainly say: "He made them"—all-Mighty, all-Knowing:
- 10 He who made the earth for you as a cradle and who has made for you paths therein that you may be guided,
- 11 And who sends down for you water from above according to measure. Then We heave up therewith a dead territory.
In this way will you be brought forth.
- 12 And He who has made pairs of all kinds and who has made for you ships and quadrupeds which you ride.
- 13 So that you may sit firmly on their backs and then remember the blessing of God when you are seated thereon and say: "Glory

be to Him who has ordered all this for us and we were not able to do it by ourselves.

- 14 And most surely we are returning to our Lord."
- 15 And they have made partners with Him out of His servants.
Most certainly man is clearly ungrateful.

II

- 16 Has He taken daughters out of what He has made and for you has He chosen the sons?
- 17 And when one of them is informed about the like of that (i.e. a daughter) which he sets up for Arrahman (the most Merciful) his face becomes dark whilst he is suppressing his rage.
- 18 Well then, shall a person who is brought up in ornaments and is not eloquent in speech (be like God)?
- 19 And they make the messenger-spirits—who are the servants of Arrahman—to be females.
Did they see their formation?
Their evidence will now be written down and they shall be asked (about it).
- 20 And they say: "Had Arrahman pleased we would not have worshipped them."
They have no knowledge thereabout, they do nothing but guess.
- 21 Is it that We have given them a book before this (Qur-ân) so that they hold fast to it?
- 22 Nay, they say: "We found our forefathers upon a faith, and we are guided by their footsteps."

23 And it was like that before thee, no warner did We send in any town but its well-to-do people said: "Surely we found our forefathers upon a faith and we follow their footsteps."

24 He (the warner) said: "Even if I bring you a better guidance than what you found your forefathers upon?"

They replied: "Surely we disbelieve that with which you have been sent."

25 Then We were displeased with them, and see thou as to what was the end of those who belied.

III

26 And (remember) when Abraham said to his father and his people: "Surely I am rid of what you worship

27 Except Him who originated me so that He will soon guide me."

28 And he left this same word amongst his descendants that they might return to (God).

29 But I gave enjoyment to these people and their forefathers until the truth and a clear messenger came to them.

30 And when the truth has come to them they say: "This is an enchantment and surely we disbelieve therein."

31 And they say: "Why was not this Qur-ân sent down upon some great personage of the two towns (Mecca and Medina)?"

32 Do they distribute the mercy of thy Lord?"

We distribute their living amongst them in the life of this world, And We have raised them in ranks one above the other.

In consequence thereof some of them rule the others.

And the mercy of thy Lord is better than what they gather.

33 And had it not been for the fact that all mankind would have become of the same faith (i.e. disbelief) We would have made for those who disbelieve in Arrahman the roofs of their houses and the stairs by which they ascend, of silver,

34 And the same with regard to the doors of their houses and the thrones upon which they recline.

35 And (other things of) gold. And all this is nothing but the (short) enjoyment of the life of this world;

And the Future is with thy Lord for those who practise reverence.

IV

36 And whoever is heedless of the remembrance of Arrahman (the most Merciful) We appoint for him an evil-one who then becomes his companion.

37 And most surely they keep them back from (God's) path and they think that they are guided.

38 Until when he comes to Us he will say: "O would that between thee and me there had been the distance of the two casts because what an evil companion (art thou)!"

39 And (We will say): "Because you were unjust, your being partners in the agony this day does you no good."

40 Wilt thou (O Muhammad!) then make the deaf to hear or the blind to be guided and him who is in a clear error?

41 But if We take thee away We are surely even then displeased with them.

42 Or We may shew thee what is held out to them because surely We can control that.

43 Therefore hold fast to that which is revealed to thee, Surely thou art upon the Right Path.

44 And most surely this is a reminder for thee and thy people and in time will you be questioned.

45 And ask those of Our messengers whom We sent before thee if We made (for them) other duties besides Arrahman to be worshipped.

V

46 And certainly We sent Moses with Our signs towards Pharaoh and his chiefs,

Then he said: "I am the messenger of the Lord of the worlds."

- 47 But when he came to them with Our signs, lo! they laughed at them.
- 48 And We shewed them no sign but it was greater than the previous one,
And We put them into suffering that they might return.
- 49 And they said: "O enchanter, call upon thy Lord for our sake according to what He has covenanted with thee. we will surely be guided."
- 50 But when We removed the suffering from them, lo! they broke their promises.
- 51 And Pharaoh proclaimed amongst his people, saying: "O my people! Is not the country of Egypt mine and are not these rivers flowing underneath me (also mine)?
Do you not see then!
- 52 Am I not better than this person who is of no account
And who can hardly speak clearly?
- 53 Why then are not bangles of gold thrown down upon him?
Or the messenger-spirits come with him in serried ranks?"
- 54 So that he befooled his people and they obeyed him.
Surely they were a people disobedient (to God).
- 55 Then when they deserved Our anger We were displeased with them and We drowned them all.
- 56 Then We made them of the past and a tale for later generations.

VI

- 57 And when the attribute of the son of Mary is set forth, lo! thy people shout thereat:
- 58 And they say: "Are our gods better or is he better?"
They make not this comparison unto thee except to quarrel:
Yea! they are a people given to dispute.
- 59 He was nothing but a servant whom We blessed and We made him an example for the children of Israel.
- 60 And if We had pleased We could surely have made messenger-spirits among you to be successors in the earth.

- 61 And most surely there is a known time for the Hour. (Say thou):
"Therefore be not ye in doubt thereabout and follow me. This is the Right Path.
- 62 And let not the evil-one keep you back, surely he is a clear enemy to you."
- 63 And when Jesus came with clear proofs he said: "I have come to you with the wisdom and in order to clarify to you some of the things you differ therein, therefore reverence God and obey me.
- 64 Surely, He, God, is my Lord and your Lord, therefore worship Him.
This is the Right Path."
- 65 But the parties differed amongst themselves,
Therefore woe be to those who are unjust on account of the agony of a painful day.
- 66 They wait for nothing but the Hour which will come upon them all of a sudden whilst they do not know.
- 67 Those who are friends (now) shall be one another's enemies that day excepting those who practise reverence.

VII

- 68 (And We will say): "Ye servants of Mine! no fear be upon you this day nor will you grieve—
- 69 (O ye!) who believed in Our signs and were Muslims (obedient),
- 70 Enter ye the garden, you and your mates, well-honoured."
- 71 Bowls of gold and cups shall be made to go round before them.
And there shall be in them what the soul desires and the eye delights,
And you shall abide therein.
- 72 And this is the garden which you have inherited for what you did.
- 73 There are therein many fruits for you which you shall eat.
- 74 Surely the guilty shall abide in the agony of hell.
- 75 There shall be no breach of continuity for them and they shall despair therein.
- 76 And We are not unjust to them but they were unjust to themselves.

- 77 And they shall cry: "O guardian! let thy Lord finish with us";
He will say: "Surely you are going to stay."
- 78 Certainly We have brought you the truth, but most of you are averse to the truth.
- 79 Or is it that they have judged an affair?
But We are the Judges.
- 80 Or do they think that We hear not open and secret consultations of theirs?
Yea, and Our messengers are near them writing down.
- 81 Say: "If there was a child to Arrahman, then I would be the first to worship."
- 82 Glory be to the Lord of the heavens and the earth, Lord of Power, far above what they attribute.
- 83 Therefore leave them thou indulging in idle talk and play, until they meet the day which is held out to them.
- 84 And He is the One, who is God in the heaven and God in the earth; For He is all-Wise, all-Knowing.
- 85 And blessed is He to whom belongs the kingdom of the heavens and the earth and what is between the two,
And with Him is the knowledge of the Hour and towards Him are you made to return.
- 86 And those whom they call upon besides GOD have no power of seconding,
Except those who bear witness with the truth whilst they know it.
- 87 And if thou ask them: "Who made them?" they will surely say: "God."
Then whence are they turned away?
- 88 And by his saying: "O my Lord! these are the people who do not believe."
- 89 Therefore turn thou from them and say: "Peace."
Then in time they shall know.

CHAPTER 44

THE GAS

(Ad-Dukhan)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 Ha, Mim.
2 By this clear Book
3 Surely We have sent it down in a
blessed night, surely it is Our
business to warn
4 Therein every wise affair is made
distinct—
5 A command from Ourselves.
Surely We are the Senders,
6 It is a mercy from thy Lord
Surely He is all-Hearing all-Know-
ing.
7 Lord of the heavens and the earth
and what is between the two
If you are convinced.
8 There is no deity but He, He
causes life and He causes death,
Your Lord and the Lord of your
forefathers of old.
9 Nay! they are spotting in a doubt.
10 Therefore watch thou the day when
the space above shall be full of
(lit. will come with) an obvious
gas:
11 It shall cover mankind.
“This is the painful agony”
12 “Our Lord! remove Thou from us
the agony, surely We believe.”
13 Whence shall be the reminder to
them, and a clear messenger has
come to them
14 And then they turn back from him
and say: “He is coached, mad.”
15 We will remove the agony for a
short while, surely you are
coming back
16 The day We will seize the great
seizing, surely We will shew Our
displeasure
17 And surely We have already tested
the people of Pharaoh before
them,

- And an honourable messenger came
to them;
18 Saying: “Deliver to me the servants
of God. Surely I am a trust-
worthy messenger to you.”
19 And saying: “Rise not against
God, surely I bring to you a
clear authority.
20 And surely I take refuge with my
Lord and your Lord against your
stoning me
21 And if you believe me not, then
leave me alone.”
22 Then he called upon his Lord:
“These people are a guilty
people.”
23 (We said): “Then walk away with
My servants at night-time, surely
you are going to be followed,
24 And leave the sea behind by the
open ways.
Surely they are a host who are
going to be drowned.”
25 How many a garden and a fountain
did they leave behind,
26 And cultivated fields and noble
residences,
27 And luxuries which they used to
enjoy!
28 It was to be so, and We gave all
that as inheritance to another
people.
29 Then neither the heaven nor the
earth wept over them, nor were
they given time.

II

- 30 And surely We rescued the children
of Israel from the degrading
agony,
31 From Pharaoh.
Surely he was haughty, one of the
unrestrained ones.

- 32 And We knowingly chose them
(children of I-racl) above the
people of their times.
- 33 And We gave them signs in which
there was a clear discipline
- 34 Most surely these people say:
- 35 "There is only this first death of
ours and we are not going to be
raised up again,
- 36 If it is so, bring back our fore-
fathers, if you are true."
- 37 Are they better, or the people of
Tubaa and those before them?
We destroyed them, surely they were
a guilty people.
- 38 And We have not made the heavens
and the earth and what is
between them in sport.
- 39 We made them not except with the
truth, but most of them know not
- 40 Surely the day of decision is the
appointment of them all:
- 41 The day when no friend shall avail
any friend aught and they shall
not be helped
- 42 Excepting those whom God shews
mercy.
Surely He is all-Mighty, all-
Merciful.

III

- 43 Surely the tree of Zakkum
44 Is food for the sinful.

- 45 Like dregs of oil it shall boil in
their bellies
- 46 Like the boiling of hot water
- 47 "Seize him and drag him to the
centre of hell,
- 48 And then pour upon his head the
agony of boiling water."
- 49 (And We will say): "Taste, thou
art surely very mighty, very
honourable.
- 50 This is the very thing you used to
doubt."
- 51 Surely those who practise reverence
shall be in secure residences,
- 52 In gardens and springs,
- 53 Wearing thin silk and brocade
tacing one another.
- 54 It shall be thus, and We will have
paired them with large eyed
beauties
- 55 They shall call for all kinds of
fruits therein in safety,
- 56 They shall not taste any death
therein, this first death excepted;
And He shall save them the agony
of hell:
- 57 This is a grace from thy Lord.
This is the great triumph.
- 58 Therefore We have made this (Qur-
ân) easy in thy tongue that they
may remember.
- 59 Therefore watch thou, surely they
also watch.

CHAPTER 45
THE KNEELING
(Al-Jasiya)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 HA, Mim.
- 2 The sending down of this Book is from God, all-Mighty, all-Wise.
- 3 Most surely in the heavens and the earth there are signs for the faithful.
- 4 And in your own make and what He broadcasts of animals there are signs for a people who are convinced.
- 5 And (in) the alternation of the night and the day and what GOD has sent down from above of provision—so that He quickens the earth therewith after its death—
And (in) the variation of the winds are signs for a people who understand.
- 6 These are God's signs which We recite to thee with the truth,
Then in what new happening, after leaving God and His signs, will they believe.
- 7 Woe be to every sinful liar—
- 8 He who hears God's signs recited to Him then persists (in his faithlessness) swelling with pride as if he had not heard it,
Therefore give him the news of the painful agony.
- 9 And when he knows anything of Our signs he takes them as a joke.
For such people there is a degrading agony.
- 10 On the other side is hell, and naught of what they have done shall avail them, neither those whom they take as protectors besides God,
And for them is a great agony.
- 11 This is the guidance, and as to those who disbelieve in the signs of their Lord, there is for them the agony of a great calamity.

II

- 12 God is He who has ordered the sea for you that the ships may sail therein with His command,
And that you may seek of His grace and in order that you may give thanks.
- 13 And He has ordered for your benefit whatever is in the heavens and whatever is in the earth, all is from Him.
Most surely there are signs in this for a people who reflect.
- 14 Say thou to those who believe that they forgive those who do not expect the days of GOD, in order that He may reward a people for what they do.
- 15 He who does good, it is then for his own soul
And he who does evil, it is then against the same,
And then towards your Lord will you be made to return.
- 16 And surely We gave the children of Israel the Book and the wisdom and the prophethood and We provided them with the pure foods and distinguished them above the people of their times.
- 17 And We gave them clear signs with regard to the commandments but they differed not except after the knowledge had come to them, out of mutual jealousy.
Surely thy Lord will decide between them on the day of the Awakening with regard to what they differed in.
- 18 And then We have placed thee upon a clear path with regard to the commandments, therefore follow thou the same and follow not the desires of those who have no knowledge.

19 Surely they can avail thee nothing against God.

And surely the unjust people are the friends of one another,

And God is the Friend of those who practise reverence.

20 This (Qur-ân), is an enlightenment for mankind and a guidance and mercy for a people who are convinced.

21 Do those who earn evils think that We shall make them like those who believe and do good deeds! Shall their lives and their deaths be alike?

Evil is that which they judge.

III

22 And God has made the heavens and the earth with the truth and in order that each soul may be rewarded according to what it has done and they shall not be wronged.

23 Hast thou then considered him who has taken his desire to be his god?

And God has with full knowledge caused him to be lost.

And he has put a seal upon his hearing and upon his heart,

And He has placed a veil over his eyes.

Who can then guide him except God?

Will you not remember then?

24 And they say: "There is nothing but the life of this world—We die and we live—

And nothing destroys us but the passage of time."

And they have no knowledge about that;

They merely guess.

25 And when Our clear signs are recited to them their contention is nothing but saying this: "Bring back to us our forefathers if you be true."

26 Say thou: "God gives you life, then causes you to die and then He will gather you to the day of the Awakening—no doubt therein, But most people know (it), not."

IV

27 And to God belongs the kingdom of the heavens and the earth and the day the Hour shall be established—that day—the losers shall lose.

28 And thou shalt see every community kneeling down.

Every community is bound to receive its record:

"This day you shall be rewarded what you did.

29 This Our record speaks to you in the truth;

We inscribed what you did."

30 Therefore as regards those who believe and do good deeds their Lord will cause them to enter into His mercy:

This is the clear triumph.

31 And as regards those who disbelieve (We will say: "Were not then My signs recited to you? But you swelled with pride and you became a guilty people.

32 And when it was said: "Surely the promise of God is true and there is no doubt as to the Hour," you said: "We know not what the Hour is, we fancy it a mere fancy, and we are not convinced."

33 And the evil deeds they did shall become apparent to them and what they mocked at will recoil on them.

34 And it shall be said: "We will cause you to be forgotten as you forgot the meeting of this day of yours and your abode is the fire and you have no helpers."

35 This is so because you took the signs of God as an object of mockery and the life of the (former) world deceived you."

Therefore this day they shall not be taken out therefrom nor shall they be excused.

36 Therefore to God belongs all praise—Lord of the heavens and Lord of the earth, Lord of all the worlds.

37 And to Him belongs all greatness in the heavens and the earth.

For He is all-Mighty, all-Wise.

PART XXVI

CHAPTER 46

THE SAND-BANKS

(Al-Ahqaf)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 HA, Mim.
- 2 The sending down of this Book is from God, all-Mighty, all-Wise.
- 3 We have not made the heavens and the earth and what is between them both except with the truth and (for) an appointed term:
But those who choose to disbelieve turn aside from what they are warned.
- 4 Say: "Have you considered those whom you call upon besides GOD?
Shew me what they have created of the earth.
Or have they a partnership in (the making of) the heavens?
Bring me any book before this,
Or any continuous knowledge (*lit.* footprint of knowledge) if you be true."
- 5 And who is more lost than he who calls upon, besides GOD, those who respond not to Him to the day of the Awakening and they are unaware of their calling.
- 6 And when mankind shall be assembled they shall be their enemies and they shall deny their worship.
- 7 And when Our clear signs are recited to them, say those who disbelieve with regard to the truth when it comes to them: "This is an obvious enchantment."
- 8 Do they say: "He has forged it"?
Say thou: "If I have forged it then you cannot avail me in anything against God.
He knows best what idle talk you indulge in.

He is a sufficient witness between you and me, for He is all-For-giving, all-Merciful."

- 9 Say thou: "I am not a new-fangled one amongst the messengers and I know not what will be done with you or with me.

I merely follow what I am commanded and I am nothing but a clear Warner."

- 10 Say: "Have you considered this that if this (Qur-ân) be from GOD and you deny it whilst a witness out of the children of Israel has witnessed about the like of this and he has believed whilst you swell with pride?"

Surely GOD guides not the unjust people.

II

- 11 And say those who choose disbelief to those who believe: "Had it (this faith) been any good they would not have been before us towards it."

And when they are not guided thereby they say: "This is an ancient lie."

- 12 And before this there is the Book of Moses—a guide and a mercy.

And this Book confirms that in the Arabic language that those who do wrong may be warned and as a glad tidings to those who do good.

- 13 Surely as to those who say: "Our Lord is God," then remain firm (thereupon), there shall be then no fear upon them nor shall they grieve.

14 They are the companions of the garden, abiding therein, as a reward of what they did.

15 And We have enjoined man to do good to his parents—his mother bears him with pain, and with pain does she give birth to him, And his bearing and weaning takes thirty months:

Until when he reaches the age of strength and reaches the age of forty he says:

“My Lord! rouse me that I may give thanks for the blessing with which thou hast blessed me and my parents and that I may do good which may please Thee, and do good to me with regard to my offspring, surely I turn towards Thee and I am of the Muslims.”

16 These are the people whose good deeds We accept and whose evils We pass over (and who are) amongst the companions of the garden:

A true promise which they had been promised.

17 And there is one who says to his parents: “Fie on you both, do you promise me that I shall be brought forth (again) whilst generations have passed away before me?”

And they (the parents) ask God’s help (saying) “Woe be to thee: believe thou, surely the promise of God is true.”

And he says, “This is nothing but tales of the ancients.”

18 These are the people amongst the communities of jinn and men that have passed away before them upon whom the sentence has become due:

“Surely they are the losers.”

19 And for all are degrees on account of what they do and that they may be given full reward of their deeds and they are not wronged.

20 And the day the unbelievers shall be presented to the fire (and it shall be said), “You did away with your good things of the life of the (former) world and you have enjoyed it, but this day you shall be rewarded (with) a

degrading agony on account of your having been paid on the earth without just use and on account of what you disobeyed.

III

21 And (remember) the brother of the people of ‘Ad when he warned his people (residing by) the sand-banks (Al-Ahqaf)—and many warners have passed before him and after him saying ‘Wou-lup none but God.

Surely I am afraid of the agony of the great day falling upon you’

22 They said: “Hast thou come to us in order to turn us away from our deities, bring then what thou holdest out to us if thou art of the truthful.”

23 He said: “The knowledge (thereof) is with God alone, and I deliver to you what I have been sent with, but I see you are a people who ignore.”

24 So that when they saw it (their threat) in the shape of a cloud advancing towards their plains they said: “This cloud will bring us rain.”

Nay! they were too hasty in saying that.

It was a wind containing a painful agony.

25 It destroyed all things by the command of its Lord.

So that they became such that nothing was seen (of them) except their dwellings.

In this way do we reward the guilty people.

26 And We had surely given them such ability as We have not given you, for We had given them hearing and sight and minds,

But neither their hearing, nor their sight, nor their minds availed them aught when they knowingly disputed the signs of God and (when) that which they mocked at recoiled on them.

IV

27 And surely We have destroyed several towns round about you,

- And We repeat Our signs time after time so that they may return (to God).
- 28 Therefore why did not those whom they had taken as deities besides God as a means of nearness (to Him) come to their help?
On the contrary they di-appeared from their view,
And this was their lie and what they had forged.
- 29 And (remember) when We turned a company of jinn towards thee who listened to the Qur-ân,
So that when they came within hearing they said: "Be silent."
And when it was finished they turned back towards their people becoming warners.
- 30 They said: "O our people! surely we have heard a Book sent after Moses confirming that which is before it and guiding towards the truth and towards the Right Path.
- 31 O our people! respond to the caller of God, and believe in Him that He may forgive you your sins, and He may save you from a painful agony."
- 32 And as to him who does not respond to God's caller, he cannot then escape in the earth,
And he has not besides Him any protectors:
Such people are in a clear error.
- 33 Well then, have they not considered that God who has made the heavens and the earth and was not tired in making them is capable of giving life to the dead.
Yea! surely He is Capable of doing all He pleases.
- 34 And on the day when those who disbelieve shall be presented to the fire: "Is not this the truth?"
They will say: "Yea, by our Lord!"
He will say: "Taste the agony then for what you disbelieved."
- 35 Therefore persevere thou as have persevered those who were possessed of determination amongst the messengers and seek not to hasten on account of them.
The day they shall see what is held out to them it will appear to them as if they had not tarried except for an hour of a day.
This is a message.
Then who shall perish except the disobedient people?

CHAPTER 47
 MUHAMMAD

(We commence) with the name of GOD.
 The most Merciful (to begin with)
 The most Merciful (to the end).

I

- 1 As to those who disbelieve and keep back from GOD's path, He has caused their deeds to be lost.
- 2 And as to those who believe and do good deeds and believe in what has been sent down upon Muhammad and that is the truth from their Lord,
 He will wipe off their sins from them and make good their condition.
- 3 This is so because those who disbelieve follow the falsehood and because those who believe follow the truth from their Lord;
 In this way does GOD set forth examples for mankind.
- 4 Therefore when you meet the unbelievers (in war) strike off their necks then,
 Until when sufficient blood has been shed then tie them up strongly.
 Then afterwards either release them as a favour or by (taking) ransom until the war has laid down its armour.
 This is so, but had GOD pleased He could have taken retribution from them but (this is so) in order that He may discipline some of you by means of the others.
 And as to those who are killed in GOD's path, then GOD will not cause their deeds to be lost
- 5 He will soon guide them and make good their condition.
- 6 And He will cause them to enter the garden which He has made known to them.
- 7 O ye who believe! if you will help GOD, GOD will help you, and He will make firm your footsteps.
- 8 But as to those who disbelieve, there is a fall for them and lost are their deeds.

- 9 This is so because they are untrue to what GOD has sent down, therefore their deeds are of no use.
- 10 Have they not then journeyed in the earth and seen as to what was the end of those before them? GOD threw them down and the like thereof awaits the unbelievers.
- 11 This is so because GOD is the Protector of those who believe and as to those who disbelieve there is no protector for them.

II

- 12 Surely GOD causes those who believe and do good deeds to enter gardens beneath which flow rivers.
 And those who choose disbelief they enjoy themselves and eat as do the cattle and the me is then abode.
- 13 And how many a town which was stronger in prowess than thy town which expelled thee (O Muhammad!) did We destroy and no helper had they
- 14 Shall he then who is upon a clear proof from his Lord be like one whose evil deed is made fair-seeming to him? But they follow their desires.
- 15 The attribute of the garden which is promised to the reverent is (like this):
 Therein are rivers of water which does not become noxious:
 And rivers of milk which changes not its taste:
 And rivers of wine which is delicious to drink;
 And rivers of purified honey
 And therein are all kinds of fruits,
 and forgiveness from their Lord.

Can this be like one who resides in the fire or (like those) who are made to drink of boiling water so that it cuts their entrails?

- 16 And there are those amongst them who listen to thee until they go out from thy presence (when) they say to those whom (true) knowledge has been given:

“What did he say just now?”

They are the people upon whose heart has GOD placed a seal and who follow their desires.

- 17 And as to those who are guided, He increases them in guidance and He gives them their reverence.

- 18 Therefore they wait for nothing but the Hour. It will come to them all of a sudden because its condition shall have been fulfilled.

Therefore when it comes to them whence shall they have their reminder?

- 19 Therefore know thou that there is no deity but GOD and ask forgiveness for thy sin and for the believing men and the believing women.

And GOD knows your going to-and-fro and your abodes.

III

- 20 And say those who believe: “Why is not a chapter sent down?”

But when a chapter full of wisdom is sent down and war is mentioned therein,

Thou seest those in whose hearts is a disease looking at thee the look of one made unconscious on account of (coming) death.

Therefore woe be to them.

- 21 Obedience and a fair speech is (better),

Therefore when the affair had been decided upon if they had then remained true to GOD it would have been better.

- 22 But it may be expected of you that if you are given power you will do evil in the land and cut off your relationships.

- 23 They are the people whom GOD has disapproved, therefore He has caused them to be deaf and He has blinded their sight.

- 24 Do they not use deliberation with regard to the Qur-ân?

Or are there locks on their hearts?

- 25 Surely as to those who turned on their backs after the guidance had been made clear to them, the evil-one has suggested a way to them and given them to delay.

- 26 That is so because they say to those who are averse to what GOD has sent down: “We will follow you in some of your commands.”

And GOD knows their secrets.

- 27 Then how shall it be when the messenger-spirits give them their full reward, smiting their faces and their backs?

- 28 This shall be so because they followed that which displeased GOD and they were averse to what pleased Him.

He will therefore make their deeds to be useless.

IV

- 29 Do they in whose hearts there is a disease think that GOD will not disclose their malice?

- 30 And had We pleased We would surely have shewn them to thee so that thou couldst have known them by their expressions;

And thou wilt surely recognise them by the manner of their speech.

And GOD knows your deeds.

- 31 And most surely We will discipline you till We distinguish those who strive hard amongst you and the persevering ones, and till We discover your news.

- 32 Surely those who disbelieve and keep back from GOD's path and oppose the messenger after the guidance has become clear to them will not harm GOD in aught.

And He will soon make their deeds to go for nothing.

- 33 O ye who believe! obey GOD and obey the messenger and destroy not your deeds.

- 34 Surely as to those who disbelieve and keep back from GOD's path and then die whilst they are unbelievers then surely GOD will not forgive them.

35 Therefore ye (Muslims) be not slack, calling for peace, whilst you have the upper hand, and GOD is with you and He will not waste your deeds.

36 The life of this world is nothing but a sport and a pastime;

But if you believe and practise reverence He will give you your rewards and He will not ask you for your wealth.

37 If He should ask you for it and persist in doing so you will

become niggardly, but He will disclose your malice.

38 Look ye! You are the people who are called upon to spend in GOD's path, them some of you are niggardly,

And He who is niggardly is niggardly against his own soul;

For GOD is all Independent and you are all dependents: and if you should turn back He will replace you by another people and then they will not be like you.

CHAPTER 48
THE VICTORY
(Al-Fath)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 **SURELY** We have given thee a decision a very clear decision.
- 2 This is in order that GOD may forgive thee thy sins that have gone before and those that are left behind and that He may complete His blessings upon thee and guide thee the Right Path.
- 3 And GOD will help thee a powerful helping.
- 4 He it is who sent down tranquillity on the hearts of the faithful that they might increase in faith in addition to the faith they had.
And to GOD belong the hosts of the heavens and the earth;
For GOD is Knowing, Wise.
- 5 (And) in order that He may cause the faithful men and the faithful women to enter gardens beneath which flow rivers, abiding therein. and He will wipe off their evils from them.
And this is a great triumph in the sight of GOD.
6. And that He may cause the hypocrite men and the hypocrite women to suffer and (also) pagan men and the pagan women who imagine evil imaginings against GOD.
Upon them be the return of their evil; and the anger of GOD be upon them and He has disapproved of them and He has prepared for them hell;
And evil is (their) returning-place.
- 7 And to GOD belong the hosts of the heavens and the earth;
For GOD is Mighty, Wise.
- 8 Surely We have sent thee as a witness and as a bringer of glad tidings and as a warner,

- 9 In order that you (people) may believe in GOD and His messenger, and that you may assist Him and honour Him;
And declare ye His glory morning and evening.
- 10 Surely those who swear allegiance to thee swear allegiance to GOD only,
The hand of GOD is above their hands,
Then whoever breaks (his) covenant breaks it against himself.
And as to him who fulfils what he has covenanted with GOD,
Then GOD will give him a great reward.

II

- 11 Those of the Beduins who stayed behind will soon say to thee:
"Our belongings and our families kept us engaged, therefore ask thou forgiveness of GOD for our sake."
They speak with their tongues that which is not in their hearts;
Say: "Who then can stand up for you against GOD if He desire to do you harm or if He desire to do you good."
Nay, GOD is Aware as to what you do.
- 12 Nay, you imagined that the messenger and the faithful would in no case return to their families, and that seemed fairseeming to you in your minds, and you imagined the imagining of evil and you become a people who go to perdition.
- 13 And as to him who believes not in GOD and His messenger, then surely We have prepared for the unbelievers a burning flame.

- 14 And to God belongs the kingdom of the heavens and the earth; He forgives whom He pleases and causes to suffer whom He pleases; For God is Forgiving, Merciful.
- 15 Those who stayed behind will say when you set forth in order that you may obtain the prizes of war: "Allow us, that we may follow you."
They desire to change God's decision (*lit.* speech).
Say: "Follow us not, God has already said so."
Then they will say: "Nay, you are jealous of us."
Nay, they understand but little.
- 16 Say thou to those amongst the Beduins who stayed behind: "You will soon be called upon to (meet) a people of great strength, you will have to fight them or they will submit,
If then you obey, GOD will give you a goodly reward,
But if you turn back as you did before He will cause you to suffer a painful agony."
- 17 There is no compulsion against the blind or against the lame or against the sick,
But whoever obeys God and His messenger He will cause him to enter gardens beneath which flow rivers,
And whoever turns back He will cause him to suffer a painful agony.

III

- 18 Surely God was satisfied with the faithful when they swore allegiance to thee under the tree, then He knew what was in their hearts, therefore He sent down tranquillity upon them and rewarded them with a near victory,
- 19 And with large prizes of war which they took; for God is Mighty, Wise.
- 20 God promises you large prizes of war which you will capture, then He hastened for you this one and withheld men's hands from you and in order that it may be a sign for the faithful and that He may guide you to the Right Path.

- 21 And (He promises you) another victory over which you have no control at present, but God has encompassed it, for God is Capable of doing all He pleases.
- 22 And if the disbelievers had fought you they would surely have turned on their backs, then they would not have found any protector or helper.
- 23 This is the manner of God which has been in use before, and thou shalt not find any change in the manner of God.
- 24 And He withheld their hands from you and your hands from them in the valley of Mecca after He had given you power over them: And God sees what you do.
- 25 They are the people who disbelieved and kept you back from the holy mosque; and the sacrificial animals were stopped from reaching their destination.
This (withholding) was for the sake of believing men and believing women whom you did not know and whom you would have trodden down and then there would have befallen you a sin on their account unknowingly (and), in order that God may cause to enter in His mercy whom He pleases.
(But) had they been sufficiently separated We would surely have caused those amongst them who disbelieved to suffer a painful agony.
- 26 (Remember) when those who disbelieved harboured in their hearts a haughtiness—the haughtiness of the time of ignorance—then God caused tranquillity to be sent down upon His messenger and upon the faithful and kept them firm upon the word of reverence for they were most worthy and deserving of it: and God knows all things.

IV

- 27 Surely God has in truth made good to His messenger the vision: "Surely you will enter the holy mosque if it please God, in

safety, you will shave your heads and cut your hair without any fear."

But He knew what you did not know, therefore He gave you a near victory besides that.

28 He it is who has sent His messenger with the guidance and the true faith in order that He may make it victorious over all other faiths; and GOD is a sufficient Witness.

29 Muhammad is the messenger of GOD;

And those who believe with him are strict against the unbelievers, merciful amongst themselves, thou

seest them bowing and bowing down, seeking the grace of GOD and (His) satisfaction.

The traces of their bowings down are in the expressions of their faces. That is their attribute in the Torah and their attribute in the Evangel: like a cultivated field which puts forth its sprout, then strengthens it, then it becomes thick, then stands straight upon its stem.

It pleases the cultivator; (but) they cause anger to the unbelievers.

GOD promises those amongst them who believe and do good deeds forgiveness and a great reward.

CHAPTER 49

THE CHAMBERS

(Al-Hujurat)

(We commence) with the name of GOD,
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

- 1 O YE who believe! do not take precedence over GOD and His messenger, and reverence GOD.
 Surely God is Hearing, Knowing.
- 2 O ye who believe! raise not your voices above the voice of the prophet, and speak not to him shoutingly as you shout to one another, lest your deeds go for nothing whilst you do not know.
- 3 Surely those who lower their voices in the presence of the messenger of GOD are the people whose hearts GOD has chosen for reverence,
 For them is forgiveness and a great reward.
- 4 Surely most of those who call out to thee from behind the private chambers are people who do not understand,
- 5 And had they waited until thou hadst come out to them it would have been better for them;
 But God is Forgiving, Merciful.
- 6 O ye who believe! if a corrupt person brings you any news then have it clarified, lest you cause trouble to a people in ignorance of the facts and then become ashamed on account of what you did.
- 7 And know ye that you have amongst you the messenger of God.
 Were he to obey you in most affairs you would surely fall into an embarrassment,
 But God has endeared the faith to you and made it pleasing to your hearts,
 And He has made disbelief and corruption, and disobedience hateful to you:
 These are the righteous people.

- 8 This is a grace from God and a blessing.
 And God is Knowing, Wise.
- 9 And if two parties of the faithful fight each other, then make peace between them,
 But if one of them transgress against the other then fight those who transgress till they return to GOD's command,
 But when they do return then make peace between them with justice and be equitable.
 Surely God loves the equitable.
- 10 The believers are nothing but a brotherhood, therefore make peace between your brethren and reverence God that you may be shewn mercy.

II

- 11 O ye who believe! let not one people laugh another people to scorn.
 It may be that they are better than themselves;
 Neither women against women,
 It may be the (other) women are better than themselves.
 And do not defame your own people nor call one another by nicknames.
 Bad is the reputation of wickedness after that of faith.
 And he who does not turn to (God) then (he is of) those who are the unjust.
- 12 O ye who believe! shun most suspicions,
 Surely some suspicions are sins; and pry not;
 And do not backbite one another;
 Does anyone of you love to eat the flesh of his dead brother? Surely you loath it.

- Therefore reverence GOD:
Surely GOD is oft-Returning, Merciful.
- 13 O ye mankind! surely We have made you out of male and female,
And We have made you into races and tribes that you may recognise one another.
Surely the most honourable of you in the sight of GOD is the most reverential of you.
Surely GOD is Knowing, Aware.
- 14 The Beduins say: "We believe."
Say thou: "You have not believed but say 'We obey,' and faith has not entered your hearts.
But if you obey GOD and His messenger He will not diminish aught of your deeds."
Surely GOD is Forgiving, Merciful.
- 15 The faithful are only those who believe in GOD and His messenger and then doubt not, and who strive hard with their wealth and their lives in GOD's path.
They are the truthful people.
- 16 Say: "Will you make known your faith to GOD?"
And GOD knows what is in the heavens and what is in the earth.
For GOD knows all things.
- 17 They lay thee under an obligation because they have become Muslims.
Say thou: "Lay me not under any obligation on account of your Islam; nay, GOD lays an obligation on you because He has guided you to the faith, if you be true."
- 18 Surely GOD knows the secret of the heavens and the earth.
And GOD knows what you do.

CHAPTER 50

QAF

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 QAF. By the glorious Qur-ân.
2 Nay, they wonder that a warner from amongst them has come to them.
And say the unbelievers: "This is a wonderful thing.
3 What! when we are dead and we have become dust! This return is a far-off (thing)."
4 Surely We know what the earth decreases of them,
And with us is the guardian book.
5 Nay, they belie the truth when it comes to them, therefore they are in a confusing affair.
6 Do they not see then towards the space above them how We have built it and adorned it and there are no rents therein?
7 And We have spread out the earth and We have placed therein mountains and We have caused to grow therein every kind of beautiful thing.
8 This is an enlightenment and a reminder for every attentive servant.
9 And We send down from above blessed water, then We cause to grow therewith gardens and grain, of fields cut down,
10 And the tall palm-trees which have spadices layer upon layer,
11 As a provision for (Our) servants, And We quicken a dead territory therewith.
In this way shall be the coming out (of the dead).
12 Before them the people of Noah, and the companions of Ras and (the people of) Thamud have declared (the prophets) to be liars;
- 13 And Ad, and Pharaoh and the brethren of Lot;
14 And the companions of the forest and the people of Tubaa:
They all declared the messengers to be liars:
Then what was held out to them fell due.
15 Are We tired with the first making? Nay, they are in a doubt with regard to the new make.

II

- 16 And surely We have made man and We know what his soul suggests to him,
Because We are nearer to him than (his) jugular vein.
17 Remember that there are two recipients, one sitting on the right and another on the left catching his (deeds).
18 He utters not a word but there is a companion ready close by (to record it).
19 And when the unconsciousness of death comes (to him) with the truth (it shall be said).
"This is what thou didst try to avoid."
20 And the figures (or the trumpet) shall be blown into.
"This is the promised day."
21 And each soul shall come with its driver and a witness.
22 "Surely thou wast in a heedlessness about this, but now We have removed the veil from thy eye so that thy sight is sharp this day."
23 And his companion shall say: "This is what I have ready with me."
24 (We will say): "Cast him into hell, cast him—every ungrateful rebellious one:

- 25 Forbider of good, transgressor, doubter;
- 26 He who made another deity with God, therefore cast him into the severe agony—cast him.”
- 27 His companion will say: “Our Lord! I did not lead him into transgression but he (himself) was in a far-gone error.”
- 28 He will say: “Quarrel not in My presence and surely I had told you the promised reward beforehand.
- 29 The word with Me never changes nor am I unjust to My servants in the least.”

III

- 30 The day We will say to hell: “Art thou filled up?”
And it shall answer: “Are there any more?”
- 31 And the garden shall be made to approach those who practise reverence—not far off.
- 32 “This is what was promised to every one attentive (towards God) guarding (the limits):
- 33 He who fears Arrahman (the most Merciful) in heart and comes with an attentive heart.”
- 34 “Enter ye in peace. This is the day of abiding.”
- 35 For them there shall be therein what they desire and there shall be more from Us.
- 36 And how many a generation before them have We destroyed who were stronger than these people

in assault so that they went about undermining various territories.

Is there any place to escape to?

- 37 Most surely there is a reminder in that for one who has a heart or who lends the ear whilst he is all eyes (*lit.* a witness).

- 38 And We have surely made the heavens and the earth and what is between them into six periods and no weariness touched Us.

- 39 Therefore be thou persevering in spite of what they say and glorify thy Lord with His praises before sunrise and before its setting.

- 40 And during the night also glorify Him and after the bowings down.

- 41 And hearken thou on a day when the crier shall cry from a near place.

- 42 The day they shall hear the thunderbolt with the truth.

That is the day of the coming out (of the dead).

- 43 Surely We cause life and We cause death, and towards Us is the return.

- 44 The day when the earth shall split up above them (and) they shall run out.

This gathering is an easy matter for Us.

- 45 We know best what they say, and thou art not a driver over them;

Therefore remind, by means of this Qur-ân, him who fears what I hold out to (him).

CHAPTER 51

THE SCATTERERS

(Az-Zariyat)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 BY those (beings) who scatter with a scattering;
- 2 And those who bear a load;
- 3 And those who run with ease;
- 4 And those who distribute the command;
- 5 Most surely what is held out to you is true.
- 6 And most surely the Judgment must happen.
- 7 By the space filled with the net of stars,
- 8 Most surely you are entangled in discordant sayings.
- 9 (Only) he is turned away from it (the Qur-ân) who turns,
- 10 Perish the liars,
- 11 Who are weltering in the depths of their ignorance.
- 12 They ask: "When is the day of Judgment?"
- 13 On that day they shall be tested in the fire.
- 14 "Taste ye your testing: this is that which ye asked to be hastened."
- 15 Surely those who practise reverence shall be in gardens and springs,
- 16 Receiving what their Lord gives them.
Surely they were doing good before this.
- 17 They slept but little by night;
- 18 And in the mornings they did ask forgiveness.

- 19 And in their wealth was a share for the beggar and the unfortunate.
- 20 And in the earth are signs for those who are convinced.
- 21 And in yourselves (as well).
Will you not be enlightened then?
- 22 And in the space above is your provision and what is held out to you.
- 23 And by the Lord of the heavens and the earth most surely this is the truth just as is the fact that you do speak.

II

- 24 Has the news of the honoured guests of Abraham come to thee?
- 25 When they went into him and said: "Peace."
He replied: "Peace, (you are) strangers."
- 26 Then he quietly hastened to his family and brought (them) a roasted calf.
- 27 Then he put it near them.
He said: "Will you not eat?"
- 28 Then he felt a fear on their account.
They said: "Fear not thou."
And they gave him the glad tidings of a knowing son.
- 29 Then his wife came up crying and she struck her face and said: "(I am) an old barren woman!"
- 30 They replied: "Even so, says thy Lord."
Surely He is all-Wise, all-Knowing.

PART XXVII

- 31 He (Abraham) said: "Then what is your business, ye sent-ones?"
- 32 They said: "Surely We have been sent towards a guilty people,
- 33 That We may hurl upon them stones of wet clay
- 34 Appointed by the Lord for the unrestrained."
- 35 Then We brought forth those who were believers therein,
- 36 But We found not therein except a single house of the Muslims.
- 37 And We left therein a sign for those who fear the painful agony.
- 38 And (there is a sign) in Moses, when We sent him to Pharaoh with a clear authority.
- 39 But he turned his back with his forces and said: "An enchanter or a mad man."
- 40 Therefore We seized him and his hosts and We threw them into the water whilst he was blamed.
- 41 And (there is a sign) in Ad, when We sent upon them a destructive wind.
- 42 It left nothing on which it came, but made it like powder.
- 43 And in Thamud: when it was said to them: "Enjoy yourselves until a time."
- 44 But they rose against the command of their Lord, then a thunderbolt seized them whilst they looked on.
- 45 Then they were not able to get up nor were they helped.
- 46 And (We destroyed) the people of Noah before (them).
Surely they were a disobedient people.
- III
- 47 And We have erected the space above with Our hands and most surely We are the Makers of its vast proportions.
- 48 And We have spread out the earth, then what an excellent couch do We make (of it)!
- 49 And of all things We have made pairs that you may remember.
- 50 "Therefore fly towards GOD.
Surely I am a clear warner to you.
- 51 And appoint not another deity with GOD. Surely I am a clear warner to you."
- 52 In this way! there has not come to those before them a single messenger, but they said: "An enchanter or a mad man."
- 53 Have they made a legacy of this (saying) to one another?
Nay, they are a people who transgress.
- 54 Therefore turn away from them and thou art not blamed,
- 55 And go on reminding, because the reminder does good to the faithful
- 56 And I have not made the jinn or the men but that they should serve ME.
- 57 I desire no provision from them nor do I desire that they should feed ME.
- 58 Surely He, GOD, is the great Provider, Master of all-Force, the Strong.
- 59 Then for those who do wrong there is a bucketful like the bucketful of their companions (of yore).
Therefore let them not ask Me to hasten it on.
- 60 Therefore woe be to those who disbelieve on account of their day which is held out to them.

CHAPTER 52

THE MOUNTAIN

(At-Tur)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 By the mountain;
- 2 And by a book written down
- 3 In an open sheet.
- 4 And by the frequented House,
- 5 And by the lofty roof (of heaven),
- 6 And by the swelling sea
- 7 Surely the agony from (*lit.* of) thy
Lord must happen.
- 8 Nothing can avert it.
- 9 The day when the heaven shall
revolve a revolving
- 10 And the mountains shall flow a
flowing,
- 11 Therefore woe be that day to those
who declare (the Qur-ân) to be a
lie:
- 12 Those who indulge in idle talk.
- 13 The day they shall be driven towards
the fire of hell a driving:
- 14 "This is the fire which you declared
to be a lie,
- 15 Is it an enchantment—this. or are
you unable to see?
- 16 Go into it (now), and whether you
be patient or impatient it will be
alike to you,
You are merely rewarded that
which you did."
- 17 Surely those who practise reverence
shall be in gardens and blissful-
ness.
- 18 Rejoicing in that which their Lord
has given them,
And their Lord will save them the
agony of hell.
- 19 "Eat and drink with pleasure on
account of what you did."
- 20 They shall be reclining upon
thrones set in rows
And We will pair them to large-
eyed beauties.

- 21 And as to those who believe and
whose offspring follow them in
faith,
We will join them with their off-
spring,
And We will not decrease anything
from their deeds,
Each man shall be pledged for what
he does.
- 22 And We will increase them of fruits
and flesh, out of what they wish.
- 23 They shall pass therein a cup to
one another wherein there shall
be nothing vain nor sinful.
- 24 And their youths shall go round to
them (who shall be) as if they
were imbedded pearls.
- 25 And some of them shall turn
towards the others questioning;
- 26 They will say: "Surely we were in
awe in the midst of our families
before.
- 27 But God has been good to us and
has saved us from the agony of
the scorching wind:
- 28 We called upon Him before;
Surely He is all-Good, all-Merciful."

II

- 29 Therefore go on thou reminding, for,
with the blessing of thy Lord,
thou art neither a soothsayer nor
a mad man.
- 30 Or do they say: "He is a poet,
for whom we wait the turn of the
times?"
- 31 Say thou: "Wait ye. I am also
surely one of those who wait
with you."
- 32 Do their wits command them this,
or is it that they are a people
who transgress?

- 33 Or is it that they say that he has made it up himself?
Nay, they do not believe.
- 34 Then let them bring a book like this if they be true.
- 35 Or is it that they have been created out of nothing?
Or are they the creators?
- 36 Or is it that they made the heavens and the earth?
Nay, they do not (wish to) believe.
- 37 Or is it that they have the treasures of thy Lord?
Or are they the controllers (thereof)?
- 38 Or have they a ladder by means of which they hear?
Then let their listener bring a clear authority.
- 39 Or is it that He has the daughters whilst you have the sons?
- 40 Or dost thou ask them for any reward, so that they are burdened with dues?
- 41 Or is it that they have (knowledge) of the unseen so that they write it down?
- 42 Or is it that they desire a stratagem?

- Then those who choose disbelief are the very people who are caught in the stratagem.
- 43 Or is that they have a deity other than GOD?
Glory be to GOD. (He is) away from what they join (with Him).
- 44 And if they should see a portion of the heaven coming down they would say: "It is a cloud with heavy layers."
- 45 Therefore let them alone till they meet the day in which they shall be caught by a thunderbolt:
- 46 The day when their stratagem shall avail them naught nor shall they be helped.
- 47 And surely for those who are unjust there is an agony besides that, but most of them know not.
- 48 And persevere thou for the judgment of thy Lord, because surely thou art before Our eyes,
And declare the glory of thy Lord with His praises at the time of thy rising up (from sleep).
- 49 And during the night also declare His glory, and (when) the stars disappear.

CHAPTER 53

THE STAR

(An-Najm)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 By the star when it goes down
- 2 Your companion (Muhammad) is neither lost nor deviated.
- 3 Nor does he speak out of (his own) desire.
- 4 It (the Qur-ân) is nothing but a revelation revealed.
- 5 Taught him by the Master of mighty Power,
- 6 Possessor of Strength: then He remained firm in His position.
- 7 And he (Muhammad) was in the highest horizon.
- 8 And then he drew near and lowered (himself before God).
- 9 So that he was at a distance equal to the chords' of two bows or nearer still.
- 10 Therefore He revealed unto His servant what He revealed.
- 11 His (Muhammad's) heart was not untrue as to what he saw.
- 12 Will you then dispute with him as to what he saw?
- 13 And surely he saw Him in another flight (*lit.* descent).
- 14 Near the farthest berry-tree,
- 15 Near which is the garden of the abode.
- 16 When something covered the berry-tree which covered it.
- 17 The eye deviated not, nor did it transgress;
- 18 Surely he saw some of the greatest signs of his Lord.
- 19 Have you then considered al-Lat and al-'Uzza
- 20 And Manat, the third, the last?
- 21 Are there males for you and for Him females?
- 22 A most unfair division that!
- 23 They are nothing but names which

- you have given them, you and your forefathers:
No authority has God sent down for them,
They follow nothing but a guess and what their souls desire.
And surely the guidance has come to them from their Lord.
- 24 Or shall man have what he wishes?
 - 25 But to God belong the beginning and the end.

II

- 26 And how many messenger-spirits there are in the heavens whose seconding avails naught except after God has given (them) permission in favour of him whom He pleases and with whom He is satisfied.
- 27 Most surely those who do not believe in the Future call the messenger-spirits by female names.
- 28 And they have no knowledge thereof.
They follow nothing but a guess, and surely guessing avails nothing against the truth.
- 29 Therefore turn thou aside from him who turns back from Our remembrance and who desires nothing but the life of this world.
- 30 This is the sum-total of their knowledge.
Surely, He, thy Lord, knows best who is lost from His path, and He knows best who is guided.
- 31 And to God belongs whatever is in the heavens and whatever is in the earth that He may award those who do evil for what they do and reward those who do good with goodness.

32 And to those who shun the great sins and indecencies, minor faults excluded, surely thy Lord is Vast in forgiveness.
 He knew you best when He evolved you from the earth and when you were embryos in the insides of your mothers,
 Therefore do not declare your own purifications.
 He knows him best who practises reverence.

III

- 33 Hast thou then considered him who turns back
 34 And bestows a little and is hard-hearted?
 35 Has he the knowledge of the unseen so that he can see (it)?
 36 Or has he not been informed of what is in the scriptures of Moses.
 37 And (of) Abraham who carried out his promise?
 38 The fact is that no burdened (soul) shall bear the burden of another:
 39 And that for man there is nothing but what he strives for;
 40 And that (the result of) his striving for shall be seen,
 41 Then with the fullest reward shall he be rewarded.
 42 And that towards thy Lord is the termination.
- 43 And that it is He who causes (men) to laugh and who causes (men) to weep,
 44 And that it is He who causes life and who causes death.
 45 And that it is He who has made the pairs—male and female.
 46 From the sperm when it is placed.
 47 And that upon Him is the Future evolution,
 48 And that it is He who gives riches and capital.
 49 And that He is the Lord of Sirius;
 50 And that He destroyed 'Ad of old,
 51 And Thamud, whom He cut off then,
 52 And the people of Noah before them.
 Surely they were a people who were most unjust and most transgressive.
 53 And He demolished the overthrown cities.
 54 Therefore there covered them what covered them.
 55 Which of your Lord's favours wilt thou (O man!) dispute?
 56 This (Muhammad) is a warner from amongst the warners of old.
 57 The coming event does come,
 58 No one can remove it besides God.
 59 Will you then wonder at this news?
 60 And will you laugh at it and not weep?
 61 And you are triflers.
 62 Therefore bow down before God and serve Him.

CHAPTER 54

THE MOON

(Al-Qamar)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 THE hour draws nigh and the moon splits up.
- 2 And if they see a sign they turn aside and say: "It is a powerful enchantment."
- 3 And they declare it a lie and they follow their desires, whilst every affair has its appointed time.
- 4 And surely many news in which there are warnings have come to them:
- 5 (Warnings) of perfect wisdom, but warners profit (them) not.
- 6 Therefore turn thou away from them.
The day the caller will call them to a disagreeable matter:
- 7 Their eyes shall be cast down, (and) they shall come out of their burial-places like locusts scattered about—
- 8 Running with heads raised up towards the caller.
The unbelievers will say: "This is a hard day."
- 9 The people of Noah, before them, did belie (him),
They declared Our servant to be a liar and said: "A mad man," and they spoke to him contemptuously.
- 10 Then he called upon his Lord, saying: "I am overcome, therefore help me Thou."
- 11 Hence We opened the gates of heaven with water pouring down,
- 12 And the land gushed forth one mass of springs so that all the waters joined on to an affair which had been determined upon.
- 13 And We bore him on (a ship) made of planks and nails,

- 14 It ran before Our eyes, a reward for him who had been disbelieved.
- 15 And surely We left him as a sign: where is then the person who will mind?
- 16 Then how (great) was Mine agony and Mine warning?
- 17 And surely We have made this Qur-ân easy to remember; where is then the person who will mind it?
- 18 'Ad declared (Our messenger) as a liar, then how great was Mine agony and Mine warning?
- 19 Surely We sent against them a roaring wind on a most bitterly unlucky day:
- 20 It (the wind) threw down men as if they were uprooted stumps of palm-trees.
- 21 Then how (great) was Mine agony and Mine warning?
- 22 And surely We have made this Qur-ân easy to remember; where is then the person who will mind?

II

- 23 Thamud (also) declared the warners as liars.
- 24 And they said: "Shall we follow him who is a single man from ourselves?
Most surely in that case we would be in an error and madness.
- 25 Has the reminder been made to descend upon him from amongst ourselves?
Nay, he is a great liar, self-boaster."
- 26 On the morrow they shall know who is the great liar, self-boaster.

- 27 "Surely We are going to send the she-camel as a test for them, therefore watch them and have patience.
- 28 And inform them that the water is portioned between them, everyone shall have his turn for being present at the watering."
- 29 But they called their companion and he drew his sword and hamstringed her.
- 30 Then how (great) was Mine agony and Mine warning?
- 31 Surely We sent against them a single thunderbolt so that they became like broken sticks which the fold-makers use.
- 32 And surely We have made this Qur-ân easy to remember, where is then the person who will mind?
- 33 The people of Lot declared the warners to be liars.
- 34 Surely We sent upon them a hurricane—excepting the family of Lot, whom We saved before daybreak.
- 35 It was a blessing from Ourselves. In this way do We reward him who gives thanks.
- 36 And surely he had warned them of Our seizing them, but they disputed with the warners.
- 37 And they surely intended to carry away his guests, so We wiped out their eyes (and We said): "Taste ye then Mine agony and Mine warning."
- 38 And surely an agony which had been determined upon overtook them in the morning.
- 39 "Taste ye then Mine agony and Mine warning."

- 40 And surely We have made this Qur-ân easy for remembrance, where then is the person who will mind?

III

- 41 And certainly the warners came to Pharaoh's people.
- 42 They called all Our signs a lie. Therefore We seized them a seizing of a Mighty, Capable One.
- 43 Are the unbelievers of your times better than those (mentioned)? Or is there a riddance for you in the scriptures?
- 44 Or do they say: "We are a united host capable of helping ourselves?"
- 45 Soon will this host be routed and they will turn back running.
- 46 Nay! the Hour is their appointment and that Hour is the hardest and the bitterest.
- 47 Surely the guilty are in an error and a madness.
- 48 The day they shall be dragged into the fire upon their faces: "Taste ye the touch of heat."
- 49 Surely We have made all things according to a measure.
- 50 And Our command is instantaneous like the twinkling of the eye.
- 51 And surely We have destroyed your peers, where is the person who will mind?
- 52 And everything which they do is in the writings (of God).
- 53 And everything small and great is written down.
- 54 Surely those who practise reverence shall be in gardens and rivers,
- 55 Seated in the seat of truth, near a King, a Powerful One.

CHAPTER 55

THE MOST MERCIFUL TO BEGIN WITH

(Arrahman)

(We commence) with the name of GOD.

The most Merciful (to begin with).

The most Merciful (to the end).

I

- 1 **ARRAHMAN** (the most Merciful to begin with)
- 2 Taught the Qur-ân.
- 3 He made man.
- 4 (And) He taught him speech.
- 5 The sun and the moon are in a revolution:
- 6 And the plants and the trees do adore.
- 7 And there is the heaven which He has raised so high.
And He has put down the balance!
- 8 That you should not transgress in the balance.
- 9 And keep up the balance with justice, and shorten not the balance.
- 10 And there is the earth which He has placed for living creatures.
- 11 Therein are fruits and dates with many coverings.
- 12 And there are grains with husk and sweet-smelling flowers.
- 13 Which of the favours of your Lord will ye two (men and jinn) declare to be a lie.
- 14 He made man from clay, sounding like an earthen vessel.
- 15 And He made the jinn from a flame of fire.
- 16 Which of the favours of your Lord will you two then declare to be a lie?
- 17 He is Lord of the two easts, and He is Lord of the two wests.
- 18 Which of the favours of your Lord will you two then declare to be a lie?
- 19 He makes the two seas flow joining each other,
- 20 (Yet) between them is a barrier which they do not overreach.
- 21 Which of the favours of your Lord will you two then declare to be a lie?

- 22 There come out from them both pearls and gems (or corals).
- 23 Which of the favours of your Lord will you two then declare to be a lie?
- 24 And to Him belong the ships spread aloft in the sea like peaks.
- 25 Which of the favours of your Lord will you two then declare to be a lie?

II

- 26 Everyone thereon passes away.
- 27 But there ever remains the Presence of thy Lord, Master of Glory and Honour.
- 28 Which of the favours of your Lord will you two then declare to be a lie?
- 29 Everyone in the heavens and the earth is asking Him.
Every instant He is (engaged) in His affairs.
- 30 Which of the favours of your Lord will you two then declare to be a lie?
- 31 We will soon attend to you, ye two burdened ones!
- 32 Which of the favours of your Lord will you two then declare to be a lie?
- 33 O ye assemblies of jinn and men! if you can run away from the boundaries of the heaven and the earth, then do run away.
You will not be able to run away except by means of an authority.
- 34 Which of the favours of your Lord will you two then declare to be a lie?
- 35 He will send against you flames of fire and smoke.
Then you two will not be helped.
- 36 Which of the favours of your Lord will you two then declare to be a lie?

- 37 And when the sky splits up and becomes rose-red, like red skin,
 38 Which of the favours of your Lord will you two then declare to be a lie?
 39 Then on that day no man or jinn shall be asked about his sins.
 40 Which of the favours of your Lord will you two then declare to be a lie?
 41 The guilty shall be recognised by the expression of their faces and they shall be seized by their forelocks and by their feet.
 42 Which of the favours of your Lord will you two then declare to be a lie?
 43 This is hell which the guilty declare to be a lie;
 44 They go round between that and boiling hot liquid.
 45 Which of the favours of your Lord will you two then declare to be a lie?

III

- 46 But for those who stand in awe of the Majesty of their Lord there are two gardens:—
 47 Which of the favours of your Lord will you two then declare to be a lie?—
 48 Two gardens having many branches.
 49 Which of the favours of your Lord will you two then declare to be a lie?
 50 In each of the two are two fountains flowing.
 51 Which of the favours of your Lord will you two then declare to be a lie?
 52 In each of the two are two kinds of each fruit.
 53 Which of the favours of your Lord will you two then declare to be a lie?
 54 They shall be reclining on beds the lining of which is of brocade:
 And the fruits of both gardens shall be bending down.
 55 Which of the favours of your Lord will you two then declare to be a lie?

- 56 In them shall be (beauties) with eyes cast down;
 Neither man nor jinn shall have touched them before their time.
 57 Which of the favours of your Lord will you two then declare to be a lie?
 58 As if they were rubies and pearls (or corals).
 59 Which of the favours of your Lord will you two then declare to be a lie?
 60 Is the reward of goodness anything but goodness?
 61 Which of the favours of your Lord will you two then declare to be a lie?
 62 And besides these two are other two gardens.
 63 Which of the favours of your Lord will you two then declare to be a lie?
 64 Both gardens deep green inclining to blackness.
 65 Which of the favours of your Lord will you two then declare to be a lie?
 66 In each of the two are two springs gushing forth.
 67 Which of the favours of your Lord will you two then declare to be a lie?
 68 In both are fruits and dates and pomegranates.
 69 Which of the favours of your Lord will you two then declare to be a lie?
 70 In both of them are pious beauties.
 71 Which of the favours of your Lord will you two then declare to be a lie?
 72 Pure ones confined to tents.
 73 Which of the favours of your Lord will you two then declare to be a lie?
 74 Neither man nor jinn shall have touched them before their time.
 75 Which of the favours of your Lord will you two then declare to be a lie?
 76 Reclining on green cushions and lovely carpets.
 77 Which of the favours of your Lord will you two then declare to be a lie?
 78 Blessed be the name of thy Lord, Master of Glory and Honour.

CHAPTER 56

THE EVENT

(Al-Waqiah)

(We commence) with the name of God.
The most Merciful (to begin with).
The most Merciful (to the end).

I

- | | |
|---|--|
| <p>1 WHEN the event eventuates,—
2 There is nothing to prevent its happening:—
3 It shall abase (and) it shall exalt.
4 When the earth shall be shaken a severe shaking
5 And the mountains shall be broken into pieces a severe breaking.
6 So that they shall become as dust scattered.
7 And you shall become three kinds:
8 Firstly the companions of the right: how are the companions of the right?
9 And the companions of the left: how are the companions of the left?
10 And the foremost (in virtue) shall be the foremost (there as well).
11 They shall be made near to God
12 In gardens of bliss:
13 In large numbers from the former generations.
14 And in small numbers from the later ones.
15 On thrones inwrought with gold
16 Reclining thereupon facing each other.
17 Abiding youths shall go round attending them,
18 With goblets and ewers and a cup of pure drink
19 Which causes no headache nor any unconsciousness:
20 And fruits according to their choice;
21 And the flesh of birds according to their wish.
22 And large-eyed beauties
23 As if they were pearls wrapped up.
24 As a reward for what they do.
25 They shall not hear therein any idle talk, nor any sinful talk,
26 But their saying shall be: "Peace, Peace."</p> | <p>27 And the companions of the right.
How are the companions of the right?
28 They shall be in the midst of thornless berry-trees.
29 And bananas layer upon layer:
30 And extended shades:
31 And water flowing freely:
32 And many fruits
33 Which shall not be cut off nor be prohibited:
34 And lofty couches:
35 Surely We have evolved them a complete evolution.
36 And We have made them maidens.
37 Loving ones, equal in age.
38 For the companions of the right.</p> |
|---|--|

II

- | |
|--|
| <p>39 In large numbers from the former generations
40 And in large numbers from the later generations.
41 And the companions of the left: how are the companions of the left.
42 They shall be in hot blasts and boiling liquids,
43 And in the shade of black smoke
44 Neither cool, nor honourable!
45 Surely before this they were well-to-do,
46 And they persisted in the great sin.
47 And they say: "When we are dead and have become dust and bones, shall we indeed of a certain be raised up?
48 Or our fathers of old? "
49 Say: "Most surely the former and the latter
50 Shall be gathered together towards a known appointment."
51 And then most surely ye erring ones, declarers (of truth) to be a lie!</p> |
|--|

- 52 Shall eat of a tree of Zaqqum.
 53 Then you shall fill your bellies therefrom.
 54 Then you shall drink over it out of boiling liquid:
 55 Then you shall drink the drink of thirsty camels.
 56 This shall be their entertainment on the day of the Judgment.
 57 We made you, then why did you not acknowledge it as the truth?
 58 Have you considered your life-germ?
 59 Do you create that or are We the Creators?
 60 We have measured out death amongst you and We are not stopped
 61 From replacing the likes of you and from evolving you into what you know not.
 62 And surely you have known the first evolution, then why do you not mind?
 63 Have you considered what you sow?
 64 Is it you who are the cause of its becoming a cultivation?
 Or are We the Causers of the same?
 65 If We pleased We could certainly make it cut down, crushed.
 Then a whole day would you be surprised (and say):
 66 "Surely we remain indebted:
 67 Nay, we are the deprived ones."
 68 Have you considered the water which you drink?
 69 Is it you who bring it down from the cloud or do We do so?
 70 If We please We could make it saltish, why then do you not give thanks?
 71 Have you considered the fire which you strike?
 72 Do you cause the growth of its tree or do We cause the same?

- 73 We make them (trees) as a reminder and as a means of livelihood for the foresters
 74 Glorify, therefore, the name of thy Lord the Great.

III

- 75 Then I do take oath by the situation of the stars.
 76 And most surely it is very great oath—if you knew:—
 77 Most certainly this is an honourable Qur-ân
 78 In a book well preserved.
 79 None can touch it except the pure.
 80 A sending down from the Lord of the worlds.
 81 Will you then treat this Book with lightness?
 82 And you make it your livelihood to declare it a lie?
 83 Why then can you not, when (life) reaches the throat—
 84 And you then look on.
 85 Whilst We are nearer to it than you, though you see not—
 86 Why then can you not, if you are not subjected to (God).
 87 Send it back if you be true?
 88 Then if it be one of those who are drawn near (to God),
 89 It has happiness, and smell of flowers and gardens of bliss:
 90 And if it be one of the companions of the right.
 91 Then "Peace be upon thee of the companions of the right."
 92 But if it be one of those who declare the truth to be a lie, an erring one,
 93 Then its entertainment is of a boiling liquid,
 94 And the thrusting into hell.
 95 Most surely this is a perfect certainty.
 96 Therefore glorify the name of thy Lord the Great.

CHAPTER 57

THE IRON

(Al-Ḥadad)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 **WHATEVER** is in the heavens and the earth declares the glory of God,
For He is all-Mighty, all-Wise.
- 2 To Him belongs the kingdom of the heavens and the earth,
He causes life and He causes death,
For he is Capable of doing all He pleases.
- 3 He is the First and the Last, the Apparent and the Hidden,
For He knows all things.
- 4 It is He who has made the heavens and the earth into six periods and then remains firm in His power.
He knows what goes down into the earth and what comes out therefrom,
And what comes down from above and what rises thereto.
And He is with you wherever you be,
For God sees what you do.
- 5 To Him belongs the kingdom of the heavens and the earth.
And towards God is the return of all affairs.
- 6 He merges the night into the day and He merges the day into the night.
And He knows what is inside the breasts.
- 7 Believe ye in God and His messenger and spend out of what We have made you to be successors thereof.
Because as to those amongst you who believe and spend, for them is a great reward.
- 8 And why should you not believe in God, and the messenger calls you that you should believe in your Lord,—

And He has already taken your covenant,—if you be faithful?

- 9 It is He who sends down clear signs on His servant that he may bring you out of darkness into light:

For most surely God is Loving (and) Merciful to you.

- 10 And why should you not spend in God's way, for to God belongs the inheritance of the heavens and the earth?

Those amongst you who spend before the victory and do the fighting are not like (those who do not do so).

They are higher in rank than those who spend after the fight, though they fight.

And to each God promises a goodly (promise).

And God is Aware of what you do.

II

- 11 As to him who offers God a goodly offer,
Then He will multiply it for him.
And for him is an honourable reward.
- 12 The day thou shalt see the faithful men and the faithful women (with their light running before them and by their right hands—" Good news for you this day, gardens beneath which flow rivers, abiding therein."
- This is the great triumph.
- 13 The day the hypocrite men and the hypocrite women will say to those who believe: " Wait for us, that we may take a light from your light."

And it shall be said: "Turn towards your backs, then seek for a light."

Then a wall shall come in between with a door therein.

Inside (the wall) there shall be mercy and the outside thereof shall be facing the agony.

14 They will cry: "Were we not with you?"

They will reply: "Yea; but you put your souls into temptations and you waited and you doubted, your lies deceived you until the commandment of GOD came:

And a great deception deceived you with regard to GOD.

15 So that this day no redemption shall be taken from you nor from those who choose disbelief,

Your abode is the fire.

That is your protector, and it is an evil place to return to."

16 Is it not time for those who believe that their hearts should be humbled for the remembrance of GOD and (for) what has been sent down of the truth:

And that they be not like those whom the Book was given before, so that their time seemed lengthened to them and their hearts hardened?

And most of them are disobedient.

17 Know ye that GOD quickens the earth after its death;

We have surely made clear to you the signs that you may understand.

18 Surely as to the charitable men and the charitable women and those who offer GOD a goodly offering, He will multiply it for them and for them is an honourable reward.

19 And those who believe in GOD and His messengers, they are the people who are truthful.

And they are the witnesses in the sight of their Lord.

For them is their reward and their light.

But as to those who choose disbelief and who belie Our signs, they are the companions of hell.

III

20 Know ye that the life of this world is merely a sport, a pastime, an

adornment and mutual boasting amongst yourselves.

And the amassing of wealth and children.

It is like the rain whose vegetation pleases the cultivators and then it dries so that thou seest it turned yellow and then it is crushed.

And in the Future there is severe agony, and forgiveness from GOD and satisfaction.

And the life of this world is nothing but the enjoyment of a deception.

21 Vie in hastening towards forgiveness from your Lord and a garden the worth of which is like the worth of heaven and earth—prepared for those who believe in GOD and His messengers.

This is the grace of GOD, He gives it to whom He pleases.

For GOD is the Master of great grace.

22 No happening happens in the earth or in your own selves, but the same is in a Book (GOD's knowledge) before We bring it into being.

Surely this is easy for GOD (to do):

23 So that you may not grieve for what you miss and you may not exult for what He gives you;

For GOD loves not any presumptuous, boastful person:—

24 There are those who are niggardly and command men to be niggardly.

And as to him who turns back, then surely He, GOD, is all-Independent, all-Praised.

25 Surely We have sent Our messengers with clear proofs and We have sent down with them the Book and the balance that mankind may keep up justice.

And We have given (*lit.* sent down) iron in which there are great strength and uses for mankind,

And in order that GOD may distinguish those who help Him and His messengers in heart (*lit.* in secret).

Surely GOD is Powerful, Mighty.

IV

26 And surely We sent Noah and Abraham and We placed prophethood in their offspring and the Book

Then some of them are guided but most of them are disobedient

27 Then We made (many) messengers to follow their footsteps one after the other and We followed them with Jesus son of Mary and We gave him the Evangel

And We placed love and mercy in the hearts of those who followed him

And as for monastic life, they invented it themselves —

We did not prescribe for them anything except the seeking of God's satisfaction—

But they did not
should have been

Then We gave them
an example to those who believe
most of them are disobedient

28 O ye who believe! Believe in God and believe in His Messenger

He will give you a light which will shine
His peace and His favour
you a light which will shine
at. He will give

For God is Forgiving, Merciful

29 Thus so in order that the people of the Book may not think (it know) that others are poorer than in obtaining any part of the grace of God

Because the grace of God is in His hand, He bestows it upon whom He pleases

And God is the Master of great grace

PART XXVIII

CHAPTER 58

THE PLEADING SHE

(Al-Mujadilah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 GOD has already heard the speech of her who pleaded with thee with regard to her husband and she complained to GOD.
And GOD has heard your mutual argument.
Surely GOD is Hearing, Seeing.
- 2 As to those amongst you who liken their wives to their mothers' backs, they (the wives) are not their mothers.
Their mothers are only those who have given them birth.
And they most surely utter a saying which is hateful and false.
And most surely GOD is Pardoning, Forgiving.
- 3 And those who liken their wives to the backs of their mothers and then wish to retract what they said, they have then to free a slave before they touch each other.
You are exhorted therewith.
And GOD is Aware of what you do.
- 4 But whoever has not the means then he should fast two successive months before they touch each other.
But whoever has not the strength then let him feed sixty poor people.
This is so that you may believe in GOD and His messenger.
And these are the laws of GOD.
And for the unbelievers there is a painful agony.
- 5 Surely those who fight GOD and His messenger shall be laid low as

- were laid low those who were before them, and We have already sent down clear proofs.
And for the unbelievers there is a degrading agony.
- 6 The day GOD will raise them up all together,
Then He will inform them what they did:
GOD has recorded it whilst they have forgotten it;
For GOD is a witness over everything.

II

- 7 Dost thou not see that GOD knows all that is in the heavens and all that is in the earth?
There is no secret counsel of three but He is the fourth of them, nor of five but He is the sixth of them.
Neither of less than these nor of more than these but He is with them wherever they be.
Then He will inform them as to what they did on the day of the Awakening.
Surely GOD knows all things.
- 8 Hast thou not seen those who have been forbidden from secret counsels and then came back to that which they have been forbidden, and hold secret counsels for the sake of sinfulness, and hatred and the disobedience of the messenger;
And when they come to thee they greet thee with that with which GOD does not greet thee?

And they say to themselves—Why does not God cause us to suffer for what we do?
 Sufficient unto them is hell: they shall enter it—and it is an evil place to return to.

9 O ye who believe, when ye hold a secret counsel, do not do so for the sake of sin and hatred and the disobedience of the messenger. But ye may hold secret counsel for the sake of goodness and reverence and reverence to God towards whom you shall be gathered.

10 Secret counsels are the tombs of the evil one in order that he may put to grief those who believe. And he cannot harm them aught without God's knowledge. And upon God should be relied on fully.

11 O ye who believe, when you are asked to make room in your assemblies, then do so. God will make room for you. And when you are asked to use the mosque, God will exalt those who believe in it, among you, and those who are given authority in knowledge.

And God is Aware of what you do.

12 O ye who believe! when you hold a secret consultation with the messengers, let them give you their opinion for your secret consultation. It is better for you and more correct.

Let not the evil one of you canter on secretly. God is Ever-Monitoring.

13 Are you afraid to give alms before you go for consultations? But when you do not do so—and God turns to you—then keep up your prayer and give the stated alms and obey God and His messenger.

For God is aware of what you do.

III

14 Hast thou not considered those who help a people upon whom is God's wrath? They are neither of you nor of them,

And the sweet tidings remain for whomever the favour of God has pleased. He will do as He will.

15 They take their oath of allegiance that they keep back from the way. Therefore they are in the degree of damnation.

16 Neither their belongings nor their children will be touched. And thus they are in the degree of damnation.

But they shall abide.

17 On the day that the word is spoken, we will raise up all together in the witness of you and the truth that we have some ground for our testimony. Is it not a fair tale for those who are in the loss?

18 The evil one has rejected you, then so that he has left the wrong for the remembrance of you. They are the party of the loss. Is it not a fact that the wrong of the evil-one are the loss?

19 Surely those who reject you, the messenger, they are the party of the loss, who shall be among the losers.

20 God has prescribed for you what is good. Evil prevail—then you are the losers.

21 Surely God is Ever-Monitoring.

22 You shall not find any people who can fight God and His messengers, even though the fathers of them, their brothers or their relatives.

Those are the people in whose hearts He has inserted corruption, whom He has rendered evil spirits from within.

And He will cause them to enter gardens beneath which flow rivers abiding therein. God will be satisfied with them and they will be satisfied with Him.

They are the people of the favour. Is it not a fact that the part of God are the people who succeed.

CHAPTER 59

THE EMIGRATION

(Al-Hashr)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL that is in the heavens and all that is on the earth declares the glory of GOD,
For He is all-Mighty, all-Wise.
- 2 It is He who turned out those who choose disbelief from amongst the people of the Book from their homes on the occasion of the first emigration.
You did not think that they would go out and they thought that their strongholds would defend them against GOD,
But GOD came to them whence they had not thought (it possible),
And He put fright into their hearts (so that) they destroyed their own houses with their own hands and the hands of the faithful.
Therefore take a lesson, O ye possessed of eyes!
- 3 And had not GOD prescribed banishment for them He would surely have caused them to suffer in this world.
And there is for them in the Future the agony of the fire.
- 4 This is so because they opposed GOD and His messenger, and whoever opposes GOD, then surely GOD is severe in respect of the consequences.
- 5 Whatever palm-trees you cut down or left standing on their roots it was with the knowledge of GOD and that He might disgrace the disobedient.
- 6 And as to the spoils of war, from those people, which GOD has entrusted the messenger with, they were not then the result of

- your persevering onward against them with horse or camel,
But GOD gives authority to His messenger over whom He pleases;
For GOD is Capable of doing all He pleases.
- 7 As to the spoils which GOD has entrusted His messenger with from the people of the towns then the same belong to GOD and His messenger, and the near relations and the orphans and the needy and the wayfarer,
In order that it may not be circulating amongst those who are rich amongst you.
And whatever the messenger gives you, take it, and whatever he forbids you, then keep back (therefrom),
And reverence GOD, for GOD is severe in respect of the consequences.
- 8 (These spoils are) for the poor who fled—those who were turned out of their homes and their belongings—seeking the grace of GOD and (His) satisfaction and helping GOD and His messenger.
They are the people who are truthful.
- 9 And those who had established their homes (in Yathrib) and their faith before them love those who fly towards them and they find not in their hearts (*lit.* breasts) any need for what they have been given;
And they prefer them to themselves even though they themselves be in poverty.
And whoever is saved from the covetousness of his own soul then such are the people who succeed.

10 And those who come after them say: "Our Lord! forgive us and our brethren who have preceded us in faith and keep not any spite in our hearts towards those who believe, our Lord! surely Thou art Loving, Merciful."

II

11 Hast thou not considered those who have become hypocrites?

They say to those of their brethren who have chosen disbelief from amongst the people of the Book: "If you go forth we will certainly go forth with you and we will never obey any (outsider) with regard to you, and if you are fought against we will surely help you."

And GOD bears witness to the fact that they most surely are liars.

12 If those go forth they will not go forth with them, and if they are fought against they will not help them, and even if they help them, they will certainly turn their backs, and then they will not be helped.

13 Surely you (Muslims) are stronger in fear in their hearts (*lit.* breasts) than GOD.

This is so because they are a people who do not understand.

14 They will not fight you in a body except in fortified towns or from behind walls.

Their fighting amongst themselves is severe.

Thou thinkest them combined whilst their hearts are divided.

This is so because they are a people who do not reason.

15 They are like their immediate predecessors, they tasted the calamity of their affair,

And for them is a painful agony.

16 Their case is like that of the evil-one when he says to man: "Disbelieve," but when he disbelieves, he (the evil-one) says, "Surely I am rid of thee, surely I am afraid of GOD, Lord of all the worlds."

17 But the consequence of both of them is that they shall be in the fire abiding therein:

And this is the reward of the people who are unjust.

III

18 O ye who believe! reverence GOD and let a soul look to what it sends forward for the morrow.

And reverence GOD.

Surely GOD is Aware of what you do.

19 And be not like those who forget GOD so that He causes them to forget their own souls.

They are the people who are disobedient.

20 Not alike are the companions of the fire and the companions of the garden:

The companions of the garden are the people who triumph.

21 Had We sent down this Qur-ân upon a mountain thou wouldst surely have seen it falling down: breaking up on account of GOD's fear.

And these are parables We set forth for mankind that they may reflect.

22 HE is GOD, He, besides whom there is no deity, Knower of the hidden and the seen:

He is the most Merciful (to begin with), the most Merciful (to the end).

23 He is GOD, He is One besides whom there is no deity, the King, the Holiest, the Whole, the Granter of security, the Guardian over all, all-Mighty, Supreme, the Greatest.

Glory be to GOD above what they join.

24 He is GOD, the Creator, the Originator, the Fashioner.

To Him belong all good names (or Attributes).

All in the heavens and the earth glorify Him,

For He is all-Mighty, all-Wise.

CHAPTER 60

SHE WHO IS EXAMINED

(Al-Mumtahinah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 O YE who believe! take not My enemies and your enemies as friends;
You offer them love whilst they have already disbelieved what has come to you of the truth;
They have turned out the messenger and yourselves as well because you believe in GOD, your Lord.
If you go forth striving in My path and seeking My satisfaction have no secret feeling of love towards them,
But I know what you conceal and what you disclose;
And anyone amongst you who does so has lost the right path.
- 2 If they overtake you they will be your enemies and they spread forth towards you their hands and their tongues with evil and they desire that you should disbelieve.
- 3 On the day of the Awakening neither your relations nor your children will be of any good to you.
He will decide between you.
And God sees what you do.
- 4 Surely there is a good example for you in Abraham and those who were with him:
When they said to their people: "We are rid of you and what you worship besides God.
We disbelieve in you, and enmity and hatred have appeared between you and us without doubt until you believe in God alone."
But the saying of Abraham to his father: "Surely I will ask pardon

for thee but I cannot prevail aught in thy favour against God" (was another matter).

- "Our Lord! upon Thee do we rely, and towards Thee do we turn and towards Thee is the return.
- 5 Our Lord! do not make us a testing for those who disbelieve, and forgive us, our Lord!
Surely Thou art all-Mighty, all-Wise."
- 6 Surely there is a good example for you in them, for everyone who has confidence in GOD and the Future day.
But whoever turns back then surely He, God, is all-Independent, all-Praised.

II

- 7 It may be that God will put love between you and those amongst them who were your enemies;
For God is Capable, and God is Forgiving, Merciful.
- 8 GOD does not prohibit you as against those who have not fought you on account of the faith and who have not turned you out of your homes that you shew them goodness and be just towards them.
Surely GOD loves the just.
- 9 He only forbids you as against those who have fought you on account of the faith and who have turned you out of your homes and who have assisted others in your being turned out that you should be friendly towards them.

- And whoever befriends them then,
they are the people who are
unjust.
- 10 O ye who believe! when believing
women come to you having fled
their homes then examine them.
GOD knows best as to their
faith.
If you then know them to be
believing women then return them
not to the unbelievers.
Those women are not lawful to
them nor are they to them;
But give them what they have
spent and there is no blame on
you if you marry them when you
have paid their dues.
And hold not on to the ties of
marriage with unbelieving women
and ask back what you have
spent and they (unbelieving men)
should ask for what they have
spent.
This is the judgment of God.
He decides between you, for GOD is
Knowing, Wise.
- 11 And if you miss any of your
married women in the custody of
the unbelievers;
- When you get your retribution then
give to those whose wives have
been lost the like of what they
have spent;
And reverence GOD in whom you
believe.
- 12 O prophet! when believing women
come to thee giving thee a
pledge that they will not join
aught with-GOD
And that they will not steal
And that they will not commit
adultery
And that they will not kill their
children
And that they will not bring a
calumny forging it before their
hands and their feet
And that they will not disobey thee
in what is good.
Then take their pledge and ask GOD
to forgive them.
Surely GOD is Forgiving, Merciful.
- 13 O ye who believe! befriend not a
people upon whom is GOD's
wrath,
They indeed despair of the Future
as the unbelievers despair of the
inmates of the tombs.

CHAPTER 61

THE RANK

(As-Saff)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 **WHATEVER** is in the heavens and whatever is in the earth glorifies God;
For He is all-Mighty, all-Wise.
- 2 O ye who believe! why (should) you say what you do not do?
- 3 It is highly hateful in the sight of God that you should say what you do not do.
- 4 Surely God loves those who fight in His path in line drawn up as if they were a cemented wall.
- 5 And remember when Moses said to his people: "O my people! why do you annoy me and surely you know that I am certainly the messenger of God towards you."
But when they deviated, God deviated their hearts.
And God guides not the disobedient people.
- 6 And when Jesus, son of Mary, said: "O ye children of Israel! surely I am the messenger of God towards you, confirming that which is before me of the Torah and the bringer of glad tidings of a messenger who will come after me, his name shall be Ahmad."
But when he (Ahmad) came to them with clear proofs they said: "This is an obvious enchantment."
- 7 And who is more unjust than he who forges a lie against God whilst he is being called towards Islam?
And God guides not the unjust people.
- 8 They desire to put out the light of God with their mouths:

And God is going to complete His light though the unbelievers be averse (thereto).

- 9 It is He who has sent His messenger with the guidance and the true faith that He may make it overcome all religions, averse though the pagans be (thereto).

II

- 10 O ye who believe! shall I point out to you a bargain which will rescue you from a painful agony?
- 11 Believe ye in God and His messenger and strive hard in God's way with your wealth and your lives.
This is better for you if you know.
- 12 He will forgive you your sins and cause you to enter gardens beneath which flow rivers, and dwellings of purity in gardens of bliss.
This is the great triumph.
- 13 And yet another thing which you love—help from God and a near victory.
And give thou glad tidings to the faithful,
- 14 O ye who believe! be ye helpers of God,
As said Jesus, son of Mary to his disciples: "Who will be my helpers towards God?"
The disciples answered: "We are the helpers of God,"
So that a party of the children of Israel believed and a party disbelieved;
Then We helped those who believed against their enemies so that they became victorious.

CHAPTER 62

THE ASSEMBLY

(Al-Jumu'ah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL that is in the heavens and all that is in the earth declares the glory of GOD, the King, the Holiest, all-Mighty, all-Wise.
- 2 It is He who has raised up amongst an unlettered people a messenger from amongst themselves who recites to them His signs, and purifies them and teaches them the Book and the wisdom, although before this they were in a clear error.
- 3 And to others from among them who have not joined them yet, for He is all-Mighty, all-Wise.
- 4 This is the grace of GOD, He gives it to whom He pleases,
For GOD is the Master of great grace.
- 5 The attribute of those who were burdened with (the responsibility) of the Torah and who then carried not out their responsibility is like the attribute of an ass who carries a load of tomes.
Bad is the attribute of those who belie the signs of GOD.
And GOD guides not the people who are unjust.
- 6 Say: "O ye who are Jews! if you assert that you are the friends of GOD to the exclusion of other men, then wish ye for death if you be true."

- 7 And they will, in no case, wish for it on account of what their hands have sent forward:
And GOD knows well those who are unjust.
- 8 Say: "Surely the death from which you fly is then certainly going to meet you, then you will be sent back to the Knower of the unseen and the seen and He will inform you as to what you did."

II

- 9 O ye who believe! when the call is announced for the prayer on the day of the Assembly (Friday) then hasten ye towards the remembrance of GOD and give up selling;
This is better for you if you know it.
- 10 But when the prayer is completed then disperse in the land and seek of GOD's grace and remember GOD much that you may be successful.
- 11 And when they see merchandise or sport they break up there to and leave thee standing (alone).
Say: "What is with GOD is better than sport and (better) than merchandise."
And GOD is the best Provider.

CHAPTER 63

THE HYPOCRITES

(Al-Munafiqun)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 WHEN the hypocrites come to thee (O Muhammad!) they say: "We bear witness that thou art most surely the messenger of GOD."
And GOD knows that most surely thou art His messenger,
But GOD bears witness that the hypocrites are most surely liars.
- 2 They take their oaths as a cloak so that they keep back from GOD's way,
Surely evil is that which they do.
- 3 This is so because they believe, then disbelieve, therefore a seal is set upon their hearts so that they do not understand.
- 4 And when thou seest them thou wonderest at their persons.
And when they speak thou listenest to their speech,
They are as if they were clothes-horses fixed to a wall.
They think every cry is against them.
They are enemies, therefore take thy precautions against them.
GOD's disapproval be upon them, whence are they turned away?
- 5 And when it is said to them: "Come, the messenger of GOD will ask forgiveness for you,"
They shake their heads and thou seest them keeping back and they swell with pride.
- 3 Alike to them is thy asking forgiveness for them or thy not asking forgiveness for them.

In no case will GOD forgive them.

Surely GOD guides not the people who are disobedient.

- 7 They are the people who say: "Do not spend anything upon those who are with the messenger of GOD until they disperse."

And to GOD belong the treasures of the heavens and the earth, but the hypocrites understand not.

- 8 They say: "If we return towards Medina (*lit.* the city), the mighty will certainly expel the humble therefrom."

And to GOD belongs all might and to His messenger and to the faithful, but the hypocrites know it not.

II

- 9 O ye who believe! let not your belongings and your children divert you from GOD's remembrance, and he who does this, then these are the people who lose.
- 10 And spend out of what We have provided you with before death overtakes anyone of you lest he should say: "My Lord! hadst thou given me a short term I would have been charitable and I would have been of those who do good."
- 11 And GOD never gives time to any soul when its appointment has arrived;
And GOD knows well what you do.

CHAPTER 64

THE MANIFESTATION OF LOSSES

(At-Taghabun)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ALL in the heavens and all in the earth declare the glory of GOD:
To Him belongs the kingdom and to Him belongs all praise,
For He is Capable of doing all He pleases.
- 2 It is He who has made you, then some of you are disbelievers and some of you are believers.
And GOD sees what you do.
- 3 He has made the heavens and the earth with the truth and He has shaped you and what a beautiful shape He has shaped you!
And towards Him is the return.
- 4 He knows what is in the heavens and the earth, and He knows what you hide and what you disclose;
For GOD knows what is inside the breasts.
- 5 Has not the news of those who chose disbelief before you come to you?
They tasted the calamity of their affair and for them is a painful agony.
- 6 This is so because their messengers came to them with clear proofs but they said: " Will a man guide us ? "
They then disbelieved and turned back and GOD had no need of them,
For GOD is Independent, Praised.
- 7 The disbelievers assert that they will not be raised up.
Say: " Yea, by my Lord, you shall surely be raised up then you shall

certainly be informed as to what you did."

And this is easy for GOD (to do).

- 8 Therefore believe in GOD and His messenger and the light which We have sent down:

And GOD is Aware of what you do.

- 9 The day that He will gather you towards the day of the assemblage, This is the day of the manifestation of losses.

But as to him who believes in GOD and does good, He will wipe off his evils from him and He will make him to enter gardens beneath which flow rivers, abiding therein all the time.

This is the great triumph.

- 10 But as to those who choose disbelief and belie Our signs they are the companions of the fire, abiding therein.

And it is an evil place to return to.

II

- 11 No happening happens but with God's knowledge.
And he who believes in GOD, He guides his heart.
For GOD knows all things.
- 12 And obey ye GOD, and obey ye the messenger,
But if you turn back then Our messenger is not responsible for anything but the delivery of the clear message.
- 13 GOD is, there is no deity but He.
And upon GOD, then, let the faithful rely.
- 14 O ye who believe! surely some of your wives and your children are your enemies then take your precautions against them;

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| <p>But if you pardon (them), and overlook (their faults), and forgive (them) then surely GOD is Forgiving, Merciful.</p> <p>15 Your wealth and your children are merely a test,
But with GOD is the great reward.</p> <p>16 Therefore reverence GOD as much as you can and listen and obey and do spend, it is good for your souls;</p> | <p>And he who is saved from the greed of his soul, then such are the people who succeed.</p> <p>17 If you offer to GOD a goodly offering,
He will multiply it for you and He will forgive you;
For GOD is Grateful, Gentle:</p> <p>18 (He is) the Knower of the unseen and the seen, .all-Mighty, all-Wise.</p> |
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CHAPTER 65

THE DIVORCE

(At-Taláq)

(We commence) with the name of GOD,
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

- 1 O THOU prophet! when you (people) divorce your wives, then divorce them to their period and count the period and reverence GOD, your Lord.
 Do not turn them out of their houses nor should they go out except they be guilty of a clear indecency.
 And these are the laws of GOD and whoever transgresses the laws of GOD he surely then does injustice to his own soul.
 He does not know that GOD may after this shew him a new avenue in his affair.
- 2 Therefore when they have completed their term then keep them with fairness or leave them with fairness and take two just witnesses from amongst you, and keep the evidence for the sake of GOD.
 In this way does he exhort with this (Qur-án) him who believes in GOD and the Future day.
 And he who reverences GOD, He will make for him an outlet.
- 3 And He will provide him whence he thinks not.
 And as to him who relies upon GOD, then He is Sufficient unto him.
 Surely GOD accomplishes His command.
 God has indeed placed a measure for all things.
- 4 And as to those of your women who have stopped their monthly courses, (or) if you are in doubt (thereto), then their period is

- three months and the same with those who have not started their courses.
 And as to the pregnant women their term is up to the time of their giving birth,
 And he who reverences GOD, He will make his affair easy for him.
- 5 This is the command of GOD which he has sent down towards you:
 And he who reverences GOD, He will wipe off his sins from him, and He will give him great reward.
 - 6 House them where you house yourselves according to your means and do not harm them with a view to straiten their circumstances.
 And if they be pregnant then pay their expenses till they give birth.
 Therefore if they give suck for you then pay their dues and order each other the doing of good.
 And if you mutually disagree then let another woman do the sucking.
 - 7 Let the man of means spend according to his means, and he whose means of livelihood are measured out for him, should then spend out of what GOD has given him.
 GOD burdens no soul except according to what He has given it.
 GOD will soon give ease after hardship.

II

- 8 And how many a town rose against the command of its Lord and His messengers!
 Then We called it to account a severe accounting

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| <p>And caused it to suffer a strange suffering.</p> <p>9 Then it tasted the calamity of its affair and the end of its affair was loss:</p> <p>10 God has prepared for them a severe agony, therefore reverence GOD ye men of undestanding who believe!</p> <p>God has indeed sent down towards you a reminder:</p> <p>11 A messenger who recites to you the clear signs of GOD that He may bring out those who believe and do good deeds from darkness into light.</p> | <p>And as to him who believes in GOD and does good, He will cause him to enter into gardens beneath which flow rivers abiding therein all the time.</p> <p>Indeed GOD has provided him a goodly provision.</p> <p>12 GOD is He who has made seven heavens (i.e. planets) and their like in this earth.</p> <p>The command comes down in them that you may know that GOD is Capable of doing all He pleases, And that GOD has indeed encompassed all things within (His) knowledge.</p> |
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CHAPTER 66

THE PROHIBITION

(At-Tahrim)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 O PROPHET! why dost thou prohibit (thyself) that which GOD has made lawful to thee, seeking to satisfy thy wives?
And GOD is Forgiving, Merciful.
- 2 GOD has indeed made a provision for the expiation of your oaths;
And GOD is your Protector,
For He is all-Knowing, all-Wise.
- 3 And when the prophet spoke something in secret to one of his wives,
Then when she informed (others) about it and GOD expressed it to Him, he told her part and kept back part thereof.
Then when he informed her about it she said: "Who has informed thee of this?" He said: "He has informed me (who is) all-Wise, all-Aware."
- 4 If ye two females turn towards GOD (it would be well), because your hearts have already turned; But if ye two back each other up against him then surely He, GOD, is his Protector, and Gabriel and the pious (amongst) the faithful and after that the messenger-spirits are his helpers.
- 5 May be, his Lord, if he should divorce you, would replace you by other wives better than yourselves — obedient, faithful, devoted, turning (to GOD), worshipping (Him), fasting, having known husbands and virgins.
- 6 O ye who believe! save your own souls and (the souls of) your families from a fire whose fuel is men and stones, (and) upon which

are posted messenger-spirits. stern and strict, who disobey not what GOD commands them and who do what they are commanded.

- 7 "O ye who disbelieve! make no excuses this day. You are only rewarded what you did."

II

- 8 O ye who believe! turn towards GOD a sincere turning:
May be your Lord will wipe off your sins from you and cause you to enter gardens beneath which flow rivers; the day that GOD will not disgrace the prophet and those who believe with him:
Their light will run in front of them and on their right hands—
They will say: "Our Lord! complete for us our light and forgive us,
Surely Thou art Capable of doing all (Thou) pleasest."
- 9 O prophet! strive hard against the unbelievers and the hypocrites and be strict against them.
And their abode is hell, and it is an evil place to return to.
- 10 GOD sets forth, for those who disbelieve, the example of the wife of Noah and the wife of Lot. They were under two men out of our pious servants but acted treacherously towards them, then naught prevailed them against GOD.
And it shall be said: "Enter ye both into the fire with those who enter."

11 And GOD sets forth, for those who believe, the example of the wife of Pharaoh
When she said: "My Lord! build me a house with Thee in the garden and rescue me from Pharaoh and his doing and rescue me from the unjust people.

12 And (GOD sets forth the example of) Mary, daughter of Amran, she who guarded her chastity, so We breathed into her (womb) Our spirit and she made good the sayings of her Lord and His Books, for she was one of the devoted.

PART XXIX

CHAPTER 67

THE KINGDOM

(Al-Mulk)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 BLESSED is He in whose hand is the kingdom and He is Capable of doing all He pleases.
- 2 He who made life and death in order to discipline you;
"Which of you is the best in deeds?"
And He is all-Mighty, all-For-giving.
- 3 He who has made the seven heavens one above the other.
Thou canst not see any defect in the make of Arrahman (the most Merciful),
Therefore turn thy eye once more.
Dost thou see any crack?
- 4 And then turn thy eye again and again, it will come back to thee defeated and fatigued.
- 5 And surely We have adorned the near world with lamps and We have made them as a means of driving back the evil-ones and We have prepared for the latter the agony of the burning flame.
- 6 And for those who disbelieve in their Lord there is the agony of hell.
And it is an evil place to return to.
- 7 When they are cast therein, they shall hear its roaring and it shall boil,
- 8 Almost near to bursting with its fury.
Every time a group are thrown therein, its guardians will ask them: "Did not a warner come to you?"

- 9 They will reply: "Yea, indeed a warner came to us but we belied (him) and we said: 'God has not sent down anything, you are in nothing but a great error.'"
- 10 And they will say: "Had we listened or had we used reason we would not have been amongst the companions of the burning flame."
- 11 So they will acknowledge their sins. Then (it shall be said): "Get away with the companions of the burning flame."
- 12 Surely as to those who stand in awe of their Lord in secret, there is for them forgiveness and a great reward.
- 13 And whether you hide what you say or speak it loudly,
Surely He knows what is inside the breasts.
- 14 Does He who did the making not know (it)?
And He is all-Subtle, all-Aware.

II

- 15 It is He who has put the earth under you so that you walk in its ways and you eat of its provision;
And towards Him is the rising up (again).
- 16 Are you secure from Him who is above you that He may bury you in the earth and lo! it shakes?
- 17 Or are you secure from Him who is above you that He may send you a hurricane filled with stones?
Then soon will you know how was My warning,

- 18 And surely those before them have belied, then how was My estrangement?
- 19 Do they not see the fliers above their heads expanding themselves and contracting?
No one holds them except Arrahman (the most Merciful).
Surely He sees all things.
- 20 Well, is there here any army that will help you besides Arrahman (the most Merciful)?
The unbelievers are in nothing but a deception.
- 21 Well, who is there who will feed you if He withholds His provision?
Nay, they persist in rebellion and aversion.
- 22 Well then, is he who walks groveling upon his face better guided or one who walks uprightly on the Right Path?
- 23 Say: "It is He who has evolved you and made for you your eyes and ears and hearts.
Little thanks do you give.
- 24 Say: "It is He who has spread you in the earth and towards Him shall ye be gathered.
- 25 And they say: "When shall be this promise if you be true?"
- 26 Say: "That knowledge is with God alone, and I am but a clear warner."
- 27 But when they will see it near, the faces of those who disbelieve shall turn sad and it shall be said: "This is what was held out to you."
- 28 Say: "Have you considered this—if God should destroy me and those who are with me or that He should have mercy on us who will then rescue the unbelievers from a painful agony?"
- 29 Say: "He is Arrahman (the most Merciful), we believe in Him and upon Him do we rely,
Therefore you will soon know who is in a clear error.
- 30 Say: "Have you considered this—if your water should dry up on the morrow, who will then bring you clear flowing water?"

CHAPTER 68

THE PEN

(Al-Qalam)

(We commence) with the name of God.
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

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| <p>1 NUN,
 By the pen and what they write.
 2 Thou art not, by the blessing of
 thy Lord, mad.
 3 And most surely for thee there is a
 lasting reward.
 4 And most surely thy manners are
 grand.
 5 And thou shalt soon see, also they
 shall see
 6 As to which of you is afflicted with
 madness.
 7 Surely thy Lord knows best who is
 lost from His way, and He knows
 best those who are guided.
 8 Therefore yield not to those who
 declare (the truth) to be a lie.
 9 They wish that thou shouldst be
 slack so that they might be slack.
 10 And yield not thou to any degraded
 swearer,
 11 Any slanderer, going about with
 evil talk,
 12 Any forbiddler of good, transgressor,
 sinner.
 13 Any insolent ruffian who is in
 addition base born.
 14 Because he possesses wealth and
 sons—
 15 When Our signs are recited to him
 he says: "Stories of the ancients."
 16 We will soon brand him on his
 beastly nose.
 17 Surely We will discipline them as
 We disciplined the companions of
 the garden, when they took an
 oath that they would certainly
 reap their crop on the morrow.
 18 And they made no reservations.
 19 Then something going round from
 thy Lord went round the garden
 whilst they were asleep.</p> | <p>20 So that it became burnt black.
 21 But they called each other up the
 next morning
 22 Saying: "Go early to your field if
 you are going to reap."
 23 Then they went whilst they were
 talking slowly
 24 Saying: "Let no poor man enter it
 to-day against your (wish)."
 25 And in the morning they went
 possessed of envy.
 26 But when they saw it they said:
 "Most surely we have lost the
 way.
 27 Nay, we are deprived of it."
 28 The worthiest of them said: "Did I
 not say to you, 'Why do you not
 glorify (God)?'"
 29 They said: "Glory be to Our Lord,
 surely we were unjust."
 30 Then some of them addressed the
 others beginning to blame one
 another.
 31 They said: "O woe to us! we were
 surely immoderate.
 32 Maybe Our Lord will give us in its
 place something better than it,
 Surely we are going to entreat our
 Lord."
 33 In this way is the suffering.
 And surely the suffering of the
 Future is greater.
 Did they but know.</p> |
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II

- 34 Surely for those who practise rever-
 ence there are gardens of bliss
 with their Lord.
 35 Shall We then make the Muslims
 like the guilty?
 36 What is the matter with you?
 How do you judge?

- | | |
|--|--|
| <p>37 Or is there a book for you from which you read</p> <p>38 That you surely have therein what you choose?</p> <p>39 Or is it that you have a sworn statement against Ourselves reaching the day of the Awakening that you shall surely have as you judge?</p> <p>40 Ask them thou as to which of them will vouch this?</p> <p>41 Or is it that they have associates? Then let them bring their associates if they be true.</p> <p>42 On a day when they shall be in a great confusion (<i>lit.</i> when the shin is exposed) and they shall be called to bow down but will not be able to do so.</p> <p>43 Their eyes shall be cast down, their faces shall be covered with ignominy
And they were to be called to the bowings down whilst they were sound.</p> <p>44 Then leave Me and him who belies this news.
We will draw them step by step by a way they do not know.</p> | <p>45 And I give them time. Surely My plan is firm.</p> <p>46 Or dost thou ask them for any reward, so that they are burdened with debt?</p> <p>47 Or is it they have knowledge of the unseen so, that they write it down?</p> <p>48 Therefore persevere thou for the sake of thy Lord's judgment and be not like the companion of the fish
When he cried and he was filled with sorrow.</p> <p>49 Had not the blessing of his Lord found him out he would surely have been thrown on a waste land whilst he was blamed.</p> <p>50 But his Lord chose him and made him one of the good.</p> <p>51 And those who have chosen disbelief would well-nigh make thee stagger with their looks when they hear the reminder and they say: "Most surely he is mad."</p> <p>52 And it (the Qur-ân) is nothing but a reminder for the people of the world.</p> |
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CHAPTER 69

THE SURE EVENT

(Al-Haqat)

(We commence) with the name of God,
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

- | | |
|---|---|
| <p>1 THE sure event!
 2 What is the sure event?
 3 And what will make thee comprehend what the sure event is?
 4 Thamud and 'Ad belied the day of decision.
 5 Then as to Thamud they were therefore destroyed by means of a roaring thunderbolt.
 6 And as to 'Ad they were then destroyed by means of a furious wind blowing with extraordinary force
 7 Which was ordered against them for seven nights and eight days of great rigour,
 Then thou wouldst have seen that people thrown down as if they were hollow trunks of palm-trees.
 8 Then dost thou see any remnants of theirs?
 9 And Pharaoh and those before him and the overthrown cities were guilty of sins.
 10 They then disobeyed the messenger of their Lord,
 Then He seized them a severe seizure.
 11 Surely when the water rose excessively We bore you in the boat,
 12 That We might make it a reminder for you and that the listening ear might listen
 13 So that when the trumpet is (or the figures are) blown into a single blowing
 14 And the earth and the mountains are borne up and then crushed down a single crushing
 15 Then on that day the great event shall happen.</p> | <p>16 And the sky shall clear up, and it (the world) shall be that day moving slow.
 17 And the messenger-spirits shall be on all sides and eight (of them) above the rest will be under the Power of thy Lord!
 18 On that day you shall be presented and no secret of yours shall be hidden.
 19 Then as to him whose book is given into his right hand he will say then: "Come, read my book.
 20 Surely I believed that I was going to meet my reckoning."
 21 Then he shall be in a living well-satisfied:
 22 In a lofty garden,
 23 The fruits of which are close at hand,
 24 (And it shall be said): "Eat ye, and drink to your hearts' content on account of what you sent forward in days past."
 25 And as to him whose book is given to him in his left hand, he will say then: "O I wish my book had never been given to me,
 26 And I had never comprehended what my reckoning was,
 27 O would that (death) had been final!
 28 My wealth avails me naught,
 29 My authority is perished from me."
 30 "Take him, and bind him,
 31 Then into hell throw him,
 32 And then pass him through a chain the length of which is seventy cubits.
 33 Surely he believed not in God all-Great.
 34 And he urged not the feeding of the poor;</p> |
|---|---|

35 Then there is no warm friend for
him this day,
36 Nor any food except yellow fluid:
37 No one eats it except the sinful."

II

38 But no! I swear by what you see
39 And by what you see not.
40 Most surely it is the word of an
honourable messenger.
41 And it is not the word of a poet;
Little it is you believe.
42 Nor is it the word of a sooth-
sayer,
Little it is you remember.
43 It is the sending down of the Lord
of the worlds.

44 And had he made up any sayings in
Our name
45 We would surely have seized him by
the right hand
46 And then we would certainly have
cut his aorta.
47 Then not one of you could have
stopped (Us) from him.
48 And most surely it is a reminder
for those who practise reverence.
49 And most surely We know that
amongst you are those who
declare the truth to be a lie.
50 And most surely it is a great
grief to the unbelievers.
51 And most surely it is the certain
truth.
52 Therefore glorify the name of thy
Lord, the Great.

CHAPTER 70
 THE ASCENTS
 (Al-Ma'arij)

(We commence) with the name of GOD,
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

- 1 A QUESTIONER questioned about the agony which is to befall
- 2 The unbelievers, there is no one to prevent its coming
- 3 From GOD. Master of the ascents.
- 4 The messenger-spirits and the (great) spirit ascend towards Him during a day the measure of which is fifty thousand years.
- 5 Therefore persevere thou a noble persevering.
- 6 They see it far,
- 7 But We see it near.
- 8 On that day when the heaven shall be like molten brass (in colour),
- 9 And the mountains shall be like coloured wool.
- 10 And no warm friend shall inquire about his warm friend.
- 11 They shall be put in sight of each other.
 The guilty person would wish to redeem himself from the agony of that day by (offering) his children,
- 12 And his female companion and his brother
- 13 And his relations who sheltered him
- 14 And those who are in the earth put together—that then he might rescue himself.
- 15 Never! surely it is a burning flame,
- 16 Dragging away the skins,
- 17 Claiming him who turns back and runs away,
- 18 And who gathers (wealth) and looks after it.
- 19 Surely man is born of a fickle temperament,
- 20 When evil touches him he is full of lamentations,
- 21 But when good befalls him he is niggardly

- 22 Excepting those who pray:
- 23 Those who are constant in their prayers,
- 24 And those in whose wealth there is a fixed portion
- 25 For the beggar and the wretched.
- 26 And those who trust in the day of judgment,
- 27 And those who stand in awe of the agony of their Lord—
- 28 Surely the agony of their Lord is not a thing to be careless of—
- 29 And those who restrain their appetites
- 30 Except with their wives or what their right hands possess. because then they are not to be blamed,
- 31 But they who seek to go beyond that. they then are the breakers (of the laws),
- 32 And those who are faithful of their trusts and their covenants.
- 33 And those who are upright in their evidence,
- 34 And those who keep guard over their prayers,
- 35 They shall be in gardens, honoured.

II

- 36 But what is the matter with those who choose disbelief,
 They coming running towards thee
- 37 From the right hand and the left, crowds upon crowds?
- 38 Does each man amongst them covet to enter the garden of bliss?
- 39 Never!
 Surely We have made them out of what they know.
- 40 But no! I swear by the Lord of the casts and the wests. most surely
We are Capable

41 Of replacing them by those better than themselves, and We cannot be defeated.

42 Therefore let them indulge in idle talk and let them play till they meet their day which is held out to them.

43 The day they shall come out of their burial places hastening as if they were being shot towards a target.

44 Their eyes cast down, covered with disgrace:

“This is the day which was held out to you.”

CHAPTER 71

NOAH

(Nuh)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 SURELY We sent Noah to his people saying: "Warn thy people before the painful agony overtakes them,"
- 2 He said: "O my people! surely I am a clear warner to you.
- 3 That ye serve GOD and reverence Him and obey me.
- 4 He will forgive you your sins and give you time till a fixed term. Surely the term of GOD when it comes cannot be put off, If you knew."
- 5 He said: "My Lord! I have called my people by night and by day,
- 6 But my calling has increased them in nothing but aversion.
- 7 And surely whenever I called them that Thou mightest forgive them, they put their fingers in their ears, and wrapped themselves in their clothes and persisted (in denial) and swelled with pride a great swelling:
- 8 Then surely I called them loudly,
- 9 And then I called them in public and I spoke to them in secret a secret speech,
- 10 And I told them, 'Ask forgiveness of your Lord, surely He is very Forgiving,
- 11 He will send down rain upon you abundantly.
- 12 And He will strengthen you with wealth and children and He will make for you gardens and He will make for you rivers.
- 13 What is the matter with you that you expect not great gifts from GOD?
- 14 And surely He has made you fashion after fashion.
- 15 Do you not see how GOD has made seven heavens one above the other?

- 16 And He has placed the moon as a light in them and He has made the sun as a lamp.
- 17 And GOD has caused you to be grown out of this earth a kind of growth (*lit.* vegetation).
- 18 Then He will cause you to return to it and He will bring you (another) bringing forth.
- 19 And GOD has spread out the earth for you
- 20 That you may walk therein by open ways.' "

II

- 21 Noah said: "My Lord! surely they have disobeyed me and followed one whose wealth and children increase him in nothing but loss.
- 22 And they have planned a great plan.
- 23 And they say: "Forsake not your deities and forsake neither Wadd nor Swaa; neither Yaghus, nor Ya'uq, nor Nasr.
- 24 And they have surely caused a great many to be lost, And increase not the unjust people except in error."
- 25 They were drowned on account of their sins and were made to enter fire; then they found no one besides GOD as helpers.
- 26 And said Noah: "My Lord! leave not upon the land a single dwelling of the unbelievers:
- 27 Surely if Thou leave them, they will cause Thy servants to be lost and they will not give birth except to a sinner, a great disbeliever.
- 28 My Lord! forgive me and my parents and he who joins my house being faithful, and the faithful men and the faithful women. And increase not the unjust people except in destruction.

CHAPTER 72

THE JINN

(Al-Jinn)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 SAY: "It has been revealed to me that a party of the jinn listened." Then they said: "Surely We have heard a wonderful Qur-ân.
- 2 It guides towards righteousness and we have believed in it.
And we will never join anyone whatsoever with our Lord.
- 3 And that He—far high is the majesty of our Lord—has not taken a female companion nor a child,
- 4 And that the foolish amongst us used to say exaggerated things against GOD:
- 5 And that we thought that neither men nor jinn would speak a lie against GOD:
- 6 And that some individuals amongst men used to take refuge with some individuals amongst the jinn, so they increased them in haughtiness:
- 7 And that they thought just as you thought that GOD would not raise up anyone:
- 8 And that we have felt the space above and have found it filled with strong guards and flames:
- 9 And that we used to sit down in some of the sitting places to listen, but whoever now tries to listen meets with a flame lying in wait for him:
- 10 And that We know not whether it is evil which is meant for those on earth or whether their Lord means right guidance:
- 11 And that there are some amongst us who are good and some amongst us who are otherwise:
We are divided into different sects:
- 12 And that we believe that in no case can we escape GOD in this earth and that we cannot escape by flying:
- 13 And that when we heard the guidance we believed in it;
So that whoever believes in his Lord, then let him not be afraid of either loss or high-handedness:
- 14 And that some amongst us are Muslims and some amongst us are unjust,
Therefore whoever is Muslim, they are then the people whose objective is righteousness:
- 15 And as to the unjust, they then shall be the fuel of hell."
- 16 And say thou that if they keep to the (right) path We will give them to drink of abundant water
- 17 In order that We may test them therewith.
And whoever turns away from the remembrance of his Lord
He will make him join a rising agony;
- 18 And that the mosques belong to GOD,
Therefore call not upon anyone with GOD.
- 19 And that when the servant of GOD stood up calling upon Him, they desired to crowd over him.

II

- 20 Say: "I only call upon my Lord! and I join not anyone with Him."
- 21 Say: "Surely I am not master of either hurt or good for you."
- 22 Say: "Surely no one can rescue me from GOD, nor do I find any place of refuge besides Him.

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| <p>23 It is but a communication from
 God, and His messages.”
 And whoever disobeys GOD and His
 messenger then surely for him
 there is the fire of hell abiding
 therein all the time.</p> <p>24 (Wait) until when they see what is
 held out to them, then they will
 soon know who is weaker in
 respect of help and smaller in
 numbers.</p> <p>25 Say: “I know not whether what is
 held out to you be near or</p> | <p>whether my Lord will make its
 time long.”</p> <p>26 He is the Knower of the unseen and He
 informs no one about His secrets</p> <p>27 Except to the messenger whom He
 chooses, and surely He causes a
 guard to march in front of him
 and behind him.</p> <p>28 So that He may know that they
 have delivered the messages of
 their Lord and He encompasses
 what they have, and He counts the
 number of all things.</p> |
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CHAPTER 73
 THE WRAPPED UP
 (Al-Muzzammil)

(We commence) with the name of GOD,
 The most Merciful (to begin with),
 The most Merciful (to the end).

I

- 1 O THOU wrapped up!
- 2 Wake the night except a little—
- 3 Half of it, or make it a little less than that
- 4 Or make it a little more, and recite the Qur-ân evenly with clear recitation.
- 5 Surely We are going to lay a weighty word upon thee.
- 6 Surely the getting up at night is the strongest way to conquer (one's self) and the most upright in respect of pronunciation.
- 7 Surely thou hast a long occupation during the day.
- 8 Therefore remember the name of thy Lord (at night) and devote thyself towards Him with a complete devotion.
- 9 Lord of the east and the west, there is no deity but He, Therefore take him as a Protector.
- 10 And be persevering in spite of what they say and leave them alone a noble leaving,
- 11 And let Me deal with those who declare the truth to be a lie who are possessors of plenty, and give them a little time.
- 12 Surely We have ready fetters and a pit of fire
- 13 And a choking food and a painful agony.
- 14 The day when the earth shall shake and the mountains (also), And the mountains shall become heaps of flowing sand.
- 15 Surely We have sent towards you a messenger, being a witness over you, as We sent a messenger towards Pharaoh.

- 16 Then Pharaoh disobeyed the messenger, therefore We seized him a most calamitous seizing;
- 17 Therefore how will you save yourselves, if you disbelieve, on the day which will turn children into grey-haired persons?
- 18 (The day) in which the sky shall clear up,
 His promise must be fulfilled.
- 19 Surely this is a reminder, therefore let him who pleases take a way unto his Lord.

II

- 20 Surely thy Lord knows that thou wakest the night nearly two-thirds thereof, and half thereof, and one-third thereof and a party of those with thee (also).
 And GOD measures the night and the day.
 He knows that you will not be able to keep it up, therefore He turns towards you (with mercy);
 Hence recite the Qur-ân, what is easy thereof.
 He knows that there will be some amongst you who are sick and others moving in the earth seeking GOD's grace and still others fighting in GOD's path;
 Therefore recite whatever is easy thereof,
 But keep up the prayers and pay the stated alms and offer to GOD a goodly offering.
 And whatever good you send forward for your souls you will find it with GOD what is better and larger in reward.
 And ask GOD's forgiveness.
 Surely GOD is Forgiving, Merciful.

CHAPTER 74

ONE WHO IS MANTLED

(Al-Muddassir)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

1 O THOU mantled one!
2 Wake up and warn.
3 And so as to magnify thy Lord,—
4 And so as to purify thy raiment
5 And so as to flee the abominations.
6 And bestow not favours to seek
increase.
7 And for the sake of thy Lord
persevere therefore.
8 Then when the trumpet is sounded,
9 That day then shall be a severe
day,
10 For the unbelievers anything but
easy.
11 Leave Me alone with one whom I
have made,
12 And whom I have given vast
riches
13 And sons before his eyes.
14 And for whom I have prepared a
great preparation,
15 And who then covets I should add
still more.
16 Never!
Surely he fights Our signs,
17 I will cause him to carry a great
load a great height
18 Because he thought and he weighed
19 Then be he disapproved, how he
weighed!
20 Again be he disapproved, how he
weighed,
21 Then he looked about,
22 Then he frowned and scowled,
23 Then he deliberated and swelled
with pride
24 And said: "This is nothing but an
enchantment followed on,
25 This is nothing but the word of
man."
26 I will soon throw him into a
conflagration.

27 And what will make thee compre-
hend what the conflagration is?
28 It leaves naught and spares none,
29 It scorches up a man.
30 Over it are nineteen
31 And We have not made the
guardians of the fire but the
messenger-spirits and We have
not made their numbering but as
a test for those who disbelieve,
In order that those who have been
given the Book may be convinced
and those who believe may
increase in their faith,
And that those who have been given
the Book and the faithful may
not doubt,
And that those in whose hearts
there is a disease and the unbe-
lievers may say: "What does
God intend by this parable?"
In this way does GOD cause to be
lost whom He pleases and guides
whom He pleases.
And no one knows the hosts of thy
Lord except He himself.
And this is nothing but a reminder
for man.

II

32 Never!
By the moon,
33 And the night when it departs,
34 And the morning when it shines,
35 Most surely it (the fire) is one of
the most grievous things,
36 A warning to man—
37 For anyone amongst you who
wishes to advance or to fall
back.
38 Each soul is pledged for what it
does—

- | | |
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| <p>39 Excepting the companions of the right.</p> <p>40 (They shall be) in gardens asking each other</p> <p>41 About the guilty.</p> <p>42 "What brought you into the conflagration?"</p> <p>43 They will reply: "We were not of those who prayed,</p> <p>44 And we were not of those who fed the poor,</p> <p>45 But we talked an idle talk with those who talked thus</p> <p>46 And we belied the day of Judgment</p> <p>47 Till death (<i>lit.</i> certainty) overtook us."</p> <p>48 Therefore the seconding of the seconders will do them no good.</p> | <p>49 Then what is the matter with them that they turn aside from the reminder</p> <p>50 Like asses scared</p> <p>51 Running away from the roaring of a lion?</p> <p>52 Nay, every man of them wishes that he may be given open sheets (of revelation).</p> <p>53 Never!
But they fear not the Future.</p> <p>54 Never (again)!
Surely this is a reminder,</p> <p>55 So that whoever wishes may remember the same.</p> <p>56 And they will not mind except as God pleases.
He is worthy of reverence and He is worthy of bestowing pardon.</p> |
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CHAPTER 75

THE AWAKENING

(Al-Qiyamah)

(We commence) with the name of *God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- | | |
|--|---|
| <p>1 NAY! I call to witness the day of
the Awakening.</p> <p>2 And again Nay! I call to witness
the self-blaming soul,</p> <p>3 Does man think that We will not
bring together his bones?</p> <p>4 Yea! We are Capable of completely
restoring his very finger-bones.</p> <p>5 But man desires to be dissolute as
to his future.</p> <p>6 He asks: "When is the day of the
Awakening?"</p> <p>7 But when the sight is dazzled;</p> <p>8 And the moon is eclipsed;</p> <p>9 And the sun and the moon are in
conjunction,</p> <p>10 Man shall say that day: "Where is
the place to run away to?"</p> <p>11 Never!</p> <p>There is no refuge:</p> <p>12 Towards thy Lord that day is the
destination.</p> <p>13 Man shall on that day be informed
as to what he sent forward and
(what) he left behind.</p> <p>14 In fact man shall be enlightened
against his own soul.</p> <p>15 And though he put forth his
excuses.</p> <p>16 Move not thy tongue (O Muhammad)
in learning it (the Qur-ân) so as
to hasten it.</p> <p>17 Surely its collection and its recita-
tion is Our business.</p> <p>18 Therefore when We have recited it,
follow thou its recital,</p> <p>19 Then it is Our business to make it
clear.</p> <p>20 Nay, but you people love the near
life</p> | <p>21 And forsake the Future.</p> <p>22 On that day certain faces shall be
fresh,</p> <p>23 Looking towards their Lord.</p> <p>24 And other faces on that day shall
be scowling,</p> <p>25 Believing that that will be done
to them which will break their
backs.</p> <p>26 Nay, when the soul reaches the
throat.</p> <p>27 And it shall be said: "Who is the
charmer?"</p> <p>28 And he believes that his time of
departure has come.</p> <p>29 And one shin touches the other (on
account of fear)</p> <p>30 Towards thy Lord that day is the
driving.</p> |
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II

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|---|
| <p>31 But he did not believe nor did he
pray,</p> <p>32 And he declared it a lie and turned
back,</p> <p>33 Then he went back to his family
strutting.</p> <p>34 "Woe be to thee, then woe be to
thee.</p> <p>35 And again woe be to thee, once
more woe be to thee."</p> <p>36 Does man think that he shall be
left to go unrestrained?</p> <p>37 Was he not a life-germ from seed
sown?</p> <p>38 And then he was a clot of blood;
He made him and He perfected him.</p> <p>39 Then He made it of two kinds, the
male and the female.</p> <p>40 Is He not Capable of giving life to
the dead?</p> |
|---|

CHAPTER 76

THE TIME

(Ad-Dahr)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 DID not a long period of time pass over man when he was not anything worth mentioning?
- 2 We have made man out of a life-germ (sperm) uniting with another (ovum).
We are going to discipline him, so We have made him hearing, seeing.
- 3 Surely We have guided him the path, he is either grateful or ungrateful.
- 4 Surely for the ungrateful We have prepared chains and shackles and a flaming fire.
- 5 Surely the virtuous shall drink of a cup tempered with camphor.
- 6 A spring from which the servants of God will drink, they will make it flow a great flowing.
- 7 They fulfil their vows and fear the day whose calamity shall be far-reaching;
- 8 And in spite of their own want, they give food to the poor, and the orphan and the prisoner,
- 9 "We feed ye for the sake of GOD alone, we desire from you neither recompense nor thanks.
- 10 Surely we fear from our Lord a day of sadness and distress."
- 11 Then GOD will save them the evil of that day and cause them to meet with cheerfulness (of face) and happiness (of mind).
- 12 He will reward them, on account of their having persevered, with a garden and silk dress:
- 13 Reclining therein upon thrones, they shall not see either the sun or biting cold,
- 14 And the shades of the garden shall be close upon them, and its fruits shall be within easy reach.
- 15 And cups of silver and goblets of crystal shall be made to go round them,
- 16 And other goblets of silver cut like crystal which they shall measure according to a measure.
- 17 And they shall be given to drink a cup tempered with ginger,
- 18 A spring therein called salsabeel (the softly flowing).
- 19 And abiding youths shall go round them whom when thou seest thou wouldst think them to be pearls scattered about.
- 20 And whenever thou shalt look there, thou shalt see blissfulness and a great kingdom.
- 21 Their over garments are robes made of green fine silk and of thick brocade,
And they shall be given to wear bangles of silver and their Lord shall give them to drink a pure drink.
- 22 "Surely this is a reward for you and your striving has been accepted."

II

- 23 Surely We have sent down upon thee this Qur-ân a gradual sending down.
- 24 Therefore persevere thou for the sake of the judgment of thy Lord and obey not anyone of them, any sinner or ungrateful person.
- 25 And remember thou the name of thy Lord morning and evening.

- | | |
|---|---|
| 26 And during the night bow down to Him and glorify Him till late at night. | 29 Surely this is a reminder, then whoever wishes, takes a way to his Lord. |
| 27 Surely these people love this near life and leave behind them a grievous day. | 30 And you wish not except as God wishes;
Surely God is Knowing, Wise. |
| 28 We have made them and We have strengthened their formation and whenever We please We can replace them by their likes a complete replacement. | 31 He causes to enter, whom He pleases, in His mercy.
And as to the unjust He has prepared for them a painful agony. |

CHAPTER 77

THE SENT-ONES

(Al-Mursalat)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- | | |
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| <p>1 By the beings who follow one another continuously,
2 Then by those that push on with a great pushing,
3 And by those that spread a great spreading,
4 Then by those that separate a complete separating,
5 Then by those that bring down the reminder,
6 As discharging a responsibility, or as a warning,
7 Most surely what you are promised must happen.
8 Then when the stars are dimmed,
9 And when the sky is opened out,
10 And when the mountains are blown about,
11 And when the appointed time of messengers arrives.
12 (To) what day is the term fixed?
13 It is the day of the decision.
14 And what shall make thee comprehend what the day of decision is?
15 Woe on that day to those who belied the truth.
16 Have We not destroyed the ancients?
17 Then We cause later generations to follow them,
18 In this way do We do with the guilty.
19 Woe on that day to those who belied the truth.
20 Did We not make you from a weak liquid?
21 And which We placed in a secure place
22 Up to a known measurement;
23 Then We measured (it), so that excellent Measurers are We.</p> | <p>24 Woe on that day to those who belied the truth.
25 Have We not made the earth a gathering-place
26 Of the living and the dead?
27 And have We not made therein lofty mountains and given you to drink fresh water?
28 Woe on that day to those who belied the truth.
29 Walk ye on towards that which ye belie.
30 Walk ye towards a shade with triple branches.
31 Which does not cool and which avails not against the flaming fire;
32 Surely it (the fire) sends up sparks like palaces
33 As if they were yellow camels.
34 Woe on that day to those who belied the truth.
35 This is the day on which they shall not speak (to any advantage)
36 Nor shall they be allowed so as to make an apology.
37 Woe on that day to those who belied the truth.
38 This is the day of the decision, We have gathered you and the ancients;
39 Then if you have any stratagem, then play it against Me.
40 Woe on that day to those who belied the truth.</p> |
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II

- 41 Surely those who practise reverence shall be in shades and springs
42 And fruits of whatever kind they desire:

- | | |
|--|--|
| 43 " Eat ye and drink to your heart's content for what you did." | 47 Woe on that day to those who belied the truth. |
| 44 Surely it is in this way We reward the good. | 48 And when it is said to them bow they do not bow. |
| 45 Woe on that day to those who belied the truth. | 49 Woe on that day to those who belied the truth. |
| 46 " Eat and drink for a while surely you are guilty." | 50 In what news after it (the Qur-ân) will they believe? |

PART XXX

CHAPTER 78

THE NEWS

(An-Naba)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

I

- 1 ABOUT what do they ask one another?
- 2 About the great news!
- 3 That in which they differ.
- 4 Nay, they will soon know.
- 5 Again nay! they will soon know.
- 6 Have We not made the earth as a cradle?
- 7 And the mountains as stakes?
- 8 And We have made you pairs,
- 9 And We have made your sleep as a refresher,
- 10 And We have made the night as a covering,
- 11 And We have made the day for search of livelihood.
- 12 And We have erected above your heads seven strong ones.
- 13 And We have made a lamp (the sun) radiating light,
- 14 And We bring down water from dripping clouds in large quantities.
- 15 That We may bring forth therewith grains and vegetables,
- 16 And gardens adjoining one another.
- 17 Surely the day of decision has an appointed time.
- 18 The day the figures shall be breathed into and they will come in hosts,
- 19 And the sky shall be opened up and become a number of passages.
- 20 And the mountains shall be made to flow and become like a desert of sand.
- 21 Surely hell is watching—
- 22 A home for the transgressors—
- 23 They shall stay therein for ages,
- 24 They shall not taste therein either coolness or drink,
- 25 But they shall have boiling liquid and yellow fluid,

- 26 A reward corresponding (to their sins).
- 27 Surely they did not expect the reckoning.
- 28 And belied Our signs a great belying.
- 29 And We have a record of everything in writing.
- 30 "Therefore taste ye, because We will not increase ye aught but agony."

II

- 31 Surely for those who practise reverence there is a triumph,
- 32 Orchards and vineyards;
- 33 And maidens of equal age
- 34 And a sparkling cup.
- 35 They will not hear therein any dle talk nor any belying.
- 36 "A reward from thy Lord, a bestowing according to a reckoning.
- 37 From the Lord of the heavens and the earth and what is between them both—from Arrahman (the most Merciful)"—
They dare not address Him.
- 38 The day when the (great) spirit and the (other) messenger-spirits shall stand in rows,
They shall not speak except one whom Arrahman (the most Merciful) commands and who speaks the truth,
- 39 This is the certain day, therefore he who pleases takes a home towards his Lord.
- 40 Surely We have warned you of a near agony;
The day when man shall see what his two hands have sent forward and (when) the disbeliever will say: "O would that I were dust."

CHAPTER 79

THOSE WHO DRAG

(An-Nazi'at)

(We commence) with the name of God,
The most Merciful (to begin with).
The most Merciful (to the end).

I

- 1 By the beings who drag deep,
- 2 And those that draw out by an easy drawing,
- 3 And those that revolve a swift revolving,
- 4 Then by those going first a great going,
- 5 And by those that regulate the affair:—
- 6 The day the quaking-one shall quake,
- 7 (And) what is to succeed the quaking shall follow,
- 8 Hearts on that day shall tremble,
- 9 (And) their looks shall be cast down.
- 10 They say: "Shall we indeed be restored to our former state?"
- 11 What! when we have become rotten bones?"
- 12 They say: "A return like that would occasion a great loss."
- 13 But it shall be a single cry
- 14 And lo! they shall be up!
- 15 Hast thou received the story of Moses?
- 16 When his Lord called out to him in the sacred valley Tuwa.
- 17 "Go thou to Pharaoh, surely he has transgressed,
- 18 Then say—'Dost thou desire to purify thyself?
- 19 And I will guide thee to thy Lord, so that thou mayest fear (Him).'"
- 20 And he shewed him a great sign,
- 21 And he belied (it) and disobeyed.
- 22 Then he turned back striving (against him).
- 23 And he assembled (men) and cried out,
- 24 And he said: "I am your Lord the most high."
- 25 Then God seized him in a calamity of the future and of this world.
- 26 Most surely in this there is a lesson for him who fears.

II

- 27 Are you stronger in make or the heaven which He has erected?
- 28 He has raised it high and made it perfect;
- 29 And He has darkened the night-time thereof and brought out its sunshine.
- 30 And after that He spread out the earth.
- 31 He brought forth therefrom its water and its pasture.
- 32 And He has firmly planted the mountains.
- 33 (All this) is an enjoyment for you and for your cattle.
- 34 Then when the great calamity happens,
- 35 The day when man shall remember what he strove for,
- 36 And hell shall be made manifest to him who sees (it).
- 37 Then as to him who transgresses,
- 38 And prefers the life of this world.
- 39 Then surely the hell—that is his home
- 40 But as to him who fears his Lord and keeps back his soul from evil desires,
- 41 Then surely the garden—that is his home.
- 42 They ask thee concerning the Hour—"When shall be its coming?"
- 43 But what (knowledge hast) thou to make mention thereof?
- 44 Towards thy Lord is the determination thereof.
- 45 Thou art only a warner to him who stands in awe thereof.
- 46 The day they shall see it, their condition shall be as if they had not tarried but an afternoon or a morning thereof.

CHAPTER 80

HE FROWNED

('Abasa)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| <p>1 HE frowned and turned aside,
2 Because the blind man came to him.
3 And what shall make thee comprehend—that perhaps he wanted to purify (himself),
4 Or that he would mind and then his minding would do him good.
5 But as to him who was independent,
6 Then thou wast after him,
7 Though thou wast not responsible for his purification.
8 But as to him who came to thee striving,
9 And he stood in awe (of GOD),
10 Then thou didst show negligence towards him.
11 No, no! surely these verses are a reminder,
12 Then let him who wishes, mind it,
13 (Written) on honoured sheets,
14 Exalted, purified,
15 With the hands of scribes
16 Honourable (and) virtuous.
17 Disapproved be man! what makes him choose disbelief?
18 Out of what object has he been made?
19 Out of a life-germ! He made him, then proportioned him.
20 Then He made his way easy for him,
21 Then He causes him to die and He causes him to be buried.</p> | <p>22 Then when He pleases He will cause him to rise up.
23 Nay, he has not carried out what He commanded him (to do).
24 Therefore let man examine his food:
25 Because We poured down the water a great pouring,
26 And then We split the earth a splitting
27 So that We cause to grow therein grain,
28 And grapes and herbs,
29 And olives and dates,
30 And orchards with dense trees,
31 And fruits and pasture,
32 An enjoyment for you and your cattle.
33 Then when the roaring blast comes—
34 That day will man fly from his brother,
35 And his mother and his father,
36 And his female companion and his sons.
37 For every man that day there shall be an affair which will sufficiently occupy him.
38 Some faces that day shall be bright,
39 Laughing, happy.
 And other faces that day shall have dust upon them,
40 Darkness shall cover them,
41 They are the unbelievers and the wicked.</p> |
|---|--|

CHAPTER 81
THE FOLDING UP
(At-Takwir)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|---|
| <p>1 WHEN the sunshine is folded up,
2 And when the stars are dimmed,
3 And when the mountains are made to flow,
4 And when the bearing she-camels are forsaken,
5 And when the beasts are assembled,
6 And when the seas boil up,
7 And when the souls are united,
8 And when as to the female buried alive it is asked,
9 "For what sin was she killed?"
10 And when the sheets are spread abroad,
11 And when the covering of the sky is peeled off,
12 And when hell-fire is kindled up,
13 And when the garden is brought near—
14 (Then) each soul shall know what it has brought forward.
15 Then surely I call to witness the planets with retrograde motions,
16 Those that run on and then disappear;</p> | <p>17 By the night when it comes on.
18 And the morn when it breathes,
19 Most surely this is the word of a noble messenger:
20 One possessed of force, having position with the Master of the Power.
21 Obeyed there, trusted.
22 And your companion (Muhammad) is not mad,
23 And surely he (Muhammad) has seen him in the clear horizon,
24 And he is not niggardly with regard to the Unseen.
25 And this is not the word of any evil-one driven away,
26 Then whither do ye go?
27 This is nothing but a reminder to the people of the world:
28 For everyone amongst you who wishes to walk straight;
29 And you will not wish except as wishes GOD, Lord of all the worlds</p> |
|---|---|

CHAPTER 82

THE OPENING OUT

(Al-Infitar)

(We commence) with the name of God,
 The most Merciful (to begin with),
 The most Merciful (to the end).

- | | |
|--|---|
| <p>1 WHEN the sky is opened out,
 2 And when the planets are dispersed,
 3 And when the seas flow fast,
 4 And when the burial-places are
 raised up—
 5 Every soul shall know what it has
 sent forward and (what) it has
 left behind.
 6 O man! what has deceived thee
 with regard to thy Lord, Honoured
 One?
 7 He who has made thee, then per-
 fected thee, then gave thee due
 proportion,
 8 In whatever shape He pleased He
 compounded thee.
 9 Nay, but you belie the Judgment.
 10 And most surely above you are
 guardians,
 11 Honoured ones, scribes,</p> | <p>12 They know what you do.
 13 Most surely the virtuous ones shall
 be in a bliss.
 14 And most surely the wicked ones
 shall be in the pit of fire,
 15 They shall enter it on the day of
 Judgment.
 16 And they shall not be able to hide
 themselves therefrom.
 17 And what shall make thee compre-
 hend what the day of Judgment
 is?
 18 And again what shall make thee
 comprehend what the day of
 Judgment is?
 19 The day when no soul shall have
 power to do aught for any other
 soul,
 And the command that day shall
 belong to God.</p> |
|--|---|

CHAPTER 83

THE DEFRAUDING

(At-Tāṭīf)

(We commence) with the name of God
The most Merciful (to begin with)
The most Merciful (to the end)

- | | |
|---|---|
| <p>1 Woe be to the defrauders—
2 Those who demand full measure
 gainst other men when they take
 measure
3 But when they give measure to
 others or give weight to others
 they give short
4 Do they not believe—these people—
 that they shall be punished
5 On a great day
6 The day mankind shall stand up
 before the Lord of all the worlds
7 Nay!
 Surely the book of the wicked shall
 be in Sijjin (prison)
8 And what shall make thee comme-
 mend what that Sijjin (prison) is?
9 It is a book written up
10 Woe be on that day to those who
 lied the truth
11 They say to believe the day of Judgment
12 And to believe it except they
 revert to their former
 intemperate sins
13 Whether their sins be of the
 open or the secret
 sorts
14 Nay!
 The fire is that what they did has
 tasted their hearts
15 Nay!
 Surely they shall be deprived of the
 light of their Lord that day
16 And how most surely they shall
 be put of fire
17 Then it shall be said, "This is
 what you treated as a lie"
18 Nay!
 Most surely the book of the pious shall
 be in Illiyyun (upper regions)</p> | <p>19 And what shall make thee compre-
 hend what Illiyyun (upper
 regions) is?
20 A book written up
21 The chite of those who draw near
 shall witness it
22 Most surely the pious shall be in
 bliss
23 Watching upon thrones
24 Thou shalt recognise the necessity
 of bliss in their
25 They shall be given to drink
 pure drink which has been
 up
26 They shall be of musk
 and of musk and of those who
 wish to aspire aspire
27 And its tempering shall be of
 gold
28 Aspiring with the chite drink
29 Surely those who were un-
 believers shall be
 in the lowest
 of the lower
 regions
30 And for every sect of them
 shall be a book
31 And when they returned to their
 families they returned exulting
32 And when they saw them they
 said Most surely these are the
 lost ones
33 And We had not sent them
 guardians over them
34 But to-day those who believed
 shall be laughing at the un-
 believers
35 They shall be seated on thrones
 watching
36 The unbelievers are rewarded no-
 thing but what they did!</p> |
|---|---|

CHAPTER 84
THE RENDING ASUNDER
(Al-Inshiqaq)

(We commence) with the name of God.
 The most Merciful (to begin with).
 The most Merciful (to the end).

- | | |
|---|--|
| <p>1 WHEN the sky is rent asunder,
 2 And when it listens to its Lord and it is right that it should do so,
 3 And when the earth is spread larger,
 4 And throws out what is therein and becomes hollow,
 5 And it listens to its Lord and it is right that it should do so—
 6 O man! surely thou hast to labour and labour towards thy Lord, then thou shalt meet Him.
 7 Then as to one who is given his book in his right hand,
 8 His reckoning shall be made an easy one.
 9 And he will return to his family joyfully.
 10 But as to him who is given his book behind his back,
 11 Then he will call for death.
 12 And he shall enter the flaming fire.
 13 Surely he used to be joyful in his family.</p> | <p>14 Surely he believed that he would never reappear.
 15 Yea! surely His Lord was seeing him.
 16 Then no! I call to witness the sunset redness.
 17 By the night and what moves on (therein),
 18 And by the moon when it is full.
 19 You shall most surely have to ascend state after state.
 20 Then what is the matter with them that they believe not?
 21 And when the Qur-ân is recited to them they bow not down.
 22 Nay! those who choose disbelief belie (the truth).
 23 And God knows best what they conceal in their hearts.
 24 Therefore give them the news of a painful agony.
 25 But as to those who believe and do good deeds for them is a reward not to be cut off.</p> |
|---|--|

CHAPTER 85

THE CLUSTERS OF STARS

(Al-Buruj)

(We commence) with the name of GOD.
 The most Merciful (to begin with),
 The most Merciful (to the end).

- | | |
|---|--|
| <p>1 By the heaven, full of clusters of stars,
 2 And by the promised day,
 3 And by the witness and one for whom the evidence is given,
 4 Disapproved be the companions of the trenches
 5 Of fire, possessors of fuel,
 6 When they sit down thereupon;
 7 And they see what they do to the believers.
 8 And they were not enraged against them except because they believed in God, all-Mighty, all-Praised—
 9 He to whom belongs the kingdom of the heavens and the earth.
 And God sees everything.
 10 Surely as to those who persecute believing men and believing women and then turn not (to God),
 For them then is the agony of hell,
 And for them is the burning agony.</p> | <p>11 Surely as to those who believe and do good deeds,
 For them are gardens beneath which flow rivers.
 This is the great triumph.
 12 Most surely the seizing of thy Lord is severe.
 13 Surely He starts creation and He causes it to return.
 14 And He is all-Forgiving, all-Loving.
 15 Master of the glorious Power,
 16 Absolute Doer of what He desires.
 17 Hast the news of the hosts come to thee
 18 Of Pharaoh and Thamud?
 19 Nay, those who choose disbelief belie the truth.
 20 And God surrounds them on all sides.
 21 Nay, it is a glorious Qur-ân
 22 Well guarded in a tablet.</p> |
|---|--|

CHAPTER 86
THE NIGHT-COMER
(At-Tariq)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| <p>1 By the heaven and the night-comer.</p> <p>2 And what shall make thee comprehend what the night-comer is?</p> <p>3 It is the bright star—</p> <p>4 There is no soul but has a guardian thereon.</p> <p>5 Then let man see what he is made of.</p> <p>6 He is made out of liquid poured forth.</p> <p>7 Coming out from between the backbone and the breast-bone.</p> <p>8 Most surely He is Capable of causing him to return.</p> | <p>9 The day all secrets shall be exposed,</p> <p>10 And he shall have neither might nor helper.</p> <p>11 By the heaven (or rain) which comes back,</p> <p>12 And the earth which splits asunder,</p> <p>13 Most surely this (Qur-ân) is a decisive word,</p> <p>14 And it is no joke.</p> <p>15 Surely they plot a plot,</p> <p>16 And I plot a plot;</p> <p>17 Therefore give time to the unbelievers;
Give them time for a little while.</p> |
|---|--|

CHAPTER 87
THE ALL-HIGH
(Al-A'la)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| <p>1 GLORIFY the name of thy Lord, all-High.</p> <p>2 He who makes. then perfects:</p> <p>3 And He who proportions and guides</p> <p>4 And He who brings forth pasture.</p> <p>5 Then makes it dried up, grey-coloured.</p> <p>6 We will soon make thee recite, then thou shalt not forget.</p> <p>7 But whatever GOD pleases happens. Surely He knows the open and the hidden.</p> <p>8 And We will gradually make thy path easy for thee.</p> <p>9 Therefore go on reminding, surely the reminder does good.</p> | <p>10 He who stands in awe will soon mind.</p> <p>11 And the evil-minded will avoid it:</p> <p>12 He who will enter the great fire.</p> <p>13 And then he will neither live therein nor die.</p> <p>14 He surely succeeds who purifies.</p> <p>15 And remembers the name of his Lord and prays.</p> <p>16 Nay, you prefer the life of this world,</p> <p>17 And the Future is better and more lasting.</p> <p>18 Most surely this is (so stated) in the ancient scriptures:</p> <p>19 The scriptures of Abraham and Moses.</p> |
|--|--|

CHAPTER 88

THE OVERSHADOWING EVENT

(Al-Ghashiah)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|---|
| <p>1 HAS the news of the overshadowing event come to thee?
2 Some beings (<i>lit. faces</i>) on that day shall be cast down.
3 They shall be labouring, toiling,
4 Entering into hot fire.
5 They shall be made to drink of a boiling spring.
6 They shall have no food but of "dhari" (a dry, thorny bush).
7 It neither fattens nor satisfies hunger.
8 And other beings (<i>lit. faces</i>) on that day shall be pleased,
9 Well satisfied with their strivings,
10 (<i>Residing</i>) in a high garden.
11 Thou shalt hear no vain talk therein,
12 Therein are flowing springs,
13 Therein are raised thrones,
14 And goblets ready placed,
15 And carpets laid out in rows.</p> | <p>16 And mattresses of velvet spread out.
17 Do they not then examine the clouds how they are made?
18 And the heaven how it is made high?
19 And the mountains how they are erected?
20 And the earth how it is spread out?
21 Therefore go on reminding. Thou art but a reminder,
22 Thou art not a superintendent over them.
23 But as to him who turns back and disbelieves,
24 Then GOD will cause him to suffer the great suffering.
25 Surely towards Us is their coming back,
26 Then surely it is for Us to take their account.</p> |
|--|---|

CHAPTER 89
THE DAYBREAK
(Al-Fajr)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|---|
| <p>1 By the daybreak,
2 And the ten nights,
3 And the even and the odd,
4 And the night when it moves on,
5 Is there (not) in these things an oath (i.e. matter for evidence) for one possessed of understanding?
6 Hast thou not seen how thy Lord did with 'Ad
7 (And) the people of Aram possessors of lofty columns,
8 Such as have not been made in any other cities?
9 And Thamud who hewed out huge rocks in the valley?
10 And Pharaoh the lord of hosts?
11 Those who transgressed in the cities
12 And they did great evil therein.
13 Therefore thy Lord let down upon them a kind of suffering.
14 Most surely thy Lord is watching,
15 And as for man when his Lord disciplines him so that He honours him and blesses him,
Then he says: "My Lord has honoured me."
16 But when He disciplines him so that He measures out his provision,
Then he says: "My Lord has degraded me."</p> | <p>17 Nay, but you do not honour the orphan,
18 Nor do you urge the feeding of the poor,
19 And you squander (<i>lit.</i> eat) the property left by the deceased persons a great squandering.
20 And you love wealth with a whole-hearted love.
21 Nay, when the earth is levelled out with beating after beating,
22 And thy Lord manifests Himself, and the messenger-spirits come, row after row.
23 And (when) He will bring forth hell, that day man will begin to mind,
And whence can minding come to him (then)?
24 He will say: "O would that I had sent forward for my living (here)."
25 But on that day no one causes to suffer as He does,
26 And no one binds as He binds.
27 "O soul made tranquil!
28 Come back to thy Lord satisfying and satisfied.
29 Therefore enter thou amongst My servants,
30 And enter thou in My garden."</p> |
|--|---|

CHAPTER 90

THE TERRITORY

(Al-Balad)

(We commence) with the name of GOD.
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|---|
| 1 No!
I call to witness this territory, | 12 And what shall make thee compre-
hend what the (hard) steep path
is? |
| 2 And thou shalt be free in this
territory, | 13 It is the freeing of a captive, |
| 3 By him who gives birth and him
who is born, | 14 Or the feeding in the days of
famine |
| 4 Surely We have made man for hard
work. | 15 An orphan of near relation, |
| 5 Does he think that no one has any
power over him? | 16 Or a poor man rolling in dust: |
| 6 Says he: "I have wasted heaps of
wealth." | 17 Then he must be one of those who
believe and enjoin perseverance
amongst themselves and enjoin
mercy, |
| 7 Does he think that no one sees him? | 18 These are the companions of the
right. |
| 8 Have We not given him two eyes, | 19 But as to those who choose to dis-
believe Our signs they are the
companions of the left. |
| 9 And a tongue and two lips? | 20 They shall have fire surrounding
them on all sides. |
| 10 And pointed out to him the two
highways? | |
| 11 Then he is not inclined to the
(hard) steep path, | |

CHAPTER 91

THE SUN

(Ash-Shams)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| <p>1 By the sun and his (<i>lit</i> her) noonday
brightness,</p> <p>2 And the moon when she follows
him (<i>lit</i> her).</p> <p>3 And the day when it shews his
splendour,</p> <p>4 And the night when it covers him.</p> <p>5 By the heaven and Him who
built it,</p> <p>6 By the earth and Him who
levelled it,</p> <p>7 By the soul and Him who per-
fected it,</p> <p>8 Then He taught it the way of its
ruin and the way of its safety.</p> <p>9 Surely he succeeds who purifies it;</p> | <p>10 And surely ruined is he who cor-
rupts it</p> <p>11 Thamud in their transgression belied
the truth.</p> <p>12 When the worst wretched man
amongst them rose up,</p> <p>13 Then the messenger of God told
them about the she-camel of
God and her watering.</p> <p>14 But they treated him as a liar and
hamstrung her.
Then their Lord overthrew them on
account of their sin and He
levelled them all,</p> <p>15 Nor was He afraid of the conse-
quences.</p> |
|--|--|

CHAPTER 92.

THE NIGHT

(Al-Lail)

(We commence) with the name of (to
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| <p>1 By the night when it darkens,
2 By the day when it brightens,
3 By what He has made of the male
and the female —
4 Most surely your strivings are for
different objects
5 Then as to him who bestows (in
charity) and practises reverence
6 And believes in virtue,
7 Then We will make him reach the
happy end by gradual stages.
8 But as to him who isiggardly and
independent
9 And believes virtue,
10 We will make him reach the un-
happy end by gradual stages
11 And his wealth will avail him
naught when he is thrown (into
the pit of fire).</p> | <p>12 Surely it is for Us to guide
13 And surely Ours is the Future and
the Past
14 Therefore I have warned you of a
flaming fire
15 No one shall enter it except the
great wretched one
16 Who believes the truth and turns
back.
17 And the most reverent one shall be
saved therefrom—
18 He who gives his wealth to purify
himself
19 And he gives to none for favours to
be recompensed.
20 But to seek the Presence of the
Lord, most High.
21 And surely in time he shall be
satisfied.</p> |
|---|--|

CHAPTER 93
THE FORENOON
(Ad-Duha)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|---|
| <p>1 B the forenoon,
2 And by the night when it spreads its
darkness
3 Thy Lord (O Muhammad) has not
forsaken thee.
Nor is He displeased with thee—
4 And surely the Future is better for
thee than the Past
5 And surely in time thy Lord will
bestow on thee so that thou shalt
be satisfied.
6 H He not find thee an orphan and
give thee shelter?</p> | <p>7 And He found thee pathless then
He guided thee,
8 And He found thee in poor circum-
stances then He made thee a man
of means.
9 Then as to him who is an
orphan oppress him not thou
then.
10 And as to him who is a beggar soold
him not.
11 And as to the blessing of thy Lord,
then go on making mention
(thereof).</p> |
|---|---|

CHAPTER 94
THE EXPANSION
(Al-Inshrah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end)

- | | |
|--|--|
| <p>1 We not expanded for thee thy
breast?
2 And We have taken off from thee
thy weight,
3 Those which pressed heavily upon
thy back,
4 And We have exalted for thee thy
name (<i>lit</i> remembrance).</p> | <p>5 Therefore surely ease (comes) with
hardship,
6 Surely with hardship (comes) ease.
7 Therefore when thou art dis-
engaged, then work hard (in
prayer),
8 And so as to attend whole-heartedly
towards thy Lord.</p> |
|--|--|

CHAPTER 95

THE FIG

(At-Tin)

(We commence) with the name of 'GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|---|
| <p>1 By the fig and the olive,
2 By mount Sinai,
3 By this territory inviolate,
4 Surely We have made man in the
 best of proportions,
5 Then We throw him back to the
 lowest of the low;</p> | <p>6 But as to those who believe and d
 good deeds,
 For them, then, is a reward neve
 to be cut off;
7 What, then, after this cause, the
 (O man!) to belie the judgment'
8 Is not GOD of all judges the Best'</p> |
|--|---|

CHAPTER 96

THE CLOT OF BLOOD

(Al-'Alaq)

(We commence) with the name of GOD.
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|---|
| <p>1 RECITE thou with the name of thy
 Lord who has made;
2 He has made man from a clot of
 blood.
3 Recite! For thy Lord is the most
 Honourable.
4 He who has taught the use of the
 pen;
5 Has taught man what he did not
 know.
6 Nay, most surely man transgresses,
7 Because he sees himself possessed of
 riches;
8 Surely unto thy Lord is the return.
9 Hast thou seen him who forbids
10 A servant (of GOD) when he
 prays!</p> | <p>11 Hast thou seen whether he be upon
 the guidance.
12 Or whether he commands rever
 ence!
13 Hast thou seen whether he belie
 (the truth), and turns back!
14 Does he not know that GOD surel
 sees (him)!
15 Nay, if he desist not, We will surel
 drag him by the forelock.
16 A lying, sinful forelock
17 Then let him call the members of h
 association,
18 We too will summon (Our) guards.
19 Nay;
 Obey him not thou: and bow the
 down and be thou next (to GOD)</p> |
|--|---|

CHAPTER 97

THE MEASUREMENT

(Al-Qadr)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| <p>1 SURELY We have sent it (the Qur-ân) down during the night of measurement.</p> <p>2 And what shall make thee comprehend what the night of measurement is?</p> <p>3 The night of measurement is better than a thousand months.</p> | <p>4 The messenger-spirits and the (great) spirit (i.e. Gabriel) come down therein by the order of their Lord with all the commandments.</p> <p>5 There is Peace:—
It lasts till the rise of the morn.</p> |
|--|--|

CHAPTER 98

THE CLEAR PROOF

(Al-Bayyinah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| <p>1 THOSE who disbelieve amongst the people of the Book and the pagans Could not be freed (from their disbelief)
Until the clear proof came to them:</p> <p>2 A messenger from GOD who recites to them scriptures which are purified.</p> <p>3 Therein are right prescriptions.</p> <p>4 And those who had been given the Book did not divide into sects except after clear proof had come to them.</p> <p>5 And they were not commanded but to serve GOD, being exclusively obedient to Him:
Being single-minded and keeping up the prayer and paying the stated alms,</p> | <p>And this is the Right Faith.</p> <p>6 Surely those who disbelieve from amongst the people of the Book and the pagans shall be in hell fire,
Abiding therein.
They are the people who are the worst of creatures.</p> <p>7 Surely those who believe and do good deeds!
They are the best creatures.</p> <p>8 Their reward with their Lord shall be gardens of bliss
Beneath which flow rivers,
Abiding therein all the time:
GOD satisfied with them
And they satisfied with Him.
This is for him who stands in awe of his Lord.</p> |
|---|--|

CHAPTER 99

THE SHAKING

(Az-Zilzal)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| 1 WHEN the earth shall be shaken
with a shaking of its own;
2 And when it shall bring forth its
burdens;
3 And when man shall say: "What is
the matter with it?"
4 That day it shall relate all its news.
5 Because thy Lord shall have com-
manded it (to do so). | 6 The day when mankind shall come
forth in various groups
That they might be shewn their
deeds.
7 Then whoever does good to
the weight of an atom shall
see it,
8 And whoever does evil to the weight
of an atom shall see it. |
|--|--|

CHAPTER 100

THE CHARGERS

(Al-'Adiyat)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| 1 By the panting chargers,
2 And those that strike fire by their
friction,
3 And those that sally forth at
morn,
4 Then they raise up a cloud of dust
therewith,
5 Then they rejoin their forces:
6 Most truly, man is ungrateful to his
Lord, | 7 And most surely he sees all this,
8 And most surely he is strong in the
love of goods.
9 Does he not know then the time
when all that is in the burial-
places shall be raised up?
10 And what is in the breasts shall be
made manifest?
11 Most surely their Lord shall be
Aware of them that day. |
|---|--|

CHAPTER 101

THE RATTLING

(Al-Qari'ah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| <p>1 THE Rattling!</p> <p>2 What is the Rattling?</p> <p>3 And what shall make thee comprehend what the Rattling is?</p> <p>4 The day when mankind shall be like moths scattered,</p> <p>5 And the mountains shall become like dyed wool which has been carded.</p> | <p>6 Therefore as to him whose balance (of good deeds) is weighty</p> <p>7 He shall then be in a life of satisfaction.</p> <p>8 But as to him whose balance is light</p> <p>9 His abode shall then be the abyss,</p> <p>10 And what shall make thee comprehend what that (abyss) is?</p> <p>11 It is a burning fire.</p> |
|---|--|

CHAPTER 102

THE RIVALRY IN THE ACCUMULATION OF WEALTH

(At-Takaşur)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|---|
| <p>1 THE rivalry in the accumulation of wealth diverts your minds—</p> <p>2 Till you meet your graves.</p> <p>3 Nay, you shall know it in time.</p> <p>4 Again, Nay. You shall know it in time.</p> <p>5 Nay, if you knew it with the knowledge of certainty (you would not do as you do).</p> | <p>6 Most certainly you have to see hell,</p> <p>7 And then you shall most certainly see it with the eye of certainty.</p> <p>8 And then on that day you shall surely be asked about the blessings.</p> |
|--|---|

CHAPTER 103

THE AFTERNOON

(Al-'Asr)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

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- | | |
|---|-------------------------------------|
| 1 By the afternoon! | And enjoin each other the truth, |
| 2 Most surely man is in a losing bargain | And enjoin each other perseverance. |
| 3 Except those who believe and do good deeds, | |

CHAPTER 104

THE SLANDERER

(Al-Humazah)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| 1 Woe be to every slanderer, defamer: | 6 The fire of God which has been lighted— |
| 2 Who gathers wealth and guards it, | 7 One which rises over the hearts. |
| 3 He thinks that his wealth shall abide. | 8 Surely it shall surround them on all sides |
| 4 Nay, he shall surely be cast into that which crushes, | 9 In extended columns. |
| 5 And what shall make thee comprehend what that crushing thing is? | |

CHAPTER 105

THE ELEPHANT

(Al-Fil)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|---|
| 1 HAST thou not seen how thy Lord did with the companions of the elephant? | 3 And he sent against them flocks of birds. |
| 2 Did He not cause their stratagem to be lost? | 4 Throwing them stones of baked clay, |
| | 5 And He made them like stubble eaten away. |

CHAPTER 106

THE QURAISH

(Al-Quraish)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | | |
|---|--|--|
| <p>1 (THIS was done) for the love of Quraish.</p> <p>2 Their loving the journey in winter and summer.</p> | | <p>3 They should therefore serve the Lord of this House—</p> <p>4 Him who feeds them against hunger,</p> <p>5 And who gives them security against dread.</p> |
|---|--|--|

CHAPTER 107

THE ARTICLES OF USE

(Al-Ma'un)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | | |
|--|--|---|
| <p>1 HAST thou seen him who belies the Judgment?</p> <p>2 Then he is the one who drives away the orphan,</p> <p>3 And does not urge the feeding of the poor.</p> | | <p>4 Then woe be to those prayer-performers</p> <p>5 Who are negligent in their prayers:</p> <p>6 Those who make a shew (of it),</p> <p>7 And they forbid the lending of articles of use.</p> |
|--|--|---|

CHAPTER 108

THE ABUNDANCE OF GOOD

(Al-Kausar)

(We commence) with the name of God,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | | |
|---|--|--|
| <p>1 SURELY We have given thee (O Muhammad!) abundance of good.</p> <p>2 Therefore keep up the prayer for the sake of thy Lord.</p> | | <p>And do the sacrifice.</p> <p>3 Surely thy enemy! he is the one cut off (from good).</p> |
|---|--|--|

CHAPTER 109

THE UNBELIEVERS

(Al-Kafirun)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| 1 SAY: "O ye who disbelieve!
2 I worship not that which ye
worship.
3 Nor are you worshippers of what I
worship. | 4 Neither am I a worshipper of what
you worship.
5 Nor (again) are you worshippers of
what I worship.
6 For you is your judgment and for
me is mine." |
|--|--|

CHAPTER 110

THE HELP

(An-Nasr)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| 1 WHEN the help of GOD and victory
shall appear
2 And thou shalt see men entering
the faith of GOD in large groups— | 3 Then glorify thy Lord with His
praises
And ask His forgiveness.
Surely He is oft-Returning. |
|--|--|

CHAPTER 111

THE FIRE-BRAND

(al-Lahab)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| 1 RUINED are the two hands of the
father of Fire-brands and ruined
is he.
2 His wealth and what he earns
avail him naught; | 3 He shall soon be thrust into a fire
full of flames,
4 And his wife (also), carrier of fire-wood,
5 Round her neck is a halter of
twisted palm-fibre. |
|--|--|

CHAPTER 112

THE UNITY

(Al-Ikhlās)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| <p>1 SAY thou: "He is GOD the ONE,
2 GOD Unique.
3 He gives not birth;</p> | <p>4 Nor is He born.
5 Neither is there anyone like unto Him."</p> |
|--|--|

CHAPTER 113

THE DAYBREAK

(Al-Falaq)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|--|--|
| <p>1 SAY thou: "I take refuge with the
Lord of Daybreak
2 From the evil of all He has made,
3 And from the evil of the dark one
when it spreads,</p> | <p>4 And from the evil of those who
blow (evil suggestions) in things
made firm,
5 And from the evil of the envious
one when he envies."</p> |
|--|--|

CHAPTER 114

THE MEN

(An-Nās)

(We commence) with the name of GOD,
The most Merciful (to begin with),
The most Merciful (to the end).

- | | |
|---|--|
| <p>1 SAY thou: "I take refuge with the
Lord of men,
2 The King of men,
3 The God of men</p> | <p>4 From the evil of the suggestions of
the slinking-one—
5 He who casts suggestions in the
breasts of men,
6 Be he of the jinn or of the men."</p> |
|---|--|

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